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REPORTS

FROM

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SIXTEEN VOLUMES.

—(12.)—

POOR INQUIRY (IRELAND):

FIRST REPORT.

Session

19 *February* —— 10 *September* 1835.

VOL. XXXII.

1835

FIRST REPORT

FROM

HIS MAJESTY'S COMMISSIONERS

FOR INQUIRING INTO THE

CONDITION

OF THE

POORER CLASSES

IN

IRELAND,

WITH

APPENDIX (A.) AND SUPPLEMENT.

Ordered, by The House of Commons, *to be Printed,*
8 *July* 1835.

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COMMISSION.

WILLIAM THE FOURTH, by the grace of God, of the United Kingdom of *Great Britain* and *Ireland* King, Defender of the Faith. TO the Most Reverend Father in God, Our right trusty and right entirely beloved Councillor *Richard* Archbishop of *Dublin*, and our trusty and well beloved the Most Reverend *Daniel Murray*, Doctor in Divinity, *Charles Vignoles*, Doctor in Divinity, *Richard More O'Ferrall*, Esquire, the Reverend *James Carlile*, *Fenton Hort*, *John Corrie*, *James Naper* and *William Battie Wrightson*, Esquires, Greeting: WHEREAS an humble Address has been presented to Us by the Knights, Citizens and Burgesses, and Commissioners of Shires and Burghs in Parliament assembled, humbly beseeching Us, that We would be graciously pleased to issue a Commission to inquire into the condition of the POORER CLASSES of our Subjects in *Ireland*, and into the various Institutions at present established by Law for their Relief; KNOW YE, That We, reposing great trust and confidence in your intelligence, discretion and diligence, have authorized and appointed, and by these Presents do authorize and appoint you the said RICHARD Archbishop of DUBLIN, *Daniel Murray*, *Charles Vignoles*, *Richard More O'Ferrall*, *James Carlile*, *Fenton Hort*, *John Corrie*, *James Naper* and *William Battie Wrightson*, *to inquire into the condition of the Poorer Classes of Our Subjects in Ireland, and into the various Institutions at present established by Law for their relief; and also, Whether any and what further remedial measures appear to be requisite to ameliorate the condition of the Irish Poor, or any portion of them*; and for the better discovery of the truth in the premises, We do by these Presents give and grant to you, or one or more of you, full power and authority to call before you or any one or more of you such persons as you shall judge necessary, by whom you may be the better informed of the truth in the premises: And We do further by these Presents give and grant to you, or any one or more of you, full power and authority to inquire of the premises and every part thereof, by all lawful ways and means whatsoever, within all parts of Our United Kingdom: And We do further by these Presents give and grant to you, or any one or more of you, full power and authority where the same shall appear to be requisite, to administer an Oath to any person whatsoever to be examined before you, or any one or more of you, touching or concerning the premises: And We do further by these Presents give and grant to you, or any one or more of you, full power and authority to cause all persons to bring and produce upon Oath before you, or any one or more of you, all and singular Records, Books, Papers and other Writings touching the premises, and which shall be in the custody of them, or any of them: And Our further will and pleasure is, that you or any Three or more of you, upon due inquiry into the premises do propose and reduce into writing, and submit to Us such further remedial measures (if any) as may appear to you to be requisite to ameliorate the condition of the Irish Poor, or any portion of them; And do certify to Us

from time to time, under your hands and seals, your several Proceedings, as the same shall be completed, and do within the space of One year after the date of these Presents, or sooner if the same can reasonably be, certify unto Us in like manner the whole of your proceedings under and by virtue of these Presents, together with what you shall find touching or concerning the premises upon such inquiry as aforesaid: And We further will and command, and by these Presents ordain, that this Our Commission shall continue in full force and virtue, and that you Our said Commissioners, or any one or more of you, shall and may from time to time proceed in the execution thereof, and of every matter and thing therein contained, although the same be not continued from time to time by adjournment: And for your assistance in the due execution of this Our Commission, We have made choice of Our trusty and well-beloved JOHN REVANS, Esquire, to be SECRETARY of this Our Commission, and to attend you, whose services and assistance We require you to use from time to time as occasion shall require. In witness whereof, We have caused these Our Letters to be made Patent. Witness Ourself at Westminster the Twenty-fifth day of September in the Fourth year of Our Reign.

By Writ of Privy Seal.

BATHURST.

POOR INQUIRY, IRELAND.

FIRST REPORT.

TO THE KING'S MOST EXCELLENT MAJESTY.

SIRE,

WE, The COMMISSIONERS commanded by YOUR MAJESTY "to inquire into "the Condition of the Poorer Classes of Your Majesty's Subjects in "Ireland, and into the various Institutions at present established by law for their "relief; and also, whether any, and what, further remedial measures appear to "be requisite to ameliorate the condition of the Irish Poor, or any portion of "them;" having made very considerable progress in the arduous duties entrusted to us, are now enabled to lay before Your Majesty the large body of Evidence, which has been collected.

This Evidence solely relates to the first branch of the Inquiry, which is now complete; namely, as to *the modes in which the destitute classes in Ireland are supported, to the extent and efficiency of those modes and their effects upon those who give, and upon those who receive relief.*

The Appendix (A.) contains Parochial Examinations relative to the modes of relieving,—

Deserted and Orphan Children.
Illegitimate Children and their Mothers.
Widows having Families of young Children.
The Impotent through Age or other permanent Infirmity.
The Sick Poor, who in health, are capable of earning their subsistence.
The Able-bodied out of Work.
Vagrancy, as a mode of relief.

An examination relative to these subjects was made in one parish in every barony, in each of the following counties, seventeen in number:—

CONNAUGHT.	LEINSTER.	MUNSTER.	ULSTER.
Galway.	Carlow.	Clare.	Antrim.
Mayo.	Kildare.	Cork.	Donegal.
Roscommon.	Longford.	Kerry.	Londonderry.
Sligo.	Westmeath.	Limerick.	
	Wexford.	Tipperary.	

To these parochial examinations, a Supplement is annexed, containing Answers to Nine Questions on these subjects. The Answers are made by the clergy (of the various persuasions), the magistracy and others, from every part of the country.

The Appendix (B.) contains the Examinations relative to Hospitals, Dispensaries and other Medical Charities.

An examination was made of every Dispensary in each of the following counties:—

CONNAUGHT.	LEINSTER.	MUNSTER.	ULSTER.
Galway.	Louth.	Cork.	Armagh.
Roscommon.	Meath.	Kerry.	Down.
	Wicklow.		

And of some Dispensaries and Hospitals, and every Infirmary in

Connaught.	Leinster.	Munster.	Ulster.
	Carlow.	Clare.	Antrim.
	Dublin.	Limerick.	Cavan.
	Kildare.		Londonderry.
	Queen's.		Monaghan.
			Tyrone.

To this Appendix there is attached a Supplement containing Answers by the Medical Attendants of 413 Dispensaries, of 56 Fever Hospitals and of 33 Infirmaries, to 13 Questions.

The Appendix (C.) contains the Examinations concerning Institutions not Medical for the relief of different classes of the Destitute.

These Institutions are principally Mendicity Institutions, Houses of Industry, Almshouses and Societies for visiting the destitute, and distributing food, money or clothes in the following large towns:

Connaught.	Leinster.	Munster.	Ulster.
Ballina.	Athlone.	Bandon.	Belfast.
Castlebar.	Birr.	Bantry.	Carrickfergus.
Galway.	Drogheda.	Clonmel.	Derry.
Loughrea.	Dublin.	Cork.	Newry.
Sligo.	Dundalk.	Dungarvon.	
Tuam.		Ennis.	
		Kinsale.	
		Limerick.	
		Mallow.	
		Nenagh.	
		Tralee.	
		Waterford.	
		Youghall.	

Having given this summary of the contents of our Appendix, we take this opportunity of stating to Your Majesty,—

I. The difficulties which we have had to encounter both from the extensive and complicated nature of the subject itself, and from the peculiar social condition of the people of that portion of Your Majesty's Dominions in which the Inquiry has been prosecuted.

II. The course which we have pursued in collecting information; showing how far it is full and impartial, and therefore how far worthy of confidence.

III. The reasons why we are not yet enabled to obey Your Majesty's Command to report, "Whether any and what further remedial measures appear to be requisite to ameliorate the condition of the Irish Poor, or any of them."

I. *As to the difficulties of the Inquiry.*

The great proportion of the Population about and amongst whom the Inquiry was to be made, is constantly fluctuating between Mendicancy and Independent Labour. In whole districts, scarcely one of that class of substantial capitalist farmers so universal in England, can be found. The small resident gentry are but few, and the substantial tradesman is not to be met with at intervals of two or three miles as in England; for there are but few towns of sufficient trade to create such a class. The clergy of the various persuasions, and the proprietors, when resident, are, in many cases, so much at variance with each other, or with the working population, upon political questions, that great caution was requisite in regard to the manner and degree, in which we could avail ourselves of their assistance. Similar difficulties existed with regard to the constabulary, from the frequent collision in which they are placed with the people; and parochial authorities can scarcely be said to exist.

In an inquiry about a population, in which many of the ordinary distinctions

tions of society are commonly merged in the same individual, and in an inquiry amongst a people the various classes of whom had long been at variance with each other, it became a matter of fearful moment to determine respecting whom the inquiry should be made, and from whom testimony could be received, which would not merely be impartial, but which would be admitted by all to be so; the one requisite being as important as the other. We became quickly and painfully alive to the danger which would attend the slightest error in our procedure. Did we appear to rely too much on the clergy or laity of any one persuasion, we were certain to be accused of political or religious bias. Did we receive testimony more freely from the rich man than from the poor man, or from the poor man than from the rich, we were certain to be denounced as having prejudged the subject about which we had undertaken impartially to inquire.

But great as were these difficulties, great as was the circumspection which they required, another and yet more formidable difficulty existed. Your Majesty had commanded us to determine "whether any, and, if any, what further remedial measures appear to be requisite to ameliorate the condition of the Irish Poor, or any portion of them."

To determine what measures might be requisite to ameliorate the condition of the poorer classes in Ireland, required an investigation extending to almost the whole social and productive system; for the poorer classes in Ireland may be considered as comprehending nearly the whole population; and as no institution is isolated in its effect, it is impossible to decide upon the consequence of removing or creating one law or custom, without considering its connexion with every other. It became therefore matter of grave importance to determine whether so extensive an inquiry was practicable; and if not, what portion should be chosen. It also became necessary and difficult to decide as to the order in which such an investigation should proceed;—which class of subjects should be taken first, which last,—which were primary in their effects, which secondary.

On every side we were assailed by the theories of those who were born or had long resided in the country, and consequently might be supposed to have possessed good opportunity for ascertaining the soundness of their opinions. One party attributed all the poverty and wretchedness of the country to an asserted extreme use of ardent spirits, and proposed a system for repressing illicit distillation, for preventing smuggling, and for substituting beer and coffee. Another party found the cause in the combinations amongst workmen, and proposed rigorous laws against Trades Unions. Others again were equally confident, that the reclamation of the bogs and waste lands was the only practicable remedy. A fourth party declared the nature of the existing connexion between landlord and tenant to be the root of all the evil; pawnbroking, redundant population, absence of capital, peculiar religious tenets and religious differences, political excitement, want of education, the maladministration of justice, the state of prison discipline, want of manufactures, and of inland navigation, with a variety of other circumstances, were each supported by their various advocates with earnestness and ability, as being either alone, or jointly with some other, the primary cause of all the evils of society; and loan funds, emigration, the repression of political excitement, the introduction of manufactures, and the extension of inland navigation, were accordingly proposed each as the principal means by which the improvement of Ireland could be promoted.

Having so difficult a question to deal with, and so many plausible solutions offered to us, aware that the public would be impatient of a second inquiry, we felt bound to use great consideration in selecting the subjects and the order of investigation. That many, if not all, of the alleged causes of evil did exist in a greater or less degree, was sufficiently evident; and that good might arise from some of the remedies proposed, we were not prepared to deny. To decide, without careful investigation, upon the degree in which each might be productive of evil or of benefit, would have been at variance with the trust which Your Majesty had confided to us. We therefore determined that the Inquiry should embrace every subject to which importance seemed to be attached by any large number of persons.

The great range of Inquiry thus opened to us, made it desirable that it should be conducted in separate branches. It was evident that the minds of the Assistant Commissioners, if employed each upon a multitude of subjects, many of which

were of themselves sufficiently extensive for a separate Commission, would be incapable of minutely investigating any one, and consequently that the most obvious facts alone would be ascertained; whilst it was evident, from the great variety of opinions, that the truth was far from obvious, and required a patient, minute and diligent search. Two other evils seemed inevitably to attach to such a general Inquiry. The great length of time during which the Examination would last, if each subject were thoroughly investigated, would render those who gave evidence impatient; consequently the latter subjects of the Inquiry would in most cases be neglected. Again, several of the subjects could be far more efficiently conducted by persons having peculiar practical knowledge. The Inquiry into the management and efficiency of Hospitals, Dispensaries and other Medical Establishments, would in all probability be more usefully conducted by medical men; whilst an Inquiry into the wages and habits of farm labourers, and into the nature and extent of employment for them, would be better entrusted to those long practised in rural occupations.

The Division which appeared to us the most convenient was into two principal Branches:

The first, An Inquiry into the Extent of Destitution, into the Modes in which Relief was afforded to the Destitute, and into the effects of those Modes.

The second, An Inquiry into the Causes of Destitution.

It was considered advisable to subdivide this latter branch into four distinct heads:

An Inquiry into the rate of Agricultural Wages, the habits of Farm Labourers, the nature and extent of Employment in Agriculture, the nature and state of Agriculture, to endeavour to discover whether there might be any measures within the reach of the Legislature which would tend to increase the demand for labour.

An Inquiry relative to the Manufacturing Population, and to Trade and Manufactures for similar purposes.

An Inquiry relative to the Fisheries,

And one relative to Mining.

II. We will now state *the course which we have pursued in collecting information: showing how far the evidence is full and impartial, and therefore how far worthy of reliance.*

Our first act in the collection of information was to circulate a set of Statistical Questions. These Questions were sent to the Clergy of each persuasion, to the Magistracy, to the heads of the Police, and to such educated persons as had been named as able and willing to give us assistance. The purport of these Questions was to obtain an outline of the extent and nature of each Parish, the number of destitute Persons it contained, the number and nature of the Institutions for the relief of the Poor, the rates of Wages, rents of Cottages, &c.; about 7,600 of these Questions were circulated, about 3,100 were returned, and the state of about 1,100 Parishes was described by them. Many well-informed persons in every part of the country were induced, through answering these questions, to send statements by which considerable insight was afforded upon many subjects of importance.

To obtain information sufficiently extensive in its range, and sufficiently impartial, by means of circulated Questions, was obviously impossible. As a Board, we could not pass from one district of the country to another, and receive local evidence, if the country was to be extensively visited, and if our inquiry was to conclude within any reasonable number of years. If each Member of the Board had taken a separate District, it is probable that each would have been more impressed by those circumstances which had been subjects of personal observation, than by those which had been collected by his colleagues, and consequently were to him only written evidence. Besides, many of the Commissioners had other important duties which would not admit of their leaving Dublin. To have contented ourselves with such information as we could obtain by Witnesses brought to Dublin would have been materially to lessen the chance of obtaining full and impartial information, not only as regarded classes of persons, but as regarded the various districts of the country.

It was obviously necessary, therefore, that others should be deputed to make local inquiries.

The difficulty, great under any circumstances, of selecting persons upon whom reliance could be placed as possessing intelligence in tracing the truth, diligence in pursuit of it, patience in examining a variety of persons of different views and habits, and impartiality in deciding between conflicting statements, was much increased by the peculiar state of society.

In a community which had long been divided into politico-religious parties, each regarding the other with jealousy and animosity, it was extremely difficult to find persons who would be able, even if they were desirous, to divest themselves of every partial feeling, nurtured as they had been in an anti-social state. And even when persons should have been found who really were themselves thus impartial, there was still a danger that they would be suspected of partaking of the prejudices with which their relatives, friends and connexions were known to be imbued.

On the other hand, to have left the inquiry to those who were foreign to the country, would have been to entrust it to persons ignorant of its peculiar social construction; of the peculiar habits and feelings of its people; of the peculiar idioms of its language, and consequently to those who would be incapable of guarding against imposition in the receipt of evidence, and against giving offence to those from whom they received it. The only mode of combining the national knowledge possessed by the one, with the impartiality almost certain in the other, appeared to be by joining in the inquiry a native of Great Britain with a resident native of Ireland.

In order to reap the fullest advantage possible from such an arrangement, we required that all Evidence should be taken in the joint presence of the Irish and English Assistant Commissioners; and we have in a few instances been compelled to reject Evidence which, through accident, had not been thus taken. We likewise empowered either Assistant Commissioner to invite the presence of any person whose Evidence might appear to him individually to be important, and to put any question he might think pertinent to the Inquiry.

In preparing Instructions for the Assistant Commissioners, we searched the Evidence given at various times before Committees of Parliament relative to the condition of the people, and to the causes which have directly or remotely led to that condition, and also the various private publications upon the subject, and consulted those persons who from their habits and position were likely to be the best acquainted with the situation of the people. Certain circumstances were stated by those whose opinions were thus obtained, as conveying a faithful representation of the general physical and moral condition of the working classes. Other circumstances were mentioned either as the immediate or remote causes of that condition; and again, others as the immediate or remote effects. We felt it to be necessary, not only to ascertain to what extent those statements might be facts, but whether they embraced the whole of the facts; and whether those facts affected a few districts, or the whole country. With this view minute Heads of Inquiry, based upon the information thus obtained, were drawn up. Those Heads of Inquiry did not anticipate the negative or affirmative, but were so framed as to admit of any explanation within the range of the class to which each belonged, being general as to that class, but confined to the main subject of which each formed only a subdivision. It was carefully enforced upon the Assistant Commissioners, that those Heads of Inquiry were not for the purpose of restricting them, but merely as an assistance to the memory, ensuring that, at each examination, no portion of the subject, however minute, which was known by us to be worthy of consideration could be omitted. The Assistant Commissioners were expressly reminded that they were not merely at liberty to probe each portion of the subject as far as it might in their discretion appear necessary, but that they were positively required to do so; the Heads of Inquiry being merely for the purpose of putting them, previously to their going out, in possession of all points of the subject, as far as they were known.

In order that the Evidence might be at once full and impartial, and be collected and registered in a manner perfectly satisfactory, the Assistant Commissioners were desired to adopt the following course:—

1st. To request the attendance of persons of each grade in society, of each of the various religious persuasions, and of each party in politics; to give to the testimony of each class an equal degree of attention, and to make the examinations in the presence of all; in fact, in open court. Not to allow any person to join in conducting the examination, and to state at the opening of the proceedings, that any statement made by an individual, and not impugned by any person present, would be considered to be acknowledged as at least probable by all.

2dly. To note down, at the time of examination, the replies given, or the remarks which occurred to him; to register, as nearly as might be possible in the words of each witness, the statements which might be made; to register the names of all the persons who attended the examination; and before proceeding to examine another district, to send the minutes of the previous examination to the office of the Commissioners in Dublin, signed by both the Assistant Commissioners.

By the first of these directions, it was hoped, that as none are so conversant with those matters which peculiarly or chiefly belong to any class, as the members of that class, by receiving their Evidence, the Assistant Commissioner would possess himself of the most competent testimony; and that by receiving the statement in the presence of other classes, not having the same interests or even having opposite interests, but possessing, from local connexion, sufficient knowledge of the circumstances of the witnesses, to determine its probability, the best security possible would be obtained that each statement would be worthy of credence, and that it had not been made solely with a view to a sinister and class interest; that by refusing to allow any resident of the district to sit with the Assistant Commissioner, or join in the examination, the working classes would feel more confidence in the impartiality of the procedure, and would therefore speak without restraint. By the second head of direction, we hoped to provide against the possibility of misrepresentation through any of the circumstances being forgotten, or others which did not exist being inadvertently inserted; by the words of each Witness being recorded as nearly as might be, to leave the evidence less open to misinterpretation, and in effect, to bring the reader more immediately in contact with the Witness; by the list of persons who attended the examination being given, to enable the public to decide, whether each class was fairly represented; and by the Minutes of Evidence being transmitted to the Board immediately after the examination, and the Assistant Commissioner not being permitted subsequently to alter them, to obtain a sufficient guarantee that they had not been adapted to the theories of the Examiner.

The Assistant Commissioners were required only to collect evidence (facts and opinions), and to record their personal observations on the subjects, and in the manner already detailed; they had merely, in the examination of Witnesses and of local circumstances, to act as our representatives; they were not instructed to furnish any general Report nor to make recommendations; for as each Assistant Commissioner was restricted to one branch of the general Inquiry, and prosecuted that branch in a single division of the country, we considered that any general conclusions to which he might come would be drawn from partial evidence, and consequently be little trustworthy. We however reserved the power to call for either should we ultimately deem it expedient.

In addition to the certainty of having every portion of the inquiry investigated in each of the districts visited, the systematic form adopted, makes the evidence bear the same arrangement for every district,—each point for each district being always in the same part of the evidence. It has also enabled us to separate the evidence upon each branch of the Inquiry into several distinct heads, and to print the evidence on each head taken in various parts of the country conjointly. By this arrangement the mind will not be perplexed in the consideration of any subject, by the constant intervention of matters wholly foreign. The examinations relative to the support of deserted and orphan children,

children, for instance, taken in a variety of parishes, and in each parish nearly at the same time with examinations relative to six other subjects, have been separated from those other subjects, and have been printed consecutively in the alphabetical order of the names of the parishes; a certainty is created by this arrangement, that however extensive the whole evidence may be, every fact bearing upon any one subject will be found within a small compass. The primary Questions circulated have each, with the Answers belonging to it, been added as a supplement to that portion of the evidence collected by the Assistant Commissioners to which it relates.

The Evidence collected in the great towns and contained in the Appendix (C.) however is in most points an exception. This was one of our earliest inquiries, and before our system had been matured. The instructions given to the Assistant Commissioners were so general as to be vague, and so extensive in the range of subject as to preclude the possibility of minute investigation upon any portion of their inquiry; the circumstances too under which the testimony was received, and the manner in which it has been recorded, render it of much less value than that subsequently taken, and forming the Appendixes (A. & B.) We should not have printed it had we not felt that we had better publish much which we consider of inferior value, than give the slightest countenance to an assertion that any of the evidence we had collected has been either suppressed or mutilated.

III. *The reasons for not yet being able to obey Your Majesty's Command to report to you, "Whether any and what further remedial measures appear to be requisite to ameliorate the condition of the Irish Poor, or any portion of them,"* are perhaps sufficiently given in the fact, that we have not yet completed the second branch of our Inquiry, namely, that which relates to "the causes of destitution." We feel, however, at liberty to make a more extended explanation, and we think such due to ourselves. We should be little worthy of the high trust reposed in us, did we content ourselves with deciding upon the extent and nature of distress, or upon the means of only present alleviation. We consider it fell to our duty to endeavour, if possible, to investigate the causes of the destitution which we discover, and to ascertain why classes of Your Majesty's subjects are from time to time falling into a state of wretchedness; why the labouring population do not provide against those events which seem inevitable; why the able-bodied labourer does not provide against the sickness of himself or that of the various members of his family; against the temporary absence of employment; against the certain infirmity of age; or against the destitution of his widow and his children, in the contingent event of his own premature decease; whether these omissions arise from any peculiar improvidence in his habits, or from the insufficiency of employment, or from the low rate of his wages. It would not even be sufficient did we answer, that the limited amount of employment and the rate of his wages will not permit him. It is our duty to carry the investigation further, and at least to endeavour to trace whether there be any circumstances which restrict the amount of employment or the rate of wages; or in any other way offer impediments to the improvement of the people, which are such as can be remedied by legislation.

The principal occupation in Ireland being agricultural, our first attention has been directed to that branch of industry. We are informed, both through private communications, and through Parliamentary and other public documents, that there is much unreclaimed land in Ireland which might be brought into cultivation, and that land already under cultivation might throughout Ireland be more efficiently worked, and thus increase the demand for labour. We wish to ascertain to what extent these statements are well founded, and whether the evil is attributable to want of capital or to want of skill, and whether there are any circumstances which have deterred British capitalists from coming to Ireland, or have prevented the investment in agriculture of capital actually existing in Ireland; and to what extent those circumstances have proved injurious;—in case the evil arises from a deficiency of skill in the tenantry, to ascertain whether there are any means by which a superior knowledge of agriculture can be diffused; whether it be possible generally to introduce those systems which, in Down, Armagh, and in other counties are reported to have produced the most beneficial results, both to the owner and to the occupier.

Other causes of inferior cultivation have been assigned, upon which it is necessary to possess information. Some of these respect corporate lands, lands of minors, lands in litigation, lands held under custodiam, &c.; and more particularly lands in possession of sub-landlords, whose interest is not sufficiently extensive to permit them to look beyond present gain, whilst the interest of the head landlord is too remote to induce him to lay out capital, the benefit of which could scarcely accrue to himself, even at a very distant time: others respect the conditions upon which the tenantry hold the land and buildings: others respect the means of communication, their absence, or their imperfect condition as creating an impediment between the grower and his market.

We are also about to inquire into the actual condition of the agricultural labourer as to food, clothing and habitation; and the terms upon which he possesses con-acre ground or holds as a cottier tenant.

We feel that in endeavouring to prevent the existence of destitution, we shall more strictly fulfil Your Majesty's Commission, than if we merely devised means for alleviating misery after it had arisen. We shall feel deep pain should we ultimately be compelled to leave to any portion of the Peasantry of Ireland a continuation of distress on the one hand, or a mere offer of charity on the other. Far more grateful would be the office of recommending measures by which the industrious labourer might have the prospect of a constant field for his exertions, with a remuneration sufficient for his present demands, and admitting of a provision against those contingencies which attach to himself and to his family. It is our anxious wish to do more than diminish the wretchedness of portions of the working classes; we are most solicitous to place the whole of those classes in the greatest state of comfort which it may be within the reach of the Legislature permanently to provide, consistently with the good of the rest of society.

But even were there not that necessity which we are convinced there is for further inquiry to enable us to decide whether much of the now existing misery might be prevented, still we should be compelled to proceed in order to avoid recommending measures which might lead to new evils. We cannot otherwise tell what might be the effects upon those who are now able to support themselves, of any mode of relief which might be proposed: how far such mode of relief to those who are destitute might increase the amount of destitution. These are not idle fears, but such cautions as necessarily suggest themselves to those who are acquainted with the effects produced upon the labourers in England, by the public provision for the destitute in that country. Looking beyond the physical condition of the working classes, we also are desirous of guarding against the moral degradation which might follow in the train of measures benevolently intended, but ill-judged, when applied to a nation possessing the habits and being in the peculiar situation of the People of Ireland.

Having heard complaints within and out of Parliament, that we have consumed much time and money in prosecuting our inquiry, we avail ourselves of this opportunity of soliciting the attention of Your Majesty to one or two remarks on these alleged grounds of complaint. Your Majesty's Commission bears date 25th September 1833; we have therefore to the present time been occupied one year and ten months. We have the fullest reason to believe that we shall have completed the Evidence before the close of the autumn, and that we shall then be able to lay an additional portion of it before Your Majesty, accompanied by some recommendations as to certain parts of the subject referred to us; and that early in February we shall be able to close the Commission by a final Report. Whether the time occupied by the Commission be or be not unreasonably long, must wholly depend upon the nature and extent of the subject; the extent of the district to which it refers; the number of classes of persons in those districts whom it peculiarly concerns; the willingness and ability for giving the required information possessed by those of whom the Inquiry must be made; and, finally, upon the minuteness of the investigation. To estimate fairly the time necessary for an Inquiry, without considering those circumstances, would be impossible: One Commission might be fairly accused of being dilatory, though it had existed but six months; whilst another might have been most active and diligent, and yet have extended over several years. An Inquiry for obtaining an accurate body of Statistics—for ascertaining the numbers of each religious denomination in a country,

a country, would require far less time than an Inquiry for instance into the mental and moral effects produced upon a population by various systems of Education.

An Inquiry into the circumstances which retard the prosperity of a nation, and into those circumstances which might improve its general condition, (the objects of our Inquiry) is clearly very different in its scope and difficulty from an Inquiry into the effects of a single Institution, as for instance into Corporations. For an Inquiry relative to Corporations is not only confined to the effects of a single institution, but even to its effects upon a very small portion of a community. In like manner an Inquiry into the administration and operation of an existing system of Poor Laws, though most extensive as regards the district of country and the classes of persons affected—including the whole Country and its Population—is yet comparatively very limited in the subject. An Inquiry as to whether any measures can improve the condition of a people, might and would include an investigation into the immediate and remote effects, both on morals and on production, of every law and every usage. It must embrace every class of the community, in every district of the country.

No Commission could possibly be entrusted with a wider or more complicated subject for its investigation than ours; few Commissioners, perhaps, ever received such wide instructions. Few Commissions have had a greater district over which to extend their examinations. None could have had a larger portion of a community to consult. None have had a community in which information was more difficult to collect than that of Ireland; and we think the Evidence which we now lay before Your Majesty will show that the minuteness and accuracy of investigation will bear a comparison with the known results of any other inquiry. Thus, whilst no other inquiry has upon any one point exceeded in difficulty that with which we have had to contend, we have had to encounter the combined difficulties of all other inquiries.

These remarks are not made under the impression that Your Majesty has considered us to have been dilatory in our proceedings: they are not made with the desire to disparage the labours of others; nor to claim for ourselves any peculiar merit. They are made because we know that on the close of our labours a period will have elapsed rather exceeding that occupied by several very effective inquiries, particularly by that on the English Poor Laws. We refer to that inquiry, because the highest estimate has been formed of the manner in which it was conducted, both as regards diligence and accuracy, and because we feel that in measuring our labours, and the time they are likely to occupy, by such a standard, we shall have taken the surest mode of showing that we have used the utmost diligence.

With a view to lighten as far as possible the arduous duties attaching to us, the collection and the arrangement of the Evidence, and the general machinery of all Commissions being to a great extent similar, a Secretary was appointed who possessed experience in such occupations, and who was therefore likely to anticipate many facilities and difficulties which would escape the observation of those who were not equally practised. From the similarity in many respects of an Inquiry into the operation of the Poor Laws in England, and an Inquiry into the condition of the poorer classes in Ireland, the Secretary to the former Inquiry was appointed. But the business of the English Inquiry having been prolonged beyond the period anticipated, he was not permitted to join us till six months after the Commission had been in operation, and consequently the experience by which we were to benefit, and thus to shorten our labours, was withheld during a very important period of our sittings.

With regard to the economy with which we have conducted the Inquiry, this cannot, any more than the time, be justly estimated without considering the extent and difficulty of the duties, and the manner in which they have been performed. An Inquiry which contains but one branch can, of course, be conducted for a smaller sum than one which contains three or four; for either an additional number of Assistant Commissioners will be required for the latter, or if an equal number only be employed, they must be continued during a far greater length of time. Again, a Commission, the examinations of which can be conducted by Assistant Commissioners acting singly, will be at far less expense

than one the examinations of which must be taken before two Assistant Commissioners. On the English Poor Law Inquiry, the Assistant Commissioners were only engaged during three months; the Assistant Commissioners on this Inquiry have been constantly employed during nearly eighteen months. The great expenditure upon every Inquiry of this description consists in the travelling expenditure of the Assistant Commissioners. Had it been possible to bring before a Parliamentary Committee the same description and the same number of witnesses as have been examined before our Assistant Commissioners, twenty times the amount of our expenditure would not have sufficed: and yet the value of Evidence depends chiefly upon the number of persons examined, and upon the number of districts about which information is gained.

We cannot conclude this sketch of our proceedings up to the present period, without remarking that, having been appointed to inquire into the condition of that portion of Your Majesty's Irish subjects, who are or may be considered as requiring relief, we have felt it our duty to devote our attention, in the first instance, to those classes in which distress was known or supposed principally to prevail. We think it necessary to make this observation, in consequence of our Evidence containing so few details as to the condition of the poor placed in more favourable circumstances. We know that there is a very large number of instances in which through the benevolent and judicious devotion of individuals to the personal superintendence of their estates, and the improvement of the condition of their poorer neighbours, much misery has been alleviated, and much wholly prevented.

All which We humbly certify to YOUR MAJESTY.

RICH[D] DUBLIN. (L.S.)
D. MURRAY. (L.S.)
CHARLES VIGNOLES. (L.S.)
R. MORE O'FERRALL. (L.S.)
JAMES CARLILE. (L.S.)
F. HORT. (L.S.)
JOHN CORRIE. (L.S.)
J. L. W. NAPER. (L.S.)
W. B. WRIGHTSON. (L.S.)

APPENDIX (A.)

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Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

APPENDIX (A.)

DESERTED AND ORPHAN CHILDREN.

Persons who attended the Examination.

Parish *Headford*, Bar. *Clare.*

John Boroughes, labourer.—Joseph Botherill, servant to Mr. St. George.—John Burke, esq.—Rev. J. Fitzgerald, roman-catholic rector.—Dr. Hartnett.—Dr. Kelly.—James Lynch, labourer.—Rev. J. Mara, protestant rector.—John O'Flagherty, esq.—John Ryan, labourer.—R. J. Mansergh St. George, esq., Headfort Castle.—Mr. C. Jamieson, merchant.—Lawrence Toole, carman.—Rev. J. Walsh, roman-catholic rector.

"There have been no children deserted in this parish for these last three years; before the discontinuation of the practice, the average was one each year; they were always watched, until taken up by some persons; and I have reason to believe that they were left by strangers."—(*Mara.*)

"There are fewer desertions than there were formerly, the principal cause of which is, that there is now no assessment made by the vestry for their support."—(*St. George.*)——"About four years ago a dead child was found in this parish."—(*Ryan.*)——"The working classes here could not lay by one halfpenny; it is seldom tried by any except the farmers; the latter might be able to lay something up for their children to assist them if they were left orphans; the others are too poor."—(*Ryan.*)——"When they get constant work they might, and do."—(*St. George.*)

"Orphans are chiefly supported by small collections made at chapel and from house to house."—(*Walsh.*)——"I know two orphan children who are supported by a poor man who is an insolvent, and was badly able to do it; he is in gaol for the last two months, and the neighbours made a trifling collection for them, among themselves."—(*Burke.*)——"When the Foundling-hospital was open, it was much less expense to send them up to Dublin than to pay for nursing them in the parish."—(*St. George.*)——"I think the closing of the Foundling-hospital was a loss; I should be in favour of re-opening it."—(*St. George.*)——"I knew many children to have been kept in the country rather than send them to the Foundling-hospital."—(*Walsh.*)——"I think the people are, generally speaking, content with the present state as regards deserted children: it would be very difficult to establish a legislative interference that would not be calculated to increase the number of desertions. The Foundling-hospital was good in the days wherein it existed, because as the children were brought up in the faith of the established church, the mothers made every exertion to maintain them rather than put them in the way of being brought up in a faith uncongenial to their opinions; it was therefore a great check to desertion, without being so severe a one as to produce infanticide, for any that were deserted were deserted in such a manner as to be brought under the eyes of the churchwardens."—(*St. George.*)

Parish *Kilcummin.* Bar. *Moycullen.*

Patrick Burke, esq., J. P., Damesfield.—Owen Clarke, small landholder.—Patrick Fox, formerly brazier, now a labourer.—Mr. John Gerraghty, shopkeeper.—Peter Joyce, labourer.—Redmond Kelly, mason.—Rev. Dr. Kirwan, roman-catholic rector.—Anthony Martin, esq., J. P., Currariva.—John M'Donogh, housekeeper.—M. M'Donogh, labourer.—Richard M'Donogh, farmer.—Denis M'Grath, formerly shopkeeper, now a butcher.—Mr. John M'Kew, under-agent to Mr. Martin.—Capt. O'Flaherty, J. P., Lemonfield.—George O'Flaherty, esq., Lemonfield.—John Sweeney, carpenter.—Rev. John Wilson, protestant vicar.

"I am a widow. My daughter also is a widow. I am rearing a foundling, who is now 12 years old. I have a cabin, for which I pay 8*s.* a year rent; I am two years in arrear. I was not able to work hard for the last three years; before that, I used to manufacture a bit of canvass to pay my rent. I often go with the risk of my life to places for the neighbours, striving to earn something. For one day that we have enough to eat, we are two days that we have not. I attend the sick sometimes. I need not risk myself at all, but for the little boy, who must have something to eat. I received altogether 6 *l.* 9 *s.* 4 *d.* from the parish for supporting the child. The people are unwilling to pay the cess; I do not think they were able. The blanket that was on my bed I cut up to make two little petticoats for the child. I do not know what kitchen means; I am not able to buy a halfpenny-worth of milk in the fortnight, and have not tasted even a herring these three months;

DESERTED AND ORPHAN CHILDREN.

Connaught, County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Kilcummin*. Bar. *Moycullen*.

I got no meal since the time it was given out by the committee. I cannot spin wool, but sometimes get a stone of potatoes from a neighbour for spinning one pound of flax; a cripple, three feet high, might spin flax, but it requires a strong person to spin wool. A woman would get 6*d*. a dozen for yarn 15 years ago, but now she would not get 3*d*. —(*Mary Carr*.)

" Mary Carr is a fair specimen of the widows. I believe there are 50 in the parish, who are living upon the brink of professional mendicancy, and supported by the bounty of the neighbours."—(*George Cottingham*.)——" A strange woman came into the parish about nine years ago, and left a child with a woman, to whom she gave 1*l*. I gave the woman with whom the child was left 3*l*., for two years; she is wife to one of the poorest men in the country; they were obliged, last winter, to get clothes and meal to keep the life in them, on credit, and were wretchedly uneasy until it was paid, which set them very hard."—(*H. Flanegan*.)

" There are no regular books kept in the parish. You will find in the account, perhaps, an entry of the whole amount of assessment, and the payment of the sexton and the clerk; but we never kept any account of the sums due for the support of children; 3 *l*. yearly were voted for Carr's child, but I believe it was paid in full to her; I do not think the book will show how much she got, nor can I tell it; Mr. Carr got the most part of the collections made at the church. The collection is sometimes 1 *d*. and sometimes 1 ½ *d*. a week, it never exceeds 1 *s*., except on festival days."—(Rev. Mr. *Wilson*.)——" I collected the full amount of vestry cess from the year 1824 to 1829; I levied it from all the villages equally. I think it would be quite impossible to collect it by itself, I would not attempt it, but being high constable during those years, I found it easy to collect it along with the other taxes. The last assessment was made last Easter 12 months, there was no attempt made to levy it; the year before there was hardly any of the cess levied."—(Mr. *Edmund O'Flaherty*.)

Evidence of the Archbishop of Tuam, written by himself.

Parish *Tuam*. Town of *Tuam*. Bar. *Clare*.

Any children that are deserted are supposed to be illegitimate. There have been some instances of their perishing before they were discovered, but they have been very few.

From the present rate of wages and quantity of employment given to labourers, it would be impossible to reserve what would support their children, in case of their being left orphans; they never attempt it. How are they to attempt making such a provision, when the rate of wages is not sufficient for their support, if they have large families? The support of orphans generally falls upon the nearest relatives.

Formerly, and even within these latter years, the churchwardens took charge of deserted children.

At the last assizes the Protestant clergy sought for presentments from the going judge assize, but few parishes obtained what was requisite; it is hoped, however, that at the spring assizes what is required will be done. The churchwardens do not now, in several parishes, take charge of children who have been deserted. At last Easter there was no appointment of such officers; there was responsibility and risk and odium attached to it; and it was severe to inflict upon Protestants exclusively such an office.

No parochial provision was ever contemplated by the Irish laws for any children but those who had been deserted.

They were usually (when taken charge of by the churchwardens) put out to nurse; they were always taken good care of, and had great tenderness shown them. The clergy visit them, and the churchwardens see them, at the periods when those who take care of them are paid.

Five pounds per annum is the highest sum which can be expended on the support of each child. Heretofore the sum was provided by a vestry assessment; but since that was abolished it has been sought for, under a special law, from the going judge of assize.

There is no Foundling-hospital to which they can be sent. I never heard of any complaints being made concerning the distribution of the fund by the churchwardens. Those deserted children who were taken care of by the churchwardens were, under the direction of the vestry, apprenticed to trades or as servants.

There was an apprentice fund levied on the parish. When children are deserted at a more advanced age than what may be termed infancy, the law makes no provision for them, and they generally become beggars. I think the practice of taking care of deserted children increases the number of desertions; but if no charge were taken of them, might not a worse crime and consequence be apprehended? Desertion has not decreased since the closing of the Foundling-hospital in Dublin. The parish still afforded protection to the deserted. It may be remarked, however, that the Foundling-hospital discontinued the indiscriminate reception of children long before it closed.

The present system certainly requires improvement; the provision is now no longer by vestry, but from the grand jury through the judge. The superintendence of churchwardens either has been or will soon be withheld, and the office itself will cease altogether.

The improvement which I would propose, is to commit the superintendence of deserted children exclusively to the parochial ministry, I mean the ministry of the Established Church, and that the funds requisite be entrusted to their hands, and the due administration thereof be accounted for before the Ecclesiastical Commissioners, whose duty it should be made to control this expenditure.

The

DESERTED AND ORPHAN CHILDREN.

Connaught.
County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq

Parish *Tuam.*
Town of *Tuam.*
Bar. *Clare.*

The general opinion was against provision by vestry, as has recently been expressed. How far the mode by grand jury presentment will be more generally acceptable, is yet to be proved.

Evidence of Dr. M'Hale, R. C. *Archbishop of Tuam, as written by himself.*

There is scarcely an example (I never heard of any) of legitimate children having been deserted.

There are not any funds for the support of deserted children; few of them are sheltered or educated by the religious orders. The churchwarden does not always take charge of them.

Persons who attended the Examination.

Connaught,
County Mayo.

Examinations taken by John Spencer, Esq. Wilson Gray, Esq.

Parish *Aughvale.*
Bar. *Murrisk.*

Mr. WILLIAM BIRMINGHAM, woollen-draper.—Rev. Dr. BURKE, roman-catholic rector of this parish and dean of Dunmore.—GEORGE CLENDENNING, esq., magistrate.—Mr. COLLINS, a gentleman connected with the press.—RICHARD GIBBONS, small farmer of 12 acres.—Mr. LARGE, clerk of petty sessions and churchwarden.—MATTHEW M'DONNELL, esq. magistrate.—ROBERT W. M'ILVEA, esq., magistrate.—WILLIAM M'MILER, small farmer of 12 acres.—EDWARD M'NALLY, weaver.—JOHN REEGAN, labourer.—THOMAS REILLY, labourer.—Mr. GEORGE WOODS, general merchant.—Mr. JOHN WYNNE, general merchant.

MR. LARGE, churchwarden, says: "The parochial assessment for the support of deserted children has been discontinued for three years. Since that time only one child has been deserted, though the practice had previously been very common. This child is supported by a subscription among the richer classes.

The number of orphans has been lately very much increased by the prevalence of cholera. Mr. Large, having been one of the officers of health, has had an opportunity of judging of their numbers, which he thinks cannot be under 300, of children below the age of 12 years, left without father or mother. He says a subscription was raised at the time for their relief, by which perhaps one-fourth of them were assisted. Some of them were clothed, so as to fit them to be taken as helpers into farmers' houses or families in the town. Some got provisions that kept them together for a few months. If the parents had held land, and any of the family were able to hold it on, they were never disturbed in the possession, and the arrear due by the parents was generally forgiven them. I cannot call to mind any instance in which some of the family were not able to hold on the farm. What became of the other three-fourths has not fallen under my notice, but from what I know of the habits of the country people, I must suppose that a large proportion were sheltered by relatives or neighbours, by whom the services of the elder children would be deemed nearly as equivalent for their food; the younger would be a dead weight on them. A very large number must have been reduced to beggary; the children of the town labourers, particularly, could scarcely have any other resource. Mr. M'Miler and Reilly think there cannot be less than 40 to 50 orphans begging in the town alone, and mention one case of three children, the eldest about eight years old, not having a single friend to look after them, who may be seen every day going together from door to door begging for food; their lodging they can easily get from any of the poorer classes. M'Nally, who lives in the country, says: "In the houses next to me, on each side, two families of children, one consisting of four, the other of three, were last year left orphans, their fathers and mothers being carried off within a few hours of each other by cholera. In the former case the parents held a rood of land, on which they had planted some potatoes before their death. The children received some assistance from the subscription fund mentioned above, which helped them until their crop was fit for use. Their cabin fell in, and the neighbours rebuilt it, and whenever they came short of provisions the neighbours were ready to assist them, but they never begged publicly. The eldest was a boy, of 12 years; a merchant, out of charity, gives him some employment in his store, which enables him to do something for himself and his brother and sisters. I, myself, took one of them, a girl, into my own house; I am a weaver, and she winds some quills for me; I took her in from charity*, but this makes it come easier to me. The other family of three got no assistance from the subscription fund. My daughter took one of them into her house for charity, though no way related, but as a neighbour; the child makes herself of use, she minds an infant for her while she is otherwise engaged. Their aunt, a hard struggling widow, undertook the support of the other two. This is the way orphan children are dispersed, through their charitable neighbours and relatives, if they have any such to look after them; if they have not they must beg."

The witnesses do not know any instance of an infant being left an orphan without elder brothers or sisters to take charge of it. If such occurred there would most probably be found some relatives of the parents to undertake the care of it.

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* M'Nally is a very poor man, a weaver; he has not constant employment; but may earn on an average 3*s.* a week. He holds half an acre of land.

DESERTED AND ORPHAN CHILDREN.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. Wilson Gray, Esq.

Town of *Ballina* and *Ardnaree*. Bar. *Tyrawley*.

Persons who attended the Examination.

ROBERT ARMSTRONG, esq., at present engaged building a bridge, and employs many labourers.—EDWARD ATKINSON, esq., merchant and churchwarden—JAMES BROWNE, labourer.—WILLIAM CALDWELL, esq., C. C.—THADY CARNAN, labourer.—PATRICK COOPER, labourer.—Rev. Mr. COSTELLO, parish priest.—Mr. MARTIN CULKEEN, classical teacher.— —— DEVELIN, esq., M. D. —JOHN DUFFEY, labourer.—JORDAN FITZSTEPHEN, broken down labourer.—CATHERINE FLYNN, beggar.—OWEN GALLAGHER, broken down labourer.—WILLIAM HANLEY, labourer.—MARY HANLEY, beggar.—Mr. JOHN IRVIN, farmer.—Widow KILBOY, labourer's widow.—STEPHEN LOFTUS, esq., merchant.—JAMES LOFTUS, labourer.— —— M'HUGH, esq., M. D.—PATRICK M'NAMARA, labourer.—Mr. JOHN MOYLES, farmer, and owner of a number of labourer's cabins.—THOMAS O'HARA, labourer.—DOMINICK WALDRON, labourer.—Rev. Mr. VERSCHOYLE, protestant rector.

THERE are at present four deserted children in the parish, all of whom were deserted more than two years ago; they were at first supported by parochial assessment; but for the last two years the parishioners have refused to assess themselves for that purpose; some giving for reason, that no churchwarden would undertake to collect the assessment; others, that it operated as an encouragement to the practice of desertion. There have been no desertions since the assessment has ceased, which all the witnesses agree in considering as a consequence of this cessation, "for while the funds were forthcoming there was no lack of applications." The support of the children deserted before that time now falls on the nurses with whom they were put out by the churchwardens, before the collection of the parochial funds for their support ceased. Assistance of a few shillings is occasionally given from the poor-money collected at the protestant church. John Walsh, a labourer, one of the persons on whom the support of three foundlings has now devolved, says: "I have seven children of my own, from nine months to 18 years of age, to support. Four years ago my wife undertook the care of a foundling for 6*s.* per month; we were regularly paid for the first and second years; the third year, I processed the churchwardens and recovered the amount. £.2 is now due to me, and if I had it, it would enable me to release my conacre potatoes. But though I know the churchwarden is accountable to me by law for the money, the law is little protection to me, as I am too poor to pay for it. I worked yesterday for 5*d.*, and have no work to get to-day, and the expense of filing and serving the process and the attorney's fee would amount to 4*s.* 6*d.*"

No instance of infanticide has occurred for several years, nor any of deserted children perishing before discovered.

Mr. Atkinson mentions an instance of the inhabitants of a village where a child was deserted undertaking the support of it four years ago, at a time when funds were levied for that purpose off the parish, and they might have relieved themselves of the burden by an application to the churchwarden. They passed the child from house to house, leaving it a few weeks at each, as they had agreed on among them, until it came to a married couple, who, having no children, adopted it, and have since reared it as their own. Mr. Atkinson cannot explain the indifference of the villagers to ridding themselves of the burden otherwise than by supposing that each individual might have thought it less trouble to support the child for a few weeks than take it four or five miles to the churchwarden, where probably he had some doubt of succeeding in his application.

Persons who attended the Examination.

Parish *Cong.* Village *Cong.*

—— BLAKE, esq., police officer.—FRANCIS BURKE, esq.—Mr. BUTLER, large farmer.—WILLIAM BUTLER, landholder, 10 acres.—Rev. Mr. CRAMPTON, protestant rector, and magistrate.——— ELWOOD, esq., magistrate.—Mr. JOHN ELWOOD, shopkeeper.—JOHN FINN, esq., magistrate and resident proprietor.—THOMAS HOPKINS, labourer.—MICHAEL HYNES, butcher.—WALTER JENNINGS, labourer.—Mr. M'DONNELL, large farmer.—PETER MOLOWNEY, weaver.—ANTHONY O'BRIEN, stone-cutter.—Rev. Mr. WALDRON, roman-catholic rector.

No child has been deserted in this parish for several years; and the case of a young child, or family of children, deprived of both their parents, is rare; when it does occur, they are taken care of by the relatives of the parents, if they can afford it, or if the parents have left any means; if not, the eldest would beg with or for the youngest. O'Brien mentions one case of two very young children deprived of their parents, and having no friend to provide for them; he himself gave them lodging in his house for a year-and-a-half, while they begged for their food, which he could not afford them.

DESERTED AND ORPHAN CHILDREN.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. Wilson Gray, Esq.

Parish *Kilgeever*.
Bar. *Murrisk*.

Persons who attended the Examination.

JOHN BARNS, cottier, holds 2 ½ acres.—JOHN COX, farmer, holding 8 acres.—JAMES FREHILL, cottier, holds 1 acre.—JAMES GALLAGHER, farmer, 7 acres.—Rev. Mr. GIBBONS, roman-catholic rector.—Mr. AUSTIN GIBBONS, assistant to Mr. Durkin, apothecary.—MILES JOYCE, cottier, holds 1 ½ acres.—PAT MALLY, an old man past his labour, did hold 2 acres.—ROGER M'DONOGH, cottier, holds 2 ½ acres.—PAT M'DONNELL, farmer, holding 8 acres.—WILLIAM M'EVILY, farmer, 5 acres.—Rev. Mr. POTTER, protestant curate.—Mr. REED, land-steward to Marquis of Sligo, the principal proprietor of the parish.

ONLY one child has been deserted in this parish for several years, and the instances altogether have been so rare that the witnesses cannot say whether the practice is on the decline or otherwise; nothing can be ascertained of the number of orphans. The witnesses do not recollect an instance of an infant being deprived of both its parents; orphans of a more advanced age sometimes beg, and sometimes are sheltered by the neighbours, particularly when old enough to render some assistance about the house or farm.

Par. *Kilmore Erris*.
Bar. *Erris*.

Persons who attended the Examination.

EDWARD BURKE, farmer of 13 acres.—BRIEN DEANE, cooper and small farmer.—EDMUND DICKSON, mendicant.—JAMES DONOGHOE, bailiff to Major Bingham, the principal proprietor in the parish.—Widow EARLY.—WILLIAM FEARGUS, bailiff to Mr. Everard.—DOMINICK FREKILL, labourer.—Widow GERAGHTY.—MARTIN HOBAN, labourer.—Captain IRELAND, stipendiary magistrate.—PAT LAVELLE, labourer.—Rev. Mr. LYONS, parish priest.—Mr. WM. MEREDITH, chief constable of police.—Captain NUGENT, magistrate.—Mr. O'BRIEN, parish schoolmaster.—FRANK O'DONNELL, labourer, impotent from age.—HUGH O'MALLY, cottier.—Widow REILLY.

No children have been deserted in this parish within the recollection of any of the witnesses. There have been a few cases of infanticide, in which the children have been invariably believed illegitimate: two such cases have happened within the last two years, both supposed to have been caused by the father's refusal to support the child. In one case, the mother was turned out of doors by her parents, partly for the disgrace she brought on them, partly from their inability to support an increase of family; under these circumstances, and being unable to support the child by any industry of her own, she was driven to the commission of the crime.

There is a great number of orphan children through the villages, their number being greatly increased since cholera visited this district; they live mostly by begging, their relatives being for the most part too poor to undertake the support of them. Many of them between the ages of 12 and 18 hire with the small farmers, perhaps for one quarter, and beg the next. During spring and harvest they may obtain some casual employment, but in winter and summer begging is their only resource. This applies only to orphans above 12 years, below that age they must beg through the whole year; the elder beg for the younger children; and if any be old enough to marry, all the others fall in upon them for support.

Co. Roscommon.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Boyle*.
Bar. *Boyle*.

Persons who attended the Examination.

THOMAS BRADSHAW, labourer.—MORGAN CROFTON, esq. J.P.—Rev. M. DEVINE, roman-catholic rector of the parish.—Capt. DUCKWORTH, J.P.—JOHN FAREMAN, innkeeper.—Rev. THOMAS HACKETT, protestant vicar of the parish.—The Viscount LORTON, lord-lieutenant of the county.—OWEN LLOYD, esq. J.P.—JOHN MANGHAN, road inspector.—JOHN MULHALL, esq. general merchant.—M. O'BRIEN, labourer.—JOHN ROBERTSON, esq. J.P.

THE year before last, the number of deserted children in the parish was eight; there are now six on the list; five within the last three years. All who are deserted are supposed to be illegitimate. The mother either stays near the child, to see what becomes of it, or if fear or shame induces her to leave the neighbourhood, she generally returns soon after to know the result; more children are left in houses than in the fields or on the road. The working classes could certainly not provide for their children, in the event of their being orphans. "How could I do it," said Mr. O'Brien, "when I have not regular work perhaps more than three or four days in the week, at 8*d.* a day?" There is scarcely any observation to be made on the provision for deserted children; the cases are so few, that no distinct opinion is entertained by the majority of intelligent persons on the subject, and the recent changes in the law have not yet had time to be understood or practised. There is no orphan institution of any kind, no hospital for foundlings, or apprentice fund, in the parish. There would be much less expense in nursing foundlings in the country than in providing for them in an hospital. The women who nurse them become almost invariably attached to them, and rear them as their own children. There has been no observable increase or decrease in the number of deserted children. There is a general regret throughout the country, that the

DESERTED AND ORPHAN CHILDREN.

Connaught, Co. Roscommon.

Examinations taken by Francis Diggens, Esq. J. T. M'Cullagh, Esq.

Parish *Kilkeevan.* Bar. *Ballintobber.*

the National Hospital should have been closed. "I am opposed," said Mr. Devine, "upon religious grounds, to the re-establishment of the Foundling-hospital." The people have the same feeling, and are also opposed to it, because it separated, for life, the child from the unfortunate mother.

Persons who attended the Examination.

Rev. Dr. BLUNDELL, protestant rector of Kileekvan.—Rev. JOHN BOYD, catholic curate of Kilkeevan.—FRANCIS CLANCY, farmer.—COX COTTON, small farmer.—JAMES COULON, potter.—Mr. THOMAS DILLON, shopkeeper.—JAMES GAFFNEY, working mason.—Capt. GRAY, Dalefield.—JOHN KELLY, labourer.—Rev. PETER M'DERMOTT, catholic curate of Kilkeevan.—THOMAS M'GRATH, esq., J. P. Castlerea.—O'CONNOR DON, Clonalice.—Mr. GEORGE VAUGHAN, farmer.—WILLIAM R. WILLS, esq. Castlerea.—OWEN YOUNG, esq., Harristown.

THERE are five at present on the list; none have been added to the number for the last 12 months, and the habit of deserting is greatly decreasing within the last 10 years; there was one instance last year of a child perishing before it was discovered. Looking to the wages in this country, it was considered that no man could lay by a provision for his children; but Kelly stated, he knew a man who went to England for four years, to harvest-work, and at his death he left his daughter 30*l.*: but here, between funerals and holidays, and days lost attending markets and fairs, and not having any certain employment for the remainder, they never successfully attempt it. In the barony there are no religious houses where deserted children could find shelter. According to the laws providing for deserted children, it is compulsory on the vestry to assess for wages. In case of refusal, application is to be made to the judge of assize; no such applications have been made. As to the comparative expense of deserted children reared in the Foundling-hospital and those brought up among the peasantry, the hospital provision was much more expensive. As to their comparative morals, many brought up in the Foundling-hospital have turned out badly; cannot tell of the others. To the question, "Were not the latter obliged to beg when a few years old?" it was answered, "That the practice of taking charge of them by the parish was too recent to allow of one judging of the fact." The custom of supporting deserted children by the parish of course leads to their desertion, but desertion of children has materially decreased since the closing of the Foundling-hospital in Dublin. On the point of further legislative interference, it was conceived advisable to extend the provisions of the Acts at present in force, making it compulsory on the grand jury to assess to a fixed amount for children up to the age that they are able to go to work for their own support.

Persons who attended the Examination.

Parish *Killenvoy* and *Camma.* Bar. *Athlone.*

JOHN BYRNE, esq.—Rev. PATRICK CONNIFF, catholic curate.—THOMAS CONNITON, labourer.—Mr. JAMES ELLIOTT, miller.—Mr. JOHN FINNERN, general shopkeeper.—Rev. J. FITZGERALD, catholic rector.—MATTHEW KELLY, weaver.—Mr. MICHAEL KELLY, farmer.—THOMAS KENNY, labourer.—JOHN E. MAPOTHER, esq.—JAMES RATTIGAN, beggar.

THERE are three deserted children for the last four years in the Union, and the practice of deserting children had decreased. There was not any reason to suppose that any of those deserted were legitimate, nor was any instance known where the child perished before it was discovered. As to the labouring man's ability to provide for his children, neither he nor the small farmer can save anything, if it was the will of God to take him away, to leave for the support of his children. Since the abolition of the vestry-cess, in order to save the expense of collecting the small funds that by the late Act of Parliament a vestry was still left power to assess for providing for deserted children, we have annually made collections in the chapels and collect adequate funds.

The instances of children losing both parents are extremely rare, and when they do arise, some relative or neighbour is found willing to befriend the destitute orphan.

The expenditure on each child by the parish is about 4*l.* or 5*l.* to the nurse.

Persons who attended the Examination.

County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Parish *Drumcliffe.* Bar. *Carbery.*

Rev. EDWARD ALWARD, protestant curate.—Mr. JAMES BARBER, land agent.—Dr. COULTER, dispensary surgeon.—JOHN FENNY, labourer.—MICHAEL FENNY, labourer.—WILLIAM P. FENNY, farmer.—Mr. P. M'TUCKER, farmer.—JAMES MULLEN, labourer.—Rev. MICHAEL O'CALLAGHAN, P. P.—Rev. Mr. SAUNDERSON, presbyterian minister.—C. SYMPSON, farmer.

THERE is not a single deserted child in the parish; there are many orphans, but they are all supported by their relations. There have been only two cases of deserted children within the last five years; and since the closing of the Foundling-hospital in Dublin, the practice of desertion has been on the decrease. No further legislative interference is deemed necessary for the protection of deserted children, as a certainty of support would increase the number.

DESERTED AND ORPHAN CHILDREN.

Leinster, County Carlow.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Union of *Aghade* and *Ballin*.

Bar. *Forth*.

Persons who attended the Examination.

Rev. GEORGE DAWSON, impropriate curate of Aghade, and vicar of Ballin.—Rev. Mr. KINSELA, P. P., of Ballin.—Mr. MICHAEL LENON, miller and farmer.—Mr. THOMAS TOMLINSON, farmer.

AT the time of our visit, the Rev. Mr. Dawson had not in his portion of the district under consideration a single deserted child, nor had a case of desertion occurred during the previous three years. On the other hand, the Rev. Mr. Kinsela informed us, that within the limits of his (the catholic) parish, there were four deserted children and eight orphans, and he estimated at about three the number of desertions each year; and nearly as many orphans were left unprovided for.

The number of desertions continues steady, and the children exposed are for the most part illegitimate.

The scanty wages of the labouring man render it impossible for him to leave anything to his children; and when these are left orphans at an early age, they are generally brought up by some charitable neighbour, and when old enough are expected to provide for themselves. The law provides for the deserted only, and in order to obtain the benefit of it, it is only necessary that the churchwarden should receive an affidavit from the person finding the child that the parents are unknown, and that the child should appear to be under 12 months old. Sometimes deserted children have recourse to begging, when a few years old. Mr. Kinsela "recollects a family of four children who supported themselves in this way, until they were able to earn wages by going to service."

There is no foundling-hospital; and neither the practice of taking charge of deserted children, nor the closing of the Dublin Foundling-hospital, has had any influence on the amount of desertion within the district. It is thought that the present system works well, and that any further legislative interference might have the effect of increasing the practice.

Parish *Carlow*.

Bar. *Carlow*.

Persons who attended the Examination.

Lieut. JAMES BATTERSBY, magistrate, chief constable of police.—Rev. Mr. BLOOD, presbyterian clergyman.—Mr. ROBERT BROWNE, secretary to the grand jury.—Mr. E. BUTLER, magistrate.—Mr. BYRNE, 11 years in the employ of Mr. Coffee, brewer.—Mr. JOHN COFFEE, malster and brewer.—THOMAS COX, esq., distiller and merchant.—Rev. MICHAEL DWYER, R. C. curate.—Mr. SAMUEL HAUGHTON, general merchant and storekeeper.—Mr. T. HAUGHTON, magistrate.—ADAM JACKSON, esq.—STANBY JOHNSON, baker.—ROBERT KENNA, labourer, in the employ of Mr. Coffee, brewer.—ROBERT LAWLOR, grocer.—JOSEPH LYNCH, working carpenter and builder.—Mr. FRANCIS MONTGOMERY, apothecary.—Right Rev. Dr. NOLAN, R. C. bishop.—Mr. MEADE NESBITT STONE, physician.—Rev. GEORGE VERNON, rector of the parish.

THE number of deserted children in the parish at present is about 10, and the average for the last three years is three. Desertions are not increasing here. The deserted children are supposed to be illegitimate, and, in many cases, perish before they are discovered. Considering the wages of the labouring classes, it was considered impossible for parents to lay by any provision for their children in case of their becoming orphans; neither is it ever attempted. Deserted children are neither supported by private contributions, nor brought up by religious houses; nor are there any general subscriptions, by the poorer classes, of small sums for the purpose of having them nursed and reared.

The construction put on the laws about the provision for deserted children requires that the child must be under 12 months old, found destitute and deserted, and without any trace as to the parents. If at the vestry the parishioners disagree about the provision for a deserted child, then the clergyman applies to the sitting judge of assize, who gives a "fiat" on the parish, which is afterwards collected by the chief constable of the barony. The churchwarden always takes charge of deserted children, as overseer of deserted children, but *not* in his character of churchwarden. The reason why deserted children only are provided for by the parish is, the law does not make provision for any other. The churchwardens, as overseers, always put the child to nurse to some woman in the parish, so as that the children may be often brought to them for inspection; and if the child is old enough to go to school, a certificate of attendance is required from the master of the "Carlow public day-school:" the children must be brought up protestants. The limit of expenditure for each child is 5*l.* late Irish currency, which is drawn from a fund raised by parochial assessment; the assessment on the parish is made in proportion to the number of children on the list; and made on the valuation of the holdings by the parishioners assembled at vestry, who appoint an applotting committee. Before the applotment can be collected, it must be produced at next Easter meeting, where the parishioners have the power of making objections; and if still dissatisfied, have the power of applying to the barrister at next quarter sessions.

In this parish there have been no reason for being discontented with the distribution of this fund by the churchwardens, nor have they been guilty of any peculation. There is no foundling hospital where deserted children could be sent, since the one in Dublin was closed two years ago. The children are not yet old enough to be apprenticed, the hospital being but two years closed; besides, there is no apprentice fund.

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Leinster, County Carlow.

Examinations taken by Captain White. Aug. Vaughan, Esq.

Parish *Carlow*.
Bar. *Carlow*.

The expense of sending deserted children to nurse among the peasantry is much greater than providing for them in the Foundling-hospital; the charge at present being an annual one of 5*l.*, instead of, as heretofore, that sum covering the entire charge at the Foundling-hospital.

Children who have been deserted have been remarked in their course through life to be ill-conducted, owing to carelessness in selecting proper masters. Mr. Vernon says, "I have been told by some children, on my remonstrating with them, that during their apprenticeship they were made to sleep with the pigs, and otherwise ill-treated." There was no instance known of children, not provided for by the parish, being obliged to beg to support themselves. There are no children supported by the Protestant Orphan Society. It was considered that the desertion of children may be encouraged by the practice of taking charge of them. Desertion of children has not increased since the closing of the Foundling-hospital. The Rev. Mr. Vernon and Mr. Jackson would suggest, as advisable, some power to raise a fund for apprenticing children at a certain age; and the Rev. Mr. Dwyer is of opinion, that the religious persuasion of the child ought not to be limited to any particular denomination, but decided by the majority of the rate-payers.

Persons who attended the Examination.

Parishes of *Dunleckny* and *Wells*.
Baronies of *East* and *West Idrone*.

Rev. ARTHUR HANS ATKINSON, protestant curate.—PHILIP BAGNALL, esq., J. P. Dunleckny.—Hon. and Rev. DEAN BERNARD, rector of Wells, West Idrone.—Mr. PATRICK BOULGER, farmer, Kilcarrick.—ROBERT BUNBURY, shoemaker.—Mr. WILLIAM CORRIGAN, postmaster.—JAMES DAVIS, millwright and carpenter.—Mr. DOWLING, brewer and grocer.—JOHN HANAHAN, labourer.—Lieut. HUGH HAWKSHAW, chief constable of police.—Rev. Mr. KEHOE, parish priest, Leighlin, barony of West Idrone.—Mr. RICHARD KEHOE, merchant.—Mr. JOHN LITTLE, draper.—THOMAS LITTON, esq., Bagnalstown.—Rev. Mr. M'MAHON, catholic curate of Wells, West Idrone.—JOHN MAGEE, brewer and farmer, Leighlin, barony of West Idrone.—Mr. PATRICK MORAN, grocer and merchant, Leighlin.—WILLIAM O'NEILL, esq.—Mr. TERENCE O'NEILL, innkeeper and farmer, Leighlin.—Rev. Mr. ANDREW PHELAN, roman-catholic coadjutor.—Colonel ROCHFORT, magistrate, Clagrenan.—Rev. SAMUEL ROBERTS, parish priest, Leighlin.— —— SINGLETON, esq., farmer and merchant.—Mr. PATRICK TIERNEY, grocer and farmer.—Mr. HENRY WATSON, general merchant, Leighlin.

Rev. Mr. Phelan says, "There are from 30 to 40 orphans supported either by their relations or by begging in the parish of Dunleckny."

Dean Bernard and the Rev. Mr. Atkinson say, that in the parish of Wells there are two deserted children.

"The deserted children are invariably illegitimate, and supposed to be deserted with the hope that they will be better provided for than if the mothers were to try to rear them."—(Rev. Mr. *Atkinson*, &c.)

The children seldom perish before they are discovered. Mr. Singleton mentions one instance of a child who was found in the middle of a field without any marks of violence on its person. It was supposed to have perished from cold. In Wells, Dean Bernard only knows of one instance of infanticide within 12 years.

It is universally allowed that the labouring classes are quite unable to make any provision for their orphans, "from never having a shilling they can call their own."

Colonel Rochfort says, "The orphans are frequently supported by the relations, and are sometimes taken by families and brought up as their own children; but the law only allows a provision for children under 12 months old found destitute and deserted, and sometimes presentments are obtained from the judge of assize where the parish has neglected to support the child: the duty of attending to deserted children devolves on the parish overseer, by whom the children are usually sent to some woman in the parish to be nursed."

The clergymen generally go to see the children at the residence of the nurse, or they are brought to them. "Surely, when they want money," the greatest amount of which allowed for each child is 5*l.*, which is raised by parochial assessment, being an acreable rate in general—(*all concur.*)

The Rev. Mr. Atkinson says, "Those children brought up by the parish nurses are much healthier than those reared in an institution."

Col. Rochfort also states it as his opinion, "that those children who had been privately withheld by the nurses and brought up with their own children are infinitely more moral than those sent back to the Foundling-hospital and apprenticed out by them; many instances that he has known of those children being apprenticed out, have turned out very badly." Rev. Mr. Atkinson corroborated this, and says, "that in almost all cases the females turn out badly."

It is generally thought less expensive and a greater advantage to have the deserted children put out to nurse than sent to a foundling-hospital. Mr. Singleton says, "he knows an instance of a woman who has taken a child and guaranteed to bear the whole onus of its support for 40*s.* She stated that she was its grandmother. These children, after a residence of a few years, become in every way part members of the family, and are not treated as a separate class."

Colonel Rochfort thinks the mortality greater amongst those children who are sent to the Foundling-hospital, than those who are nursed in the parish, which probably may be attributed

attributed to the hardships suffered while travelling to the hospital, and that those who are nursed in the parish are much better off in every way, as they are generally sent to a house where there is a cow; and the people became so attached to them as to make no difference between them and their own children.

This facility of having illegitimate children well taken care of may increase the number of them, but it prevents infanticide—(*all concur.*)

Dean Bernard thinks the closing of the Dublin Foundling-hospital a matter of regret, and that it has been a cause of great inconvenience to the parochial clergy.

Colonel Rochfort thinks it desirable that illegitimate children should be left with the nurses, as they in general become quite attached to them, and it is with the greatest pain and reluctance that they will give them up.

Rev. Mr. Atkinson says he has known several instances of deserted children, when apprenticed out, running away from their masters and returning to their nurses.

DESERTED AND ORPHAN CHILDREN.

Leinster, County Carlow.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parishes of *Dunleckny* and *Wells*. Baronies of *East* and *West Idrone*.

Persons who attended the Examination.

Captain CARTER.—Reverend G. DAWSON, late curate of Tullow.—ROBERT DOYNE, esq. J. P.—Mr. DWYER, farmer.—Major EUSTACE, J.P.—Mr. THOMAS GERMAINE, draper and farmer.—Reverend BERESFORD JOHNSTON, rector.—JAMES KEELEY, mason.—PATRICK M'ANABY, labourer.—LAWRENCE MURPHY, carpenter.—Mr. LAWRENCE MURPHY, innkeeper and farmer.—JAMES NEIL, labourer.—Reverend THOMAS NOLAN, P.P., administrator.—Mr. JOHN NOLAN, farmer.—JOHN PAYNE, esq. M.D.—Mr. MICHAEL ROACHE.—Mr. JOHN WHALEY, grocer.—Captain WHELAN, J. P.

Parish *Tullow*. Bar. *Rathvilly*.

THERE are no orphans supported by the parish, but the Rev. B. Johnston said there were six foundlings and five protestant orphans in it at present. The foundlings are merely sent from the Foundling-hospital to nurse. The orphans are also from the Protestant Orphan Society in Dublin, and placed at nurse. There were only two deserted children in the parish during the last three years, who were sent to the Foundling-hospital in Dublin. The custom is decreasing. The children are supposed to be mostly illegitimate, and deserted, with the hope of their being better provided for than the means of the mother could possibly do. Rev. Mr. Johnston stated a case within his own knowledge, where a female servant left her child in the premises of a farmer who was the father; the mother would have been herself unable to provide for it. The children seldom perish before they are discovered; wages being at present only sufficient to support life, and the rents of cabins very high. Rev. Mr. Johnston and Mr. Doyne were both of opinion that parents could not lay up any provision in the event of their children becoming orphans; and the idea is not known or attempted by the labourers. They are not supported by private contributions, and the poorer classes do not, by weekly subscriptions of 1*d.* or 2*d.*, maintain them. To come under the operation of the laws for providing for deserted children, they must be under 12 months old, and no trace of their parents discovered.

Presentments for the maintenance of deserted children are obtained from the assizes when required. The churchwardens, since the extinction of vestry cess, do not invariably take charge of such children. The law provides for no others than children deserted in the parish; they are not put to nurse by churchwardens. There are none supported by the parish. There is no foundling-hospital to which deserted children can invariably be sent. There are five children supported by the Protestant Orphan Society. The Rev. B. Johnston said they were well clothed and fed, and 5*s.* per annum allowed for educating, and placed under the control of the Protestant rector. The practice of taking charge of deserted children leads to forsaking them, but on the other hand may prevent infanticide. The Rev. B. Johnston was assured by a most competent judge, that the increase of infanticide generally has been awful since the closing of the Foundling-hospital in Dublin. The practice of desertion has decreased since it has closed. Further legislative interference on the point is considered necessary, and that the duty of the parochial offices ought to be more closely defined, and more imperative. Rev. Mr. Johnston stated that he suffered severely by the uncertain state of the law in the parish of St. Canice in Kilkenny, where four children were left at different times on his premises, under the idea that he was bound to provide for them.

Persons who attended the Examination.

JAMES BAYNE, publican and farmer.—Very Rev. Mr. FLANAGAN.—EDWARD MARKS, labourer.—PATRICK MULVANY, tillage farmer.—J. H. NANGLE, esq. J. P., resident country gentleman.—Rev. EUGENE O'REILY, catholic curate.—Rev. Mr. PALMER, protestant rector.

Parish *Cadamstown*, containing the Parishes of *Ballinadrimna*, *Mylerstown*, *Carrick*, *Nurney* and *Killreeny*. Bar. *Carbery*.

THERE are five deserted children in these parishes. Rev. Mr. Flanagan says, in 27 years they have not amounted to one in two years, and do not appear to increase or decrease. There is no instance of a legitimate child being deserted. A few have perished before they have been discovered. Deserted children are supported by Sunday collections at the chapel; some by charitable individuals.

Mr. Nangle says, some are supported by grand jury presentments. The Rev. Mr. Flanagan says, the protestant minister applied for such presentments, and obtained 5*l.* for one deserted child. When money is raised by presentment, the minister sends the child to be nursed. One instance occurred where the person appointed to collect money for the nursing of a de-

DESERTED AND ORPHAN CHILDREN.

Leinster, County Kildare.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

serted child, having promised payment to the nurse, and not being able to collect, was obliged by the magistrates to pay it himself: he was afterwards remunerated by grand jury presentment. Some time after it was discovered that the father of the child was the brother to the collector; he absconded to America on the discovery being made. Five pounds is the amount allowed for each child. Vote of vestry empowers a collection on the parish. The parishioners invariably refuse to pay; application is then made for grand jury presentment, which is always granted. The children nursed by parish subscriptions are sent to farmers when able to work; and though they are more strong, more healthy, and better in morals than those brought up in the Dublin Foundling-hospital, yet they do not turn out as well as those brought up by their parents. All concur in thinking that the practice of taking charge of deserted children leads to their desertion. Some short time ago a child was deserted in the parish; the mother was observed to conceal herself near the spot, and remained there during the day until the child was taken up.

Persons who attended the Examination.

County Kildare.

Parish of the Union of *Castledermot*.

Baronies of *Kilkea* and *Moone*.

ROBERT ARCHBOLD, esq. magistrate.—BRYAN BOULGER, labourer.—Mr. JOHN CORCORAN, farmer.—THOMAS DORAN, labourer.—Rev. LAURENCE DUNNE, parish priest of Castledermot and Timolin.—Mr. JOHN DUNNE, farmer.—Rev. R. L. Fitzgibbon, parish curate of Castledermot.—Rev. ARCHBOLD HAMILTON, vicar of Castledermot.—JOHN HUTCHINSON, farmer.—Mr. SYLVESTER KELLY, farmer.—MICHAEL KEOGH, farmer.—Mr. THOMAS MAC DONALD, farmer.—Mr. JAMES MAC DONALD, farmer.—Mr. PATRICK MAGRATH, farmer.—Mr. DANIEL M'LOUGHLIN, farmer.—Rev. EDWARD MURPHY, catholic curate.—Mr. JOHN MURPHY, farmer.—JOHN MURPHY, farmer.—CHARLES NEAL, farmer.—GEORGE PAYNE, esq.—JAMES PAYNE.—Mr. EDWARD SCULLY (who took the census of this parish).—MICHAEL STYLES, farmer.

AT the period of the visit of the Assistant Commissioners, there were six deserted children in the parish; and on an average of three years, they were informed that about two desertions occur annually. The Rev. Mr. Fitzgibbon says that the crime is, if anything, rather on the increase in frequency; and he is disposed to seek the cause in the closing the Foundling-hospital in Dublin. "Under present circumstances," says he, "the mother has continual opportunities of seeing her child, as it is always put to nurse in the parish in which it is found." Formerly a woman hesitated long before she deserted her offspring, as the chances were, that after it had been sent to the hospital she would never set her eyes on it again. Most foundlings are supposed to be of illegitimate birth. Mr. Fitzgibbon states positively, that he never knew an instance where a legitimate child was deserted by its parents. None have ever perished before being discovered, as they are generally placed in some conspicuous or much-frequented place; very frequently at the door of the parish priest. It is considered that it would have been quite impossible for the parents of those children who have been left orphans to have made any provision for them. "It could not be done," remarks Mr. Hamilton, "because their wages barely afford them the necessaries of life. I expect that before next Christmas the labourers will be obliged to work for 6*d.* or 8*d.* a day. The farmers, after paying their rents, will have hardly money to pay them with, the price of all produce is so very low." There are not any religious orders to undertake the care of orphans, nor do the labouring classes enter into any subscription for the purpose. When any child is found deserted, and that its parents cannot be discovered, or when, as Mr. Hamilton conceives, its parents, from physical or other causes, are incapable of supporting it, the law provides that the parish shall make a provision for its support. Presentments are also allowed by the grand jury for the purpose; and the churchwardens, who are also in general constituted overseers of foundlings, are bound to attend to the due application of the funds thus procured. In Mr. Hamilton's opinion, orphans have fully as strong a claim upon the parish as deserted children; and he adds, that if any objection was made to the maintaining of such, he would immediately apply to the judge of assize, and he has no doubt that he would be allowed a presentment. Children of both descriptions are put out to nurse by the churchwardens, in their capacity of overseers, and are always given to women resident in the parish, over whom a constant control is easily exercised. The Rev. Mr. Fitzgibbon is in the habit of having the children brought to him two or three times a year; and always previous to an application for a presentment, he has never had reason to complain of their being neglected. £. 5 is the highest sum that can be levied for the support of a deserted child. If the child be what is called a wet child, that is to say, requires to be suckled, that sum is allowed; but if it be passed the age indicated, only 3*l.* 10*s.* The question is put at the Easter vestry, as to the provision for the children of the parish; if the opinion be in favour of it, the sum agreed upon is levied by an acreable assessment upon the union at large. This was always the practice until within the last three years, since which the parishioners have refused to pay church rates; recourse has in consequence been had to the judge, and he has fiated a presentment for the same end, off the barony. There have not been any complaints as to the manner in which the churchwardens have discharged the part of their duty under consideration; there is no room for peculation, according to the Rev. Mr. Hamilton, because the funds lie in his hands until they are required for use; and moreover he is generally in advance. There is no foundling-hospital to which the parish can send its deserted children. The Dublin hospital has been closed but two years, and there has not occurred an occasion to apprentice any child within that period. The expense is precisely the same under the present system as when the Foundling-

hospital

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hospital was open. It has been a general observation, that those children who have been apprenticed to gentlemen have turned out well, and the contrary has been remarked of those who have been bound to petty tradesmen. This difference has been attributed to the circumstance of the latter being worse fed and clothed, and in general receiving worse treatment than he had been accustomed to. The Protestant Orphan Society has never extended its operation to these parishes. The practice of taking charge of deserted children is conceived by the witnesses to be rather promotive of desertion; but this disadvantage, in their opinion, is more than counterbalanced by its efficacy in checking infanticide. The affection displayed by the nurses towards the foundlings that have been entrusted to their charge, is sometimes very remarkable. Mr. Hamilton and Mr. Fitzgibbon mention instances where it has been stronger than towards their own offspring. They allude to one in particular, that occurred within the last three years. A nurse was required to give up a child which had arrived at the age of being withdrawn. "I have," exclaimed she, "six children of my own; take any of them that you like, but leave me this. I will place 20*l.* in your hands as a pledge that I will take proper care of it." This woman and her husband followed the child up to Dublin, and remained there during three months, until they discovered to whom it had been assigned. They now return thither regularly every year to visit it.

Persons who attended the Examination.

Parish of the Union of *Kilcock*. Bar. *Ikeathy* and *Oughterany*.

CHRISTOPHER ADAMS, labourer.—Capt. BRENNAN, chief constable of police.—THOMAS BRENNAN, labourer.—Mr. JAMES BYRNE, miller.—Rev. Mr. CAULFIELD, protestant rector.—JOHN CLARK, labourer.—Mr. MARTIN CONNETON, farmer.—PETER CORRIGAN, labourer.—Mr. PATRICK COSGRAVE, shopkeeper and farmer.—MICHAEL COSTELLO, labourer.—Mr. PATRICK CULLEN, farmer.—THOMAS M'DERMOTT, labourer.—MICHAEL FEAGAN, labourer.—Mr. JOHN GILLIGAN, farmer.—Mr. EDWARD GOODWIN, postmaster.—JOHN GORMON, labourer.—Mr. JOHN HACKETT, shopkeeper.—Mr. PATRICK HALIGAN, shopkeeper.—Rev. FRANCIS HELY, parish priest.—EDWARD HOLSON, labourer.—Mr. AMBROSE HUGHES, shopkeeper.—PATRICK IRVING, labourer.—Mr. DANIEL KEARNEY, shopkeeper.—THOMAS KEARNEY, esq., J. P.—Mr. PATRICK LUBE, shopkeeper.—Mr. JAMES MAGRATH, shopkeeper.—Mr. JAMES MANGAN, shopkeeper.—Mr. THOMAS MURRAY, farmer.—MICHAEL NEVIN, labourer.—Mr. JAMES O'SHAUGHNESSY, innkeeper.—Mr. JOHN POWER, farmer.—JOHN RATIGAN, labourer.—Mr. MICHAEL REILLY, shopkeeper.—Mr. JAMES REILLY, schoolmaster of National School.—Mr. THOMAS ROBINSON, shopkeeper.—PATRICK SMITH, labourer.—Mr. RICHARD WADE, farmer.—Mr. JOSEPH WALKER, farmer.

THERE is but one deserted child at present in the parish, supported by a poor man in whose house it was left; but no application having been made for 12 months, the child was too old, agreeably to law, for the parish to take charge of it. Mr. Reily states, there was a boy about nine years old, who lives by begging; he was deserted by his parents when three years old, and has followed this life ever since. Deserted children are considered to be always illegitimate. There have been three instances known in the parish, where the children perished before they were discovered; two of them were found in the canal, and one was buried in a dunghill. It was conceived quite impossible for the labouring classes to lay by anything for their children in case of their becoming orphans; neither is the attempt ever made, as it must be utterly useless. The parish will not take charge of deserted children, except they be found destitute of parents, and under 12 months old; and then churchwardens as overseers take charge of them, but the parish takes no note of orphans, as there is no law authorizing them.

Persons who attended the Examination.

Parishes of *Naas* and *Osberstown*. Bar. *North Naas*.

Very Rev. Dean BURGH.—Mr. JAMES BYRNE.—JOHN CLARKE, esq., sub-inspector of police.—SIMON CULLEN, labourer.—WILLIAM CORCORAN, labourer.—Mr. PATRICK CURRIE.—JOHN CURRIN, esq.—Rev. Mr. DOYLE, P. P.—Mr. PAT FARRELL, farmer and general dealer.—Mr. RICHARD FINAMORE.—Mr. JAMES FITZPATRICK.—JAMES FLANAGAN, labourer.—WILLIAM P. GAHAGAN, M. D.—MICHAEL GAUL, labourer.—WILLIAM GOODWIN, esq.—Mr. THOMAS HARDY.—Mr. EDWARD HAYDON.—ROBERT HAYES, M. D., churchwarden.—Rev. Mr. HUME, roman-catholic curate.—Mr. OWEN LALOR.—Mr. JOHN LOUTON, shopkeeper.—PETER LYONS, esq.—JOHM MAGRATH, farmer of five and a half acres.—Mr. FELIX MIRNA, huckster.—WILLIAM MURPHY, mendicant.—ANDREW NEAL, labourer.—EDWARD NEAL, labourer.—Rev. EDWARD GEORGE PARKER, curate of Naas.—JOHN RUTHERFORD, esq.—JOHN STANLEY, labourer.—Major TANDY, chief magistrate of police.—MICHAEL TOOLE, farmer of six and a half acres.—Mr. WILLIAM TRACY.—Mr. WILLIAM WILSON.—PATRICK WALSH, dispensary doctor.

THE number of deserted children at the time of Assistant Commissioners visiting, was five, and about 50 orphans; the annual average of deserted children being about eight. Mr. Goodwin, the secretary to the grand jury of this county, states, that in Athy there are

DESERTED AND ORPHAN CHILDREN.

Leinster, County Kildare.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parishes of *Naas* and *Osberstown*. Bar. *North Naas.*

at present 20 deserted children. The number of desertions has certainly increased within the last five years. Mr. Goodwin states, "at the gate of my residence two children more lately left; I traced the mothers, who declared their inability to support the children, and that they knew they would be well taken care of by me." Deserted children are always illegitimate, and occasionally perish before they are discovered. Major Tandy observes, "About four months ago a woman was detected who exposed her child; I committed her to gaol, but from previous exposure to wet and cold the child died in the gaol; the woman was in a state of dreadful want." It was deemed impossible for a labourer, considering the rate of wages, to make any provision for his children in case of their becoming orphans, nor is the attempt to do so ever made. Children under 12 months found deserted, are supported by presentments at the assizes; but orphans receive no legal support, the law makes no provision for them. The churchwarden, as overseer, takes charge of all deserted children; and afterwards, by the direction of the minister, they are put out to nurse to women in the parish, nor can they be neglected, being under the inspection of the parochial authorities. The sum granted for the support of a deserted child is 5*l.* a year, which is presented for by the churchwardens, against whom no charge of neglect or peculation has ever been made. There is no hospital for deserted children since the closing of the Foundling-hospital in Dublin, the whole charge in which was 5*l.* There is no apprentice fund for foundlings.

Persons who attended the Examination.

Parish *Rathangan.* Bar. *Ophaly, West.*

Rev. Mr. BOURNE, protestant rector.—Rev. Mr. BRENAN, parish priest.—MICHAEL BYRNE, labourer.—Mr. JAMES DIXON, farmer.—Dr. WILLIAM GODFREY DYAS.—PETER ENNIS, farmer.—Mr. JOHN FAGAN, huckster.—Mr. JOHN FARRELL, baker and farmer.—ROBERT FITZGERALD, esq. J. P.—Rev. PATRICK FITZPATRICK, roman-catholic curate.—Dr. JAMES FITZSIMONS, M. D.—WILLIAM FLOOD, farmer.—Mr. WILLIAM GARDENER, huckster.—WILLIAM GORE, labourer and small farmer.—PATRICK GORMAN, mason.—Right Hon. Lord HERBERTON.—Mr. JAMES HYNES, farmer.—OWEN KAVANAGH, labourer.—WILLIAM KAVANAGH, farmer.—Mr. THOMAS KELLY, large farmer.—JOSEPH LEE, blacksmith and publican.—PAT LEE, farmer.—Mr. JAMES M'KENNA, parochial schoolmaster.—Mr. PAT MALONE, butcher.—Mr. MICHAEL MYLOD, farmer and innkeeper.—GEORGE PIM, esq., J. P.—JOHN PIM, esq., J. P.—EDWARD J. TOWNSEND, chief constable of police.

REV. MR. BRENAN, parish priest, says, "There are in the catholic union of parishes about 12 orphans and three deserted children; one of the latter was since the closing of the Foundling-hospital; but latterly the number appears to be stationary. In all cases of desertion the children are considered illegitimate; and the reason for desertion is to get rid of the expense and to cover of their own character."

All agree in saying that it would be utterly impossible for the working classes to lay by anything from their earnings against a time of need for their orphans.

Two of the three deserted children in the catholic unions are supported by private contributions, and one by a grant of grand jury presentment, and no great difficulty is found in collecting it. The orphans are supported by the alms of the people.

Deserted children are usually put out to nurse by the clergymen of the parish with women residing in the parish, who in general treat the children with the greatest kindness. Five pounds per annum is the limit of expenditure allowed for the support of each child; it is levied by assessments on the barony.—(Rev. Mr. *Browne.*)

"The practice of thus taking charge of deserted children," continues Mr. Browne, "is not found to increase the number, as we are very particular in investigating; and the fear of detection has prevented many; there can be no doubt of it, as I myself have exposed the the parties."

The Rev. Mr. Brennan observes, "it may lead to desertion, but it prevents the crime of infanticide; and of the two evils the first is the lesser."

Rev. Mr. Browne thinks, "the difficulty and expense attending the necessary application to the judge of assize for so small a grant yearly, throw such obstacles in the way, that some greater facility is requisite, the present mode almost excluding the attempt.

Persons who attended the Examination.

County Longford.

Examinations taken by John Spencer, Esq. Wilson Gray, Esq.

Parish *Abbeyshrule*, including Town of *Ballymahon.* Bar. *Ratheline.*

JOHN CASEY, cottier.—HUGH DOOGAN, small farmer, 10 acres.—Captain GRAHAM, magistrate.—Mr. JOHNSTON, an extensive farmer.—Rev. Mr. M'CAN, parish priest.—Rev. Mr. MAGUIRE, rector.—Rev. Mr. MOFFET, protestant curate of an adjoining parish and a magistrate, residing in the town of Ballymahon.—Mr. EDWARD ROONEY, a general merchant.—MICHAEL ROURKE labourer.

THERE is at present only one child that has been deserted in the parish, but no assessment has been paid during the last two years. The Assistant Commissioners were not able to procure any information from either of the churchwardens on the subjects relating to this portion

DESERTED AND ORPHAN CHILDREN.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. Wilson Gray, Esq.

portion of their inquiry: with one of those officers they were not able to obtain an interview. "The Rev. Mr. M'Can cannot state how many orphans there may be in the parish below the age of 12 years, but he knows that there are five or six of that age now begging; such children are the objects of very general sympathy, and are usually taken into their houses, and brought up as servants by farmers, for whom their fathers have worked." Neither the last-mentioned gentlemen, nor any other of the witnesses examined can recollect an instance of a child losing both its parents while yet an infant.

Persons who attended the Examination.

Rev. Mr. O'BEIRNE, P. P.—LAUGHLIN M'CAN, clerk of petty sessions.—Rev. Dr. CRAWFORD, rector and J. P.—Mr. FARRELL, considerable farmer.—Mr. GREGG, considerable farmer.—JOHN HIGGINS, labourer.—JOHN KEEFE, labourer.

Parish *Cloonguish*, including Town of *Newtownforbes*. Bar. *Longford*.

THERE is one deserted child in the parish; four within the last five years; desertion has decreased, but a cause cannot be assigned; all the children are believed to be illegitimate; they have never perished before they were discovered. All the witnesses agreed that parents of the working classes could not provide for their children in the event of their becoming orphans. There are about 16 orphan children unable to support themselves, and belonging to six or seven families; they are mostly supported by going from one neighbour to another. Two families have a small quantity of land, which their neighbours assist them to cultivate. There are also some young orphan children, having adult brothers who support them, but who cannot be supposed to take the same interest in them as parents. One family of orphans, of four individuals, is supported by a contribution from four of the resident gentry. None are brought up by religious orders, or by subscriptions from the working classes. All whose parents are not known, or cannot be found, are considered deserted. No presentments are obtained from the assizes for their support. The churchwarden does not take care of orphans, nor, latterly, of deserted children, as the parishioners have refused payment of the money levied for that purpose. The latter were formerly put out by the churchwardens to nurse, to women resident in the parish; but the duty of inspection was generally neglected; 3 *l.* or 4 *l.* per annum was the sum usually paid for nursing, which continued to the age at which the woman might consent to adopt the child, usually about 10 or 12 years. The fund was supplied by parish assessment, and no objection was made to its distribution. There is no foundling-hospital or orphan institution here; the children usually merge into the families of their nurses. If no provision were made for deserted children, some would be prevented from deserting them, as they now are by the fear of their being brought up as protestants by the protestant parochial authorities: this motive Mr. O'B. knows to be influential, from the following circumstance. Some years ago he took charge of a deserted child; immediately afterwards two others were deserted, with papers on their persons, certifying that they were the children of roman-catholics; he took charge of them also, but proclaimed at his chapel that he would never do so again. Not more than two were deserted in the parish since. All the witnesses agreed that no further legislation was desirable with respect to deserted children.

Persons who attended the Examination.

Mr. PETER CORCORAN, grocer and general retailer.— —— KIRWAN, esq. M. D.—PATRICK MAGUIRE, day labourer.— —— MONTGOMERY, churchwarden.—THOMAS MOXHAM, farmer, and proprietor of cabins in the town, occupied by labourers.—Mr. JOHN MURTAGH, cloth-merchant.—Rev. Mr. ROBINSON, rector, and J. P.—Rev. Mr. SHERIDAN, J. P.— —— THOMPSON, esq., J. P.

Town *Granard*. Bar. *Granard*.

THERE are three deserted children in the parish; about 12 orphans begging, too young to earn a support for themselves; it was not known how they might be otherwise provided for. There are three or four deserted each year; the mortality among them is very great, as they are mostly all born diseased. They are supposed to be deserted by prostitutes. The number has decreased progressively for the last 12 years. At that time 15 were deserted in a single year, and the average was about eight. Within the last two years only four have been deserted. This decrease has been exactly proportioned to the difficulty the parish has experienced in providing for them, and the consequently increased circumspection of the churchwardens, who now never take charge of a child without the strictest inquiry into the circumstances of desertion. The difficulty commenced with the Dublin Foundling-hospital requiring 5 *l.* with each child. Now that the hospital is closed, the parishioners have refused to pay the sums assessed for their support for the last two years. The children are all supposed to be illegitimate; they have never been known to have perished before they were discovered. Parents of the working classes could not possibly provide for their children if they become orphans. There is no contribution for orphans, but there are several instances where, when they had arrived at such an age that they might be useful in running errands, &c., they have been taken in, when they must otherwise have begged, by the employers of their father. None are supported by religious orders or by subscriptions from

DESERTED AND ORPHAN CHILDREN.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. Wilson Gray, Esq.

Town of *Granard*.
Bar. *Granard*.

the poorer classes. All children are considered deserted whose parents are not known, or who have abandoned them. The parish have never been called on to support an orphan, and is not supposed to be obliged to do so. No presentments have been obtained from the assizes either for deserted children or orphans. The children are put out to women residing in the parish. "When I had funds," said Mr. M., "I paid the nurses weekly. They brought the children for inspection when they came for payment. I am not aware of a legal limit to the expenditure upon each child, exclusive of clothing for the child. I have paid from 1 *s.* 6 *d.* to 2 *s.* 6 *d.* a week for nursing, varying with the difficulty or danger of nursing children affected as they have been almost always with venereal. The oldest we have is four years of age. Before 1830 we sent all to the Foundling-hospital. The fund was derived from parochial assessment. No objection was made to its distribution. It arose from confounding it with church cess. Sufficient time has not elapsed since the closing of the Foundling-hospital to enable us to judge of the effects of the new system." None are supported by the Protestant Orphan Society. No further legislation on the subject was thought desirable by any of the witnesses.

Persons who attended the Examination.

Parish *Killashee*.
Bar. *Moydow*.

THOMAS BURKE, farmer, who holds 20 acres of land, and occasionally labours himself.—Rev. Mr. O'FERRALL, P. P.—CHRISTOPHER GEEHAN, day-labourer.—Rev. Mr. POWELL, protestant curate.—Rev. Mr. PRICE, wesleyan clergyman.—MICHAEL SHANLEY, schoolmaster, surveyor, and occasionally labourer for hire.—VALENTINE SKIPTON, esq., J. P.—ROBERT WILSON, middle landlord.

FOR many years there has been no child deserted in the parish.

It was not considered possible with present wages for parents in the labouring class to spare what might provide for children in case of their becoming orphans. In answer to a question, Could they spare money to drink? the Rev. Mr. O'Farrell and Mr. Wilson both agreed that they scarcely recollect to have seen a labourer drunk; those who can afford to drink being found among tradesmen and farmers.

Persons who attended the Examination.

Union of *Templemichael* and *Ballymacormic*.
Bar. *Ardagh*.

Mr. CARBRY, general merchant.—Mr. DWYER, churchwarden.—Mr. GANDY, baker, grocer and spirit dealer.—Rev. Mr. HUDSON.—Mr. KEENAGH, baker.—Rev. Mr. KENNEDY, presbyterian minister.—Rev. Mr. O'DONOGHOE, roman-catholic clergyman.—Mr. WILLIAMS, town-serjeant and under agent to Lord Longford.

THERE were seven deserted children in the parish, all, together with one who lately died having been deserted since February 1830; they were believed, without exception, to be illegitimate. The mothers are supposed to conceal their pregnancy as long as possible, and then to go, under some pretence, to a strange part of the country and desert the child. But one instance has been known, within seven years or longer, in the parish where the child perished before it was discovered. All the witnesses agreed that from the present wages of the working classes, parents could not provide for children in the event of their becoming orphans. There are no funds or resources for deserted orphans. By the laws providing for deserted children, an affidavit is required from the person who found the child, that he is not, to his knowledge, a relation of it; that he does not know either its father or mother; and that he was not concerned in its desertion. No presentments are obtained from the assizes for the maintenance of deserted and orphan children, but the churchwarden invariably takes care of them when such an affidavit is made. There is no law which provides for orphans. Deserted children are put to nurse to women residing in the parish; they are in general left to the care of the nurses, and are seldom seen by the churchwardens, unless when the nurse comes for money, once in the year or half year. The amount of expenditure upon each child is limited by law to 5*l.* per annum. The amount given in this parish is 4*l.*, until the child is strong enough to be put to a trade, generally when from seven to ten years' old. They have not as yet had any experience of the age at which the parish may get rid of the expense, as before the closing of the Foundling-hospital they did so by paying 5*l.* for carrying it to the hospital. The fund from which the churchwarden draws for their maintenance is derived from parochial assessment, which is made according to an ancient division into *catrons*, townparks and plots. Many complaints are made of the irregularity of this division. There is no reason for discontent with the distribution by the churchwardens. There is no foundling-hospital to which the children can be sent. Those nursed by the country people are frequently adopted by them, the parish being glad to get rid of the expense, otherwise they are apprenticed, at the expense of the parish, to some cheap trade, at the earliest possible age. The character of the children in after life must depend chiefly on that of the family to which they are entrusted, and the churchwarden generally considers it his duty to examine the character of the nurse. The practice of taking charge of deserted children does not to any great extent lead to their desertion.

DESERTED AND ORPHAN CHILDREN.

Leinster.
County Meath.

Examinations taken by Captain White, T. Nug. Vaughan, Esq.

Union of *Clonard* and *Killyon.*

Bar. *Upper Moyfenragh.*

Persons who attended the Examination.

Mr. THOMAS BLACKALL, miller and farmer.—Mr. MATTHEW COWLEY, small farmer.—FRANCIS DAMES, esq., J. P.—HUGH DONOGHUE, labourer.—PATRICK DOWNEY, farmer.—PATRICK FARRELL, labourer.—Rev. MICHAEL FLANAGHAN, P. P. of Coddamstown.—Rev. THOMAS FLOOD, P. P. of Clonard.—Mr. PATRICK GORMAN, farmer.—Mr. CHRISTOPHER GOSTEEN, farmer.—Mr. PHILIP GRADY, shopkeeper.—DENIS HANAGAN, labourer.—JOHN HEVEY, esq., large holder of land.—Mr. THOMAS HOPKINS, clerk of petty sessions.—GARRETT JACKSON, labourer.—THOMAS KEEVER, farmer.—Mr. S. KERNAN, schoolmaster.—THOMAS MONKS, labourer.—MATTHEW MOONEY, gaoler.—MATTHEW MURRAY, carpenter.—EDWARD MURRAY, gaoler.—JOHN H. NANGLE, esq., J. P.—Rev. EDWARD NIXON, vicar.—Mr. CHRISTOPHER O'NEILL, shopkeeper and farmer.—Rev. Mr. PALMER, protestant rector of Castle Carbery.—Mr. MICHAEL RICKARD, farmer.—Mr. JOHN ROCHE, shopkeeper.—JAMES H. RORKÉ, esq., J. P.—ROBERT RYND, esq., J. P.—Serjeant SENIOR, police.—Mr. GEORGE VON FREIGHT, chief constable.—ANTHONY WALSH, labourer.

THERE are no deserted children in the union. There is one orphan, an illegitimate child. The father always denied it. The mother supported him till her death, which took place about eight years ago. He is 12 years old, and is supported by the neighbours. Considering the present rate of wages of the working classes, all concur in opinion that it is perfectly impossible for parents to provide for their children, in the event of their becoming orphans.

County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Ballinacarrig Kilbrixy.*

Bar. *Moygish.*

Persons who attended the Examination.

Rev. GERALD BEERE.—Doctor COTTER, dispensary surgeon.—WILLIAM COX, labourer.—Mr. WILLIAM CURRIES.—Rev. MICHAEL MULLEN, P. P.—PATRICK MURTAGH, labourer.—HENRY O'CONNOR, esq.—JAMES WEST, esq., J. P.

THERE are at present no deserted children, and but few orphans. One child was exposed some time ago, but died shortly afterwards. Deserted children were always supposed to be illegitimate, and were supported by contributions. Orphans were generally maintained by the employers of the parents, as it is quite impossible for a labourer to lay up any provision for his children, in case of their becoming orphans. The practice of deserting children has decreased since the closing of the Foundling-hospital, and no legislative interference was deemed desirable, as the number is so small, and any certain fund would be likely to increase or cause desertion. There is an instance, in an adjoining parish, of a deserted child being supported by its father, who came forward when the clergyman refused to take it.

Parish *Benowen.*

Bar. *Kilkenny, West.*

Persons who attended the Examination.

WILLIAM CONLON.—Rev. T. CAULFIELD, rector.—MICHAEL FINNEY, beggar.—PATRICK GERAGHTY.—Rev. J. KEARNEY, P. P.—PEGGY KIERNON, beggar, with three children, her husband begging with three more in another part of the country.—Mr. CHARLES LENNON, farmer.—Mr. PHILIP LENON, farmer.—JOHN MIARS, labourer.—JOHN MONREAL, miller.—THOMAS STUBBS, esq., J. P. of Cork, residing here.

THERE has been but one deserted child within the last three years in the parish.

Rev. J. Kearney, parish priest, says, " I do not consider any further legislative interference necessary for the protection of deserted children, and any regular fund would be sure to increase the number."

Par. *Castlepollard.*

Bar. *Halfoure*, or *Demifoure.*

Persons who attended the Examination.

Rev. JOHN BURKE, P. P.—Rev. ADOLPHUS DROUGHT, protestant curate.—WILLIAM FAGAN, farmer.—Mr. SIMON FAGAN, farmer.—THOMAS HALPIN, farmer.—Captain PAKENHAM, J. P.—WILLIAM DUTTON POLLARD, esq., J. P.—NICHOLAS RIEVE, farmer.

THE number of deserted children and orphans in the parish is very small, and those that are, receive support from contributions of private persons, as there is no public fund for the purpose; they are always illegitimate. It was considered quite impossible for parents to provide for their children among the working classes, in the present state of wages. There is no foundling-hospital in the parish; and since the Foundling-hospital in Dublin has been closed, the practice of deserting children has very much decreased, so that it seemed dangerous that any legislative interference should take place.

DESERTED AND ORPHAN CHILDREN.

Leinster, County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Parish *Castletown Delvin.*
Bar. *Delvin.*

Persons who attended the Examination.

Rev. JOSEPH FITZGERALD, P. P.—LAURENCE LLOYD HENRY, esq. J. P.—Mr. MICHAEL HOPE, farmer.—Rev. ROBERT A. MARTIN, protestant curate.—Mr. JAMES SEERY, farmer.—ROBERT MORGAN TIGHE, esq., J. P.—The Marquis of WESTMEATH, lord-lieutenant of the county.

THERE is but one of these in the parish, the child of a woman who died under a hedge on her way from Cavan; it is supported by a quarterly collection at the roman-catholic chapel, which amounts to about 5*s*. There has been no other case for several years. Parents of the working classes could not possibly provide for their children, in the event of their becoming orphans, considering the present rate of wages. The present system, by which deserted children are provided for, is considered the best which could be adopted; any other would be likely to increase the number. Mr. Henry mentioned a case of a child sent to him as deserted, who, on Mr. Henry's refusal to receive him, was supported by his father.

Persons who attended the Examination.

Parish *Killucan.*
Bar. *Farbill.*

Rev. JAMES ALEXANDER, rector.—Rev. JOHN CURRAN, P. P.—GEORGE M. T. DROUGHT, esq., police magistrate.—MATTHEW KEEFE, farmer.—DAVID MOORE, shopkeeper.—PETER PURDON, esq.

THERE is not one deserted child in the parish, nor has been these three years. The crime of desertion of children is supposed to have decreased very much since the closing of the Foundling-hospital in Dublin.

When cases occur, Rev. Mr. Curran said, "the child is supported by a subscription under the direction of the parish priest, and collected on some appointed Sunday."

With regard to a provision for deserted children, Matthew Keefe did not think it necessary, children being very rarely deserted; and Rev. Mr. Curran thought a fund, under the direction of the clergyman, may be useful.

Persons who attended the Examination.

Par. *Multifarnham.*
Bar. *Corkany.*

Rev. CHARLES BROWNE, M. A., Wilson's Hospital, protestant clergyman.—OWEN DALY, esq., magistrate.—JAMES DOWLING, P. P.—Mr. JAMES FLANAGAN, farmer.—Mr. GEORGE GIBSON, farmer.—Mr. DENIS KANE, farmer.—Mr. THOMAS MOORE, farmer.—Sir PERCY NUGENT, bart., magistrate—Rev. THOMAS YOUNG, protestant curate.

THERE is but one deserted child in the parish, no case of this kind having occurred for several years. Parents very rarely, if ever, could provide for their children. Presentments are obtained at the assizes for the maintenance of deserted children and orphans. Sir Percy Nugent thought that a provision for the destitute should include the latter, but not the former.

Persons who attended the Examination.

County Wexford.

Examinations taken by Francis Diggens, Esq. W. Torrens M'Cullagh, Esq.

Parishes *Horetown, Clonmore, Ardcolon,* and *Killuran.*
Bar. *Shelmalier.*

Rev. JOHN BOOKER, Killuran parsonage.—Mr. JOHN DALTON, farmer, Foulker Mill.—Mr. JOHN LETT, farmer, Kilgevin.—Rev. CHARLES D. OGLE, Clonmore Cottage.—Rev. JOHN W. STOKES, Castlebridge.

THE number of deserted children in the parish not known, but is supposed to be decreasing. Do not believe that legitimate children are abandoned by their parents, who, considering the wages of the working classes, certainly could not provide for them in the event of their becoming orphans. Some few, however, attempt it. No great difficulty in collecting the necessary funds for the maintenance of deserted and orphan children; presentments are obtained from the assizes for that purpose. There is much discussion on the laws relative to them, and the case is at present under the consideration of the twelve Judges. No foundling-hospital; cannot tell what generally becomes of those nursed by the country people. No apprentice fund; no orphan institution. The expense of providing for deserted children, by putting them to nurse with the peasantry, considerably less than that incurred by sending them to a foundling-hospital. When not provided for by the parish, are often made to beg, and thus support themselves as soon as they are a few years old. Impossible to know whether the mortality amongst those who are sent to a foundling-hospital is greater than the mortality of those who have been put to nurse. The practice of taking charge of deserted children used to lead to this desertion, but has decreased since the closing of the Foundling-hospital in Dublin. Some provision is considered necessary.

DESERTED AND ORPHAN CHILDREN.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. Torrens M'Cullagh, Esq.

Parishes *Kilcormack, Gorey, Clough* and *Leskinfere*.

Bar. *Gorey*.

Persons who attended the Examination.

RICHARD BOLTON, esq., town of Gorey.—JOHN P. BROWNRIGG, esq., Barnadowen.—Rev. T. O. MOORE, Leskinfere Glebe, Camolin.—Captain OWEN, Millmount.—Major OWEN, Woodlands.

THERE are none in the parish of Leskinfere. On an average of three years, half-a-dozen children have not been deserted in the parish of Gorey. Deserted children are mostly illegitimate; and there have been one or two instances of their having perished before they were discovered. It is hardly ever possible for parents belonging to the working classes, considering the present price of labour, to provide for their children out of their wages, in the event of their becoming orphans, though some indeed have attempted to do so. They are not supported by private contributions, nor any religious establishments known to bring up or shelter them. It has not been heard that the poorer classes make any weekly subscriptions for the purpose of putting to nurse those children deserted within the parish. Orphans are not considered to come within the meaning of the laws which provide for deserted children; nor any children, except those of whom both the parents are unknown. Presentments are obtained from the assizes for the maintenance of deserted children and orphans. The churchwardens cannot now interfere in the case of deserted and orphan children. Children are not now put out by the churchwardens, and when sent from under the constant inspection of the parochial authorities, they have been neglected. Inspection is the duty of the overseers. The expenditure on each child is limited to 5 *l.* per annum. The fund from which the churchwardens formerly drew for their maintenance was parochial assessments; but since the abolition of church rates none has been made, in consequence of the difficulty of making any assessments, owing to the smallness of the sum required, and the necessity of apploting the tax proportionally.

There was no reason to be dissatisfied with the distribution of that fund by the churchwardens, and they never have been found guilty of peculation. There is no apprentice fund. There is no foundling-hospital. The children put to nurse with the country people seem to be more moral and useful members of society than those reared in orphan institutions. The expense of maintaining deserted children, by putting them to nurse with the peasantry, is not greater than would be incurred by supporting them in a foundling-hospital. The Rev. Mr. Moore remarks, that men who have been educated in the foundling-hospital often turn out well; but numerous instances have been known of females so educated being the victims of seduction. Hitherto no children have been supported by the Protestant Orphan Society. It is uncertain whether the mortality amongst those who are sent to a foundling-hospital be greater than the mortality of those who have been put to nurse. One of the principal objections to the foundling-hospital was, that a child once placed within its walls was for life lost sight of by those who otherwise would have known and exerted some influence over it. The practice of providing for deserted children does not lead to their desertion, since the closing of the Foundling-hospital in Dublin. The Rev. Mr. Moore says: "Infanticide has taken the place of desertion. Some provision ought to be made for the protection of deserted children, which might be effected by the establishment of distinct foundling-hospitals."

Parishes *Maglass, Rathmacnee* and *Mulrankin*.

Bar. of *Forth* and *Bargy*.

Persons who attended the Examination.

RICHARD DEVEREUX, esq., merchant, Wexford.—Rev. WILLIAM HICKEY, rector of Kilcoman.—Rev. GEORGE MURPHY, roman-catholic curate, Wexford.—J. E. REDMOND, esq., banker, Wexford.—CHARLES A. WALKER, esq. M. P., Belmount.—Mr. JOHN WALSH, general agent, Wexford.

THERE are fewer illegitimate than legitimate deserted children. They do not often perish before they are discovered. In some few cases, parents of the working classes might provide from their earnings for their children, in the event of their becoming orphans.

It is sometimes attempted, but very seldom successfully. Deserted children, orphans, &c. are supported principally by private subscriptions collected by the clergy. A few are brought up by the different religious orders. The poorer classes do not subscribe for them. A few clergymen have applied at the assizes for the sum of 5 *l.* for each deserted child, and have succeeded. The foundling overseers are the persons bound to take charge of deserted children, and they have not neglected their duty. Orphan children, as such, are not taken care of; none but foundlings, who may or may not be orphans. For the latter, as such, there is no provision. Deserted children are given to resident nurses by the churchwardens. There is rarely any inspection by the parochial authorities.

Assessments are made for their support upon the particular parochial division in which the child was exposed.

There is no foundling-hospital nor apprentice fund. The children become, when they grow up, members of their foster parent's family. There are no orphan institutions. Deserted children are not often driven to beg; none are supported by the Protestant Orphan Society. The practice of taking charge of deserted children does not lead to their desertion. The closing of the Dublin Foundling-hospital has produced no perceptible effect. Some provision for deserted children is considered very desirable.

DESERTED AND ORPHAN CHILDREN.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. Torrens M'Cullagh, Esq.

Parish *Monart*.

Bar. *Scarewalsh*.

Persons who attended the Examination.

EDWARD COOKMAN, esq.—Rev. MICHAEL FENWICK.—JOHN NIXON NUNN, esq.—Rev. SOLOMON RICHARDS.—Mr. PATRICK WHITE, corn merchant.

IN the town there were six deserted children, and a decrease was going on. No instance has been heard of a legitimate child being abandoned by its parents; nor have any perished before discovered. It was not considered possible, and was very seldom attempted, for parents in the labouring classes to lay up a provision for their children in case of their becoming orphans. They are frequently supported by private contributions, and are educated, but not supported, by religious orders. It is not a custom in this parish for the poorer classes to subscribe for the rearing of these children.

Neither orphans nor illegitimate children, whose parents were known, were supposed to come under the protection of the laws providing for deserted children; the churchwardens used to take charge of them when there were church rates; not now; there are no funds, nor hitherto have there been any presentments granted at the assizes for their support. There are 300 females in the town of Enniscorthy supported by the nuns of the order of Presentation. The reason why deserted children only are taken care of by the parish is, that orphans only were taken care of by the churchwarden. Until the closing of the Foundling-hospital, all deserted children were sent by the churchwarden to Dublin. Overseers then were appointed by the parish to take charge of them; this lasted one year; and then, on the cessation of church rates, all parochial provisions ceased.

The expense of deserted children reared among the peasantry, was less than in a foundling-hospital, as they were obliged to beg as soon as they were a few years old. They were looked on as the very worst class of the community.

There are no children of the parish supported by the Protestant Orphan Society; and the comparative mortality between those children sent to the hospital, and those to nurse among the peasantry, was not known to witnesses. Though the habit of taking charge of deserted children was thought to lead to their desertion, yet legislative interference was considered desirable. Some local establishments, that would afford a shelter to orphans and deserted children, would be considered a great advantage, and would be much preferred to re-opening the Foundling-hospital in Dublin.

Par. of *Old Ross*, *Rosstroit*, *Clonmore* and *Enniscorthy*.

Bar. *Bantry*.

Persons who attended the Examination.

Rev. WILLIAM BRENNAN, roman-catholic curate.—JOHN BERKELEY DEANE, esq.—WILLIAM R. FARMER, esq.—Rev. WILLIAM FLENNON.—MARTIN FOWLETT, M. D.—Rev. THOMAS HARMAN.—EDWARD KLOGH, esq., deputy sovereign, New Ross.—Rev. JAMES MORGAN, vicar of St. Mary's.

MR. BRENNAN remembers but three deserted children within the last four years in the parish of New Ross; and he considers the habit of deserting children on the decrease. It was not thought that legitimate children were ever abandoned by their parents, nor did any exposed infants perish before they were discovered. Witnesses considered it quite impossible for the labouring people to lay by any provision for their children should they become orphans; and though some few have attempted it, yet they are not known to have succeeded in any instance that fell under the observation of witnesses.

The laws for providing for deserted children are considered to apply only to deserted children under a year old, and not to orphans; and the limit of provisions for each is restricted to 5*l.*, which formerly were drawn from the sums raised by parochial assessment; but since the change in the law of Vestries, application must be made to the judge of assize by the parish overseers, to whose care deserted children are entrusted, and who put them out to be nursed by women in the parish. There is no foundling-hospital in the parish, nor any orphan institution; neither was it well known to those examined what became of the deserted children reared in the parish, but they always heard that such children grew up members of the family in which they had been reared, and believe it to be so. The expense of rearing deserted children in the parish is greater than it was to send them to the Foundling-hospital: the latter plan requiring but 5*l.* altogether, while 5*l.* must be raised annually for the support of those reared in the parish. Although the practice of taking charge of deserted children at all seems to favour desertion of them, and though the system of deserting had in some degree diminished since the closing of the Foundling-hospital in Dublin, still the witnesses considered that the general opinion of the parish was in favour of the Foundling-hospital.

Par. *Templeshanxon*.

Bar. *Ballaghkeen*.

Persons who attended the Examination.

Rev. JOHN CHARTRES.—Mr. WILLIAM GOODISON, farmer.—Mr. THOMAS SPARROW, farmer.—Mr. EDWARD WEBSTER, farmer and miller.

THE system of deserting children is decreasing in this parish, and there is not known an instance of a legitimate child being abandoned by its parents. Two cases occurred within the last five years of deserted children having perished before they were discovered.

The

DESERTED AND ORPHAN CHILDREN.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. Torrens M'Cullagh, Esq.

The present wages of the labouring classes would not enable them to lay by any support for their orphan children, and though some few attempted it, they always failed. Deserted children are not put to nurse by the churchwarden; the parish overseers are the proper officers; but of late they have not been appointed by the vestries. The children were always given to women residing in the parish, to be nursed, but there does not appear to have been any parochial inspection by the officers.

In this parish there is neither foundling-hospital nor orphan asylum.

Persons who attended the Examination.

Mr. JOHN BLAKE.—WILLIAM GLASSCOT, esq.—JOHN ROSSITER, farmer.—JOHN USHER, esq.

Par. *Whitechurch-Tintern.*
Bar. *Shelbourne.*

THE system of deserting children seems to be on the decrease, at least there has been less heard about them since the closing of the national hospital. The witnesses did not believe that legitimate children were ever exposed and deserted; but they consider that it is totally impossible, in the great majority of cases, for the labouring classes to provide, in any tolerable way, for their children, in case of their becoming orphans: in the cases, however, in which orphans were left totally destitute, there was found no difficulty in raising a contribution for them in the parish. The laws providing for deserted children are variously interpreted, and not clearly understood; and, owing to some informality, the presentments hitherto made have always been rejected. The churchwardens used to take charge of deserted children; since the change in the laws regarding parochial assessments, he has ceased to have any power of interfering.

With regard to the comparative conduct, in after life, of deserted children reared in public institutions and those nursed and reared in the parish, witnesses have had but few instances for observation; yet they consider that children brought up in a public institution are less useful, and certainly not more moral members of the community, neither are they as robust and healthful. Those deserted children, reared up among the peasantry, are seldom driven to beg, but in this district they become, as it were, a part of the family in which they were reared; nevertheless, it was in general considered advisable that some provision should be made for them.

Persons who have attended the Examination.

PATRICK M'DERMOTT, farmer.—M. GILLOGHY, weaver.—JOHN FINN, tailor.—JOHN HEHIR, carpenter.—CONNOR HOGAN, a retired shopkeeper.—JOHN HYNES, corn dealer, and occupier of 200 acres.—JOHN HYNES, junior, farmer.—PATRICK NORTON, serjeant of police.—PETER O'LOUGHLIN, labourer.—THADDEUS SALMON, farmer.—THOMAS SCANLAN, farmer.—WILLIAM SCANLAN, schoolmaster.

Munster, County Clare.

Examinations taken by P. F. Johnstone, Esq. E. B. Molloy, Esq.

Par. *Abbey* and *Oughtmanagh.*
Bar. *Burren.*

AT the time of visiting the parish there was not a child in it supported as a deserted child, nor had a case of desertion occurred during the eight years previous. If a case were to occur it would be met by the parish priest, who would collect penny or twopenny subscriptions from his congregation, for the purpose of paying for a nurse. Though the law authorizes the vestry to make a provision for such a necessity, it would not be done here, as there is neither church nor resident clergyman in either of the parishes. Mr. Hynes observed, that it was only necessary that the father of a family among the labouring classes should die, in order that his children should be reduced to a state of destitution fully equal to that of an infant deserted by its parents; so much so, that children whose mothers alone survive, are always considered and styled orphans. Their parents neither can nor do save anything for them in case of their deaths; and after that they are dependent, even for shelter, on the commiseration of their neighbours. The claims of relationship are not very generally allowed in the case of orphans; "and it happens," said M'Dermott, "that such children are taken in nearly as often by strangers as by their own blood." Sometimes a child is taken under the roof of a peasant who is too poor to give him any food, and in such circumstances he is compelled to beg. A little boy of eight years old, whom the Assistant Commissioners met on the road carrying a bag containing a few small potatoes, said that his father and mother were dead, and that he and his two sisters, younger than himself, were living with a poor man in the next parish, and that he was obliged each day to go about collecting potatoes for himself and his sisters; and if he did not get enough, the poor people of the house could hardly spare them anything, and they were sometimes without a meal in consequence. There were none supported by any religious orders, nor by private subscriptions. It was the general opinion that the laws do not point out in any way a mode of maintaining orphans. There were no presentments for them at the assizes, nor for deserted children; and as there was no church in the parish, there were, consequently, no churchwardens. The law specifies that a cess shall be levied only for deserted children; "but," observed one of the witnesses, "it is all the same, as neither the one nor the other are provided for here." The Protestant Orphan Society does not support any children belonging to these parishes.

DESERTED AND ORPHAN CHILDREN.

Munster, County Clare.

Examinations taken by P. F. Johnstone, Esq. E. B. Molloy, Esq.

Parish *Kildysart*. Bar. *Clonderalaw*.

Persons who attended the Examination.

JAMES BOURKE, baker.—M. CAHILL, a small farmer, with about nine acres.—*JOHN CARRIG, labourer.—ANTHONY CURRY, process-server.—Rev. MICHAEL DYNON, roman-catholic curate of Kildysart.—The Rev. MICHAEL FITZGERALD, protestant rector of Kildysart.—Dr. GEARY, dispensary physician.—TIMOTHY GORMAN, a small farmer, with about 12 acres.—DENNIS HURLY, shopkeeper.—*JOHN KINNAHAN, labourer.—PATRICK M'CABE, weaver.—MARK M'MAHON, grocer in the village of Kildysart.—Mr. M'NAMARA, postmaster, and extensive farmer.—PATRICK M'MAHON, farmer, steward to Bindon Scott, esq.—MICHAEL MYERS, a small publican and labourer.—*MICHAEL O'BRIEN, labourer.—JAMES O'DEA, broker in the village.—DANIEL O'GRADY, esq., an extensive gentleman farmer.—MICHAEL O'SHAUGNESSY, victualler.—HENRY ROSS LEWIN, esq., J. P.—Serjeant SCOTT, police serjeant.—The Rev. P. SHEEHY, roman-catholic rector of Kildysart.

THERE has not been a child deserted in the parish for the last nine years.

Persons who attended the Examination.

Parish *Kilfarboy*, including town of *Miltown Malbay*. Bar. *Ibrickane*.

ANDREW CLANCY, farmer with 100 acres.—Dr. COSTELLOE, of the dispensary.—Rev. ANDREW DAVORAN, protestant rector.—MICHAEL HEHIR, innkeeper.—JOHN KEANE, a farmer of seven acres.—MATHIAS KEARNY, an extensive farmer.—Rev. P. M'GUANE, roman-catholic curate.—JOHN MAGUIRE, blacksmith.—DANIEL M'KNIGHT, weaver.—THOMAS MOLONY, blacksmith.—F. G. MORONY, esq., J. P.—Mr. MORONY, postmaster.—MICHAEL MURROUGH, farmer of 11 acres.—PATRICK MURROUGH, land surveyor, and a farmer holding 10 acres.—JOHN OWENS, grocer.

THE parish did nor support any deserted child at that time; and there have been but three foundlings in it during the last 10 years, all of whom have been supported by subscriptions made at the catholic chapels.

As to the question of the possibility of the members of the working classes being able to provide for their orphans after their death, Mr. M'Guane observed, that when the father of of a family dies amongst the labouring classes, it does not occur once in 10 times that he leaves any, even the least, provision for his children. His poor widow continues to maintain them in the precarious mode which has been described in speaking of that class of the destitute; and whilst she lives, it rarely occurs that any of them are taken in charge by their relations until they are able to give some return for their maintenance. Looking to the means of sustenance alone, it may be said that it would be often better for a child that both his parents had died at the same time, for the charity of those who knew its parents would be then more excited at the sight of its destitution, and the chances would be greater that some of them would receive them into their house.—(Mr. *Molony*.)——In fact, as there are not any religious orders among the catholics to assist in the maintenance of orphans, and as the Protestant Orphan Society has never extended its charities to this parish, as there are no subscriptions among the rich or poor for the purpose; and as the law in no manner provides any kind of asylum for them, the existence of young children whose parents have died is absolutely dependent upon whether or not some person will be willing to open his doors to them; and their support, as that of other classes of the destitute, practically and altogether devolves on the poorest orders of the community.

There are no presentments ever obtained at the assizes for their support. In the instance of the last child that was deserted, no application was made to the churchwardens. The catholic clergyman undertook the charge of it, and its expenses were defrayed by collections made amongst his congregation.

The law requires that an assessment should be made for deserted children; but it is silent with regard to orphans. It would be the duty of the churchwarden to put the child out to nurse, if applied to for the purpose. Such children generally remain with their foster nurses until able to earn their own bread, but there is no apprentice fund for them. It was much desired by all parties that the assessment for their maintenance should cease to be levied by the vestry, or through the instrumentality of the churchwardens; for the greatest opposition has been manifested to this rate by the majority of small farmers, who, only recollecting that it is a church rate, do not sufficiently attend to the unexceptionable purposes for which it is intended.

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* These three men have no land attached to their cabins; they take "mock ground," (con-acre) for which they pay from 5*l*. to 8*l*., according to the quality of the land.

Deserted and Orphan Children.

Munster, County Clare.

Examinations taken by P. F. Johnstone, Esq. E. B. Molloy, Esq.

Parish *Kilferagh*, Village of *Kilkee*, Bar. *Moyarta*.

Persons who attended the Examination.

Rev. Michael Comyn, roman-catholic rector.—Rev. Daniel Curry, roman-catholic curate.—Simon Curry, nailor.—John Curtil, cottier, holding two acres.—John Daly, able-bodied beggarman.—Mary Finn, widow, lately dispossessed of her holding.—George Fitzgerald, esq. gentleman farmer.—Thomas Foley, small farmer.—Thomas Healy, beggarman.—Patrick Hehir, large farmer and shopkeeper.—Patrick Kennedy, small farmer.—William M'Donnell, labourer.—Joshua M'Enerny, middling farmer.—James M'Mahon, labourer.—Rev. Mr. Murray, protestant curate.—Dr. Ryall, dispensary physician.—Thomas Studdert, esq., J. P.—Patrick Shillagh, middling farmer.—Crofton Moore Vandeleur, esq., J. P.—And several others, farmers, tradesmen and labourers.

There is no foundling supported by the parish; one child, however, left in the parish some time ago, is taken care of by a poor man, who is repaid by collections made at the chapel, and this has been the only deserted child for the last seven years, the parish, though poor, always bearing a high moral character. The child was known to be illegitimate, and was supposed to have been brought from Kilrush. It was considered impossible for a man, if he had two or three in family, in the present low state of wages, to lay by a provision for his children if orphans. There are no presentments obtained for foundlings; but it seemed advisable to the gentlemen present, that in future any sum required for the maintenance of a deserted child should be levied on the parish, as part of the baronial cess. This would do away with the difficulty which at present exists of making an assessment for such charges at vestry, a mode not liked by the people, who conceive such a tax a remnant of the church cess.

The child deserted in this parish was put out to nurse by the parish priest.

This parish forms a union in the protestant church with Kilrush and several other parishes; the churchwardens are, therefore, appointed at the vestry of Kilrush to preside over all the parishes, and no overseers of foundlings have ever been appointed at any time.

There is no apprentice fund here. And the child before mentioned was visited by the Assistant Commissioners, and it was found that the people in whose care it was showed great affection for it, although the sum collected for their remuneration was exceedingly small, not exceeding 2*l.* per annum. The child was healthy and strong; and the parish priest takes much interest in its welfare. Of the effect of a foundling-hospital, the Rev. Mr. Murray, says, "A foundling-hospital seems, in my opinion, always to have acted as an encouragement to the exposure of children. It is very rare to hear of their being deserted in this part of the country. Kilrush is the only exception to my observation, and that is a large and flourishing town; and I cannot help thinking if a foundling-hospital were instituted, the crime would observably increase in one year."

Parish *Klilaloe*. Bar. *Tulla*.

Persons who attended the Examination.

James Burke, small shopkeeper.—Pat Courneen, weaver.—Mary Courneen, his wife, employed to nurse a deserted child.—Pat Curtis, farmer of three and a half acres.—Pat Doolan, a resident beggar.—Michael Edwards, farmer of 10 acres.—John Gilmore, innkeeper.—Pat Hehir, a mendicant.—Pat M'Donnell, labourer.—Captain Martin. J. P.—Judy Minahan, a town beggar.—Mr. O'Brien.— ——— Parker. esq. a barrister, living in the parish.—Dr. Purdon, dispensary surgeon.—Michael Ryan, shoemaker.—Rev. Mr. Scanlan, roman-catholic curate.—Widow Slattery.—Rev. Mr. St. George, protestant curate.—Rev. Mr. Vaughan, roman-catholic priest.

At present there are three deserted children in the parish; and one in the year will form about the average; they are all considered to be illegitimate, and from the high moral character the parish has always maintained, it is not conceived that any woman could be so devoid of principle as to expose her child born in wedlock. Some of the mothers have been traced by the exertions of the parishioners, which has had the effect of checking the practice. No instance is known of the child perishing before discovery. It was thought impossible for parents among the labouring classes to save for their children in case of their becoming orphans. Mr. Martin recollects only one instance of a labourer saving; he was a servant boy to his father, and received 8*d.* a day; he married early, and as soon as he had one or two children, his condition was observed to be just as wretched as that of other labourers. It is considered that the parish is obliged to provide for foundlings; but as the law merely says, that when a child is found, it shall be lawful to levy 5*l.* for it, much doubt has arisen as to whether the sum can be continued for more than one year. The churchwardens take care of children while they are under 12 months old. The parish does not provide for orphans, because the law does not require it. The three deserted children in this parish are in charge of the churchwarden, and by him sent out to nurse; but further than the existence, and the name of the nurse, the churchwarden confessed that he knew nothing about them. The sum designed for the support of the children has been levied on the parish by a vote of the vestry, and as it forms the only remnant of the church cess, a most decided repugnance

DESERTED AND ORPHAN CHILDREN.

Munster, County Clare.

Examinations taken by P. F. Johnstone, Esq. E. B. Molloy, Esq.

Parish *Killaloe*. Bar. *Tulla*.

has been evinced to the collection of it, and it is supposed that it will not be possible to obtain it next year. The Rev. Mr. Vaughan states, that there are three objections to it on the part of the people: first, that sufficient vigilance has not been used to discover the guilty parties; second, that too much is allowed for the collection of the money; third, the support given acts as an encouragement to the crime. There is no apprentice fund for foundlings, but when they grow up they take to different occupations. The Assistant Commissioners visited one of the children, and found the woman who had it in charge fondling it in her arms. The little orphan looked very healthy, and from its apparent affection to its nurse, seemed to have met kindly treatment. The woman said she had weaned her own child at nine months to nurse it; and added, she would never wish to part with it, though she had not for a long time received what was due to her for nursing it. She did not express any disinclination to continue bearing her gratuitous burthen. It is very generally wished that some more certain and ready way of collecting the funds for their support should be introduced. The churchwardens feel this part of their duty particularly onerous, and the cause of much ill will. Mr. Parker suggests that they should form part of the presentments at assizes, and be levied on the barony.

Persons who attended the Examination.

Parish *Kilmanaheen*. Bar. *Corcomroe*.

AUSTIN CARRIG, one of the late enumerators under the Commission for the Public Instruction.—THOMAS CURRAN, dyer and pawnbroker.—JAMES DALY, apothecary and innkeeper.—LAWRENCE DOHERTY, labourer.—JOHN DONOGHUE, a cottier, holding five acres.—Doctor FINUCANE, dispensary-surgeon.—JOHN HIGGINS, labourer.—JAMES KEANE, farmer of 12 acres.—THOMAS LYSAGHT, labourer.—AUSTIN M'CARTHY, a cottier holding two acres.—Rev. Mr. M'NALLY, P. P.—PATRICK M'NAMARA, weaver.—Mr. MALONE, farmer of nine acres, and tithe collector.—JOHN MALONE, a cottier holding four acres.—JOHN MORISSY, weaver.—JAMES MULQUENY, farmer of five acres.—JOHN O'REILLY, publican and farmer.—PATRICK QUINN, baker.—Widow ROURKE, widow of a carpenter, supporting four orphans.—MATTHIAS THYNNE, shopkeeper.—Rev. Archdean WHITTY, protestant rector, and justice of the peace.—Mechanics, labourers and others, besides the above, were examined by the Assistant Commissioners.

ACCORDING to Archdeacon Whitty, there had not been more than 12 deserted children found in that and the neighbouring parish within the last three years; three of these were then supported by the parish, and they appeared to the Assistant Commissioners to be in very good health, and well taken care of by those to whose charge they had been entrusted by the churchwardens. As to whether the desertion of infants had increased or not, all the witnesses who were examined expressed themselves satisfied that the crime, owing to the activity of the late roman-catholic clergyman of the parish, had of late years much diminished. A very great number also of those with whom the Assistant Commissioners conversed, attributed the reduced number of foundlings to the closing of the Foundling-hospital; and it was stated that no instance had been known there of deserted children perishing before they had been discovered. As to whether it was possible for the labourer to make any provision for his children in the event of their becoming orphans, it is only necessary to refer to the rate of wages (8 *d.* a day) in that district, to be convinced that no such attempt has ever been made. Several labourers were even anxious to know whether it was *funning*, the Assistant Commissioners were, in asking such, in their opinion, an absurd question. There are no orphan children supported there by private contributions, nor by any religious orders, nor by subscription of a penny a week among the poorer classes. The reason why deserted children alone are provided by the parish is, that the law is silent as to the support of orphans, whose condition, in one or two instances at Ennistymon, was wretched in the extreme, and could not be surpassed in extent of misery and neglect by that of the generality of deserted children. As was before stated, those children when discovered are put out to nurse by the churchwardens, and are taken care of by some poor people in the parish, whose conduct deserves great praise for their kindness and attention to them. About 5 *l.* per annum is allowed for the expenditure of each child. An assessment was levied by the foundling officers (persons who are not remunerated for their trouble, and incur much odium) upon all the inhabitants of the parish. From a feeling that this tax, in consequence of being laid on by the vestry, is connected with church cess, which was universally believed to have been abolished, there has been for some time a disinclination manifested towards its collection; and latterly, from the impossibility of realizing the sum required for this purpose in the usual way, one or two benevolent persons have been obliged to advance the requisite sum until the ensuing assizes, when an application would be made to the grand jury to ascertain the course the parochial officers were to pursue with regard to levying the foundling charges. There is no hospital now to which foundlings can be sent from that district; but it was hoped that the children would turn out well, from the attention which has been paid by Archdeacon Whitty to their education; and it was the reverend gentleman's own opinion that these children are altogether much better taken care of in the present manner than they would be immured within the walls of the Foundling-hospital, where he had every reason to believe they were most shamefully neglected. There were no children there supported by the Protestant Orphan Society. It was the general

ral opinion that some alteration was absolutely necessary in the mode of collecting the money to defray the expense of supporting the foundlings; and many intelligent persons in that part of the country saw no reason why this tax might not be be levied easily together with the other baronial charges.

Deserted and Orphan Children.

Munster, County Clare.

Examinations taken by P. F. Johnstone, Esq. E. B. Molloy, Esq.

Parish *Kilnaboy*. Bar. *Inchiquin*.

Persons who attended the Examination.

Rev. J. Hastings Allen, protestant curate of Corofin.—Austen Curten, carpenter.— —— Davis, weaver.—George Dixon, farmer and tithe collector.—Michael Egan, carpenter.—John Emerson, slater.—George Fitzpatrick, innkeeper.—Tim Fitzgerald. publican.—William Fitzgerald, esq., J. P.—Michael Halloran, labourer.— —— Hehir, weaver.—John Hickey, postmaster, and farmer of 15 acres.—George Hogan, labourer.—Tim Hogan, farmer.—Charles M'Namara, farmer of eight acres.—Thomas M'Mahon, labourer.— —— Martin, weaver.—Michael Moriarty, farmer, holding 15 acres.—James Nolan, farmer.—John Renny, shopkeeper.—Rev. Mr. Walsh, roman-catholic rector.

There are at present no deserted children in this parish; there had been two, who died, supported altogether by collections made at the roman-catholic chapel. Child desertion has certainly decreased within the last 10 years: no case ever occurred of a child dying before discovery. It appeared to witnesses, that the present rate of wages made it quite impossible for a labourer to make a provision for his children in case of their becoming orphans. The rate of wages given by farmers is 6*d.* a day to the regularly employed, and 8*d.* to those who hire occasionally, including diet. The gentlemen usually allow their labourers 8*d.* a day without diet. Overseers of foundlings were in the habit of putting deserted children out to nurse among the peasantry, usually with those who resided in the parish. There is no foundling-hospital in the parish. It was thought advisable by several gentlemen to make an alteration with respect to the power of assessing parishes for the maintenance of deserted children; some recommended the passing of an Act of Parliament, whereby the sum required for the maintenance of deserted children might be levied, together with the other barony charges.

Persons who attended the Examination.

James Brasil, farmer, holding seven acres.—Thomas Carroll, labourer.—Rev. Mr. Coffey, roman-catholic curate.—M. Collon, weaver.—Major Creagh, J. P.—Mary Fitzgerald, a beggarwoman.—Dr. Frazer, dispensary surgeon.—Widow Griffey, widow of a labourer.—Mr. Hackney, steward to Sir A. Fitzgerald.—Martin Halpin, labourer, occasionally employed.—Mary Halpin, his wife, always begging in Newmarket.—Michael Keogh and James Gearan, small farmers, holding about 12 acres each.—Rev. Mr. M'Cullagh, rector.—John M'Namara, labourer.—John Molony, clerk of the petty sessions.—Richard Moloney, a decayed shoemaker.—Henry O'Brien, esq.—Lucius O'Brien, esq., late M. P. for the county of Clare.—Rev. Mr. O'Brien, roman-catholic curate.—Patrick Shields, carpenter.

Parishes of *Tomfinloe*, *Kilnasullagh*, *Kilmaleary* and *Drumline*. Town *Newmarket-on-Fergus*. Bar. *Bunratty*.

There are no foundlings supported by public contributions or cess in the our parishes. Mr. M'Cullagh could not recollect whether any children had been deserted or not in the parish of Tomfinloe within the last 11 years; but be it as it may, they have not had parochial assistance, for there was not a vestry held there during that period. For the last three years there has been but one child deserted, and that was supported for about a year by private contributions, and then it was proposed to send it to the Foundling-hospital; but when this intention reached the ears of the mother, her dormant affections were awakened; she claimed the child, and received it. As to whether they perish before they are discovered, *see* page .

There are no monastic or religious establishments in either of these parishes. The question as to the construction put upon the laws for providing for deserted children has never been ascertained, as a provision for them was never proposed here, otherwise than by private charity. In the few instances that have occurred, the churchwardens have not taken charge of the children.

Persons who attended the Examination.

Mr. Abraham Abell, officer of health.—Mr. Michael Joseph Barry.—Rev. Charles H. Leslie, rector.—Mr. George Love, overseer of the parish; appointed by the officers of health.

County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Children that are deserted are supposed, in almost all cases, to be illegitimate. No instance is known of their perishing before they were discovered.

The parish is supposed to be bound to provide for every child of this description until it is received into the Foundling-hospital. The churchwarden invariably takes charge of deserted children.

Parish *Holy Trinity*, or *Christ Church*. City of *Cork*.

DESERTED AND ORPHAN CHILDREN.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Holy Trinity*, or *Christ Church*. City of *Cork*.

The number of foundlings, from Easter 1831 to Easter 1832, - was 30
— 1832 — 1833, - 27
— 1833 — 1834, - 21
— 1834 — Sept. 16, - 8

The reason of the decrease appears to be, that a lesser number have been sent in from the country than there were formerly.

It is only at Easter that children are received into the hospital. The sums assessed at vestry for the support of the children, previously to their being received into the hospital, were—

1832 - - - - -	£. 100
1833 - - - - -	20, there being a balance in hand.
1834 - - - - -	65, of which 20 *l.* went to make up a deficiency of last year.

Each child is given to the parish nurse, and as soon as possible afterwards to a wet nurse in the country. The salary of the parish nurse is 5 *s.* per week, 3 *s.* 6 *d.* of which is paid out of the fund above mentioned, and 1 *s.* 6 *d.* out of the money collected at the church on Sundays. Formerly a certain sum was got for each child, but this was found to produce bad effects.

The salary of the wet nurse is 15 *s.* per quarter; and the medical attendant 10 *l.* per annum.

The children are placed out to nurse by the churchwardens till the time of receiving them into the hospital.

The nurse in the country shows the child or children to the churchwardens once a quarter. In general, these nurses feel the strongest affection for the children in their charge; and instances have been known of their keeping the children, so entrusted to them, altogether. The Foundling-hospital, which receives children at Easter, is the only one to which children deserted in the parish can be sent.

The general character of those who have come out of the Foundling-hospital has not been by any means good. The general impression appeared to be, that the Foundling-hospital is much mismanaged. It is ascertained that most of the females who came from it become prostitutes. There are a few of the children supported by the Protestant Orphan Society placed with families. The present provision appears to be quite sufficient, although the mode of management may be in some degree objectionable.

Persons who attended the Examination.

Par. *Innishannon*. Bar. *Kinnalea*.

Mr. PATRICK J. ANNELL, baker.—BENJAMIN BELLEW, labourer.—Mr. DAVID BUTLER, farmer of 75 acres.—Mr. D. CALLAGHAN, farmer of 26 acres.—Rev. Mr. FIELD, protestant priest of Leffinney and Knurkairly, barony of Innishannon.—Mr. JEREMIAH HURLEY, farmer of 47 acres.—Mr. JOHN LEARY, innkeeper.—Mr. THOMAS LEARY, foundling overseer.—D. M'MARTHY, labourer, formerly farmer and overseer of the parish.—Mr. EUGENE M'CARTHY.—Mr. JOHNSTONE MACKINTOSH, clerk of the petty sessions.—Rev. THOMAS MEADE, rector.—Rev. WILLIAM MORE, Crosthwaite, curate.—WILLIAM NEAL, labourer.

IT appears that the same mode of providing for foundlings which prevails at Bandon has been adopted here.—(*See* Evidence of Parishes of Kilbrogan and Ballymoodan.) Only one child however has been sent to Cork by Mrs. Clarke this year, and there was no foundling in the parish last year.

Persons who attended the Examination.

Parish *Kilbrogan* and *Ballymoodan*. Bar. *Kinalmeaky*.

JOHN BASSETT, weaver.—Mr. THOMAS BULLEN, farmer holding 57 acres.—Mr. ROBERT CLARK, farmer.—Mrs. REBECCA CLARKE, employed to take foundlings to Cork.—Mr. ROBERT EDWARDS, tobacconist.—Mr. MICHAEL FALVEY, churchwarden of 1833.—Mr. JOHN FAWCITT, shopkeeper, churchwarden of Ballymoodan in 1833.—THOMAS HAWARD, weaver.—Mr. WILLIAM HORNEYBROOK, farmer.—Rev. WILLIAM HUNTER, minister of the presbyterian congregations.—Rev. ARTHUR KNOX, vicar of Ballymoodan.—JOHN LINDSAY, weaver.—Mr. RICHARD JAMES LONG, churchwarden of Kilbrogan for the present year.—Rev. DANIEL M'SWEENEY, roman-catholic rector.—Rev. HORACE T. NEWMAN, rector of Kilbrogan.—ROBERT PHILIPS, weaver.—CORNELIUS QUILLINAN, labourer.—Mr. GEORGE STANLEY, farmer holding 175 acres.—Mr. THOMAS TANNER, farmer.—Mr. STEWART TRESSILIAN, churchwarden of the present year.

A MOST extraordinary mode of providing for foundlings has been adopted for some years in the parishes of Ballymoodan and Kilbrogan. Formerly, when the funds of the Cork Foundling-hospital were very considerable, there was no objection to receiving children from different parts of the country. Every child which was exposed in Bandon was in consequence sent to Cork, and the woman who brought it generally took a letter to the churchwarden

DESERTED AND ORPHAN CHILDREN.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Kilbrogan* and *Ballymoodan*. Bar. *Kinalmeaky*.

warden of some parish there, who sent the child to the hospital. When, in consequence of the diminution of the funds in the hospital, a regulation was made that no foundling should be received but those of Cork and the liberties, the parochial authorities of Bandon had recourse to the following expedient to save their parishes from the burden of supporting the foundlings. Each child, as soon as possible after being discovered, was given in charge to a woman named Rebecca Clarke, who was understood to take it to Cork and get it into the hospital; she received 10*s.* for each child. It appears that this system continues still. Mrs. Clarke on being examined stated, that her mode of getting a child into the hospital is to expose it in Cork; and this she always does, either at the gate of the hospital or in some gentleman's hall; the child of course then becomes a foundling of the parish in which it is thus exposed, and it is sent by the churchwarden of that parish to the hospital. Within a fortnight from the present time, 2d October 1834, Mrs. Clarke has exposed a child in this way; she says that although she has been going on thus for years, a length of time, she was but once detected, and then she could not be punished, as she was not caught in the fact.

This account of the way in which the children were disposed of after they left Bandon, rests on the authority of Mrs. Clarke alone. The foundling overseers knew or know nothing more than that she got the children and was paid. The witnesses, however, gave her a good character, and she herself speaks with the greatest apparent candour and openness, and there is every reason to believe, with truth.

Mr. Fausitt says, "that on taking office last year he felt he could not in conscience allow children to be taken off without having any further security for their safety than the mere word of an individual; and that accordingly the first two foundlings that were taken up in his year he put out to nurse to women residing near town. In this, he says his conduct was so much disapproved of, on account of the expense brought on the parish, that he sent the next child by Mrs. Clarke to Cork, she promising to bring a certificate of its safe admission from a friend of hers in the hospital." Mrs. Clarke says, "that it was clearly impossible that she could bring any such certificate;" and Mr. Fausitt says, "that when she did not bring it, he declared that he would put every other foundling out to nurse." In consequence of this declaration, Mr. Falvey, Mr. Fausitt's colleague, took up all the other children of that year and sent them to Cork. The witnesses admit the unjustifiable nature of the proceedings, but plead in excuse, that if the children had been retained there would have been three times as many exposed, and the parish would incur a very heavy annual expense. However, all declared, that whatever be the consequence, a second exposure of a child shall not be suffered to take place again.

Since the Easter of this year, three children have been sent off from Ballymoodan; last year six were sent off; two were retained, as before mentioned, by Mr. Fausitt, and two died, after being discovered, and before there was time to send them off. One of them was believed to have died in consequence of exposure. From Kilbrogan three children were sent off this year.

The expense of the two children, who are at nurse in Ballymoodan parish, is 3*l.* a year for each; they are shown every three months to the overseer.

It would appear from some statements of Mrs. Clarke's, that under the present management of the Foundling-hospital at Cork, it is very easy for the parent to find out with whom a child is put to nurse, and not impossible for a mother to get herself chosen the nurse of her own child. "I have heard," says Mrs. Clarke, "nurses say at the hospital gate in Cork, that such and such people gave them presents and made much of them to make them take good care of their child. I recollect also one child that I took to Cork, it was about 12 months old. The day after I came home a woman came to me to know if I could direct her so as to find out the person that the child was given to nurse to; I told her it was sent to a Mrs. Crawley, the parish nurse. The woman went to Cork, found out from Mrs. Crawley that it was given to a Mrs. Murphy, and she saw the child with the latter. Some time after she came to me again, and told me what I tell you, and made me a present of some whiskey, eggs, tea, coffee and sugar." Mrs. Clarke says further, "there was another child that I was going to Cork with, when I met a man and woman at Innishannon Bridge. The man asked me was I taking the child to the hospital, and I said I was; and he and his wife looked at it, and said it was a very fine one. He told me that his wife was just recovered, after being delivered of a dead child, and that she was going to the hospital to see if she could get a child to nurse. He said it would be a good thing if she could get the child I had in my arms. I said, may be she could if she applied next day at the hospital; she would know it (it was a girl) by a small mark it had on the back of its neck; she did try next day, and got the same child, and is rearing it now, may be it's her own, may be not."

With respect to a provision for foundlings, the Rev. Mr. Newman says, "I am satisfied that the practice of taking charge of deserted children and placing them at nurse in the parish in which they are taken up, leads to their desertion. When I came here about 16 years ago, I found 50 children on the parish. At that time the hospital at Cork was open, and we had them all sent there as quickly as possible. The number of foundlings in each of the following years was considerably less than in any of the preceding.

"At the same time, I should say that I think the system of sending children to an hospital is liable to great objections. I am sure that a child will be better brought up, and his habits will be more naturally formed when he is placed in a family. Perhaps if foundlings were put out with families, in some place distant from that in which they are taken up, and if a sort of reciprocity were established between parishes in different parts of the country, the advantage of both systems at present in operation might be combined, and the leading evils avoided."

DESERTED AND ORPHAN CHILDREN.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Kilgariffe*, including town of *Clonakilty*.

Bar. *Ibane* and *Barroe*.

Persons who attended the Examination.

Mr. JOHN ABBOTT, shopkeeper.—MICHAEL ALLEN BEECHER, esq., churchwarden.—JOHN BENNETT, esq., J. P.—JEREMIAH COLLINS, labourer.—JEREMIAH DEASY, labourer.—RICHARD DEASY, esq., merchant.—Dr. FOLLIOTT.—Mr. DENIS HURLEY, farmer of 18 acres.—Mr. JOHN KINGSTON, farmer of 65 acres.—Mr. EDWARD LUCY, farmer of 70 acres.—Mr. JAMES NEAL.—Mr. DENIS SEXTON, farmer of 20 acres.—Rev. HENRY WILSON STEWARD, LL. D., vicar of Kilcoe.—Rev. C. C. TOWNSEND, rector.—Rev. D. WALSH, roman-catholic rector.—JOHN WHITE, labourer.—And several others.

No deserted child has been found this year. Formerly foundlings were sent to the hospital in Cork from this parish, in the same manner as from Bandon. Dr. Folliott however states, when he had occasion, about seven or eight years ago, to send children to Cork, that he was always in the habit of requiring a receipt, to show how they had been disposed of. Mr. James Roach, churchwarden, states, that at the present moment the parish does not support any foundling; and that at the last vestry a foundling rate was not assessed. A child which was taken up some time ago was maintained by the rector.

Parish *Killeagh*.
Bar. *Imokilly*.

Persons who attended the Examination.

DANIEL ANGLOWS, labourer.—OWEN BOWLER, labourer.—ROGER G. DAVIS, esq.—Mr. MAURICE D'OYLE, farmer.—Mr. MICHAEL FITZGERALD, farmer.—Rev. JOHN GARDE, protestant curate.—NICHOLAS GRATTAN, esq., dispensary surgeon.—JOHN HIGGINS, labourer.—Mr. TIMOTHY LEAHY, farmer.—MICHAEL LAWTON, labourer.—Mr. WILLIAM MARKEY, farmer.—Mr. PHILIP NEILL, farmer.—Rev. Mr. SHEEHAN, roman-catholic rector.—EDMOND WALSH, labourer.—And several others of all classes.

THERE has been no foundling in this parish since the year 1827.

Parish *Liscarrol*.
Bar. *Orrery* and *Kilmore*.

Persons who attended the Examination.

JOHN CONNOR, weaver.— —— DALY, esq.—Mr. CHARLES FLINN, publican.—PHILIP FLINN, labourer.—WILLIAM FOX, carpenter.—JOSEPH DEANE FREEMAN, esq., D. L.—Mr. JAMES HARTSTONGE, farmer.—CORNELIUS LEAHY, labourer.—TIMOTHY LEARY, labourer.—MAURICE LEENY, blacksmith.—TIMOTHY NOONAN, labourer.—Rev. DANIEL O'BRIEN, roman-catholic rector.—Mr. WILLIAM SHARP, clerk of the petty sessions.—Mr. DANIEL SULLIVAN, farmer.—And several others.

THERE is no foundling supported by the parish. One child was taken up in a neighbouring parish: is supported at the expense of a few charitable individuals. The practice of sending children to the Cork Foundling-hospital is not known to have existed here.

Parish *Macroom*.
Bar. *West Muskerry*.

Persons who attended the Examination.

RICHARD ASHE, esq., J. P.—DENIS COLLINS, smith.—PATRICK CONNELL, labourer.—CHARLES DALY, labourer.—R. HODGES EYRE, esq., Macroom Castle.—Mr. C. R. FIELD, apothecary.—WILLIAM FURLONG, esq., M. D., dispensary physician.—Mr. WILLIAM GOOD, farmer.—Rev. WILLIAM HALLARAN, rector.—Mr. WILLIAM HANAHAN, shopkeeper, vintner.—Mr. JAMES KELLEHER, farmer.—Rev. ROBERT KIRKHOFFER, rector of Clondrohid parish.—Mr. DENIS LENIHAN, farmer.—JOHN M'CARTHY, esq., M. D.—Rev. Mr. MURRAY, roman-catholic curate.—Mr. TIMOTHY REARDON, shopkeeper.—THOMAS SHINKWIN, labourer.—DANIEL SWEENY, labourer.—THOMAS TAYLOR, labourer.—Rev. JAMES WALSH, parish priest.—Mr. JAMES WELPLY, shopkeeper.—Mr. PETER WILLIAMS, postmaster.—And several others of all classes.

THERE are two foundlings on the parish at present; one put on it last year, the other about four years ago. Last Easter the vestry refused to assess any sum for the support of the children; and Mr. Hallaran, the rector, applied to the going judge of assize (Baron Penefather), who ordered the sum of 5*l.* Irish to be levied for the support of the latter child, for whom the parish had not paid anything, but refused to order anything for the other child, on the ground that he was not permitted by law to interfere where the parish had already paid something. The witnesses do not know how the nurse of this latter child is to be paid. The Rev. Mr. Kirkhoffer, rector of the neighbouring parish, Clondrohid, says, "There were two foundlings in my parish this year. I was going to summon a vestry, when some decent farmers came to me, and said it was better not to have any assessment, but that they would engage that the children should be supported by the people of the parish. I agreed,

Deserted and Orphan Children.

Munster, County Cork.

agreed, and they took the children; they are now supported very well. There are no foundlings on the parish." There are about a dozen children from the Cork Foundling-hospital at nurse; they are generally very well treated. Each of the nurses receives 3*l.* a year. Some of them have been known to become so attached to the children as to keep them altogether.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Ross Carbery.*
Bar. *East Carbery*, (West Division.)

Persons who attended the Examination.

Timothy Callinan, farmer of 20 acres.—Mr. Jeremiah Collins.—Thomas Fitzgerald, labourer.—Dr. Fitzgibbon, dispensary surgeon.—Michael Galway, esq.—James Hayes, farmer of 65 acres.—Thomas Hungerford, esq., J. P. Cahirmore.—Thomas Hungerford, esq.—Nicholas Lombard, beggar.—Daniel Mahony, farmer of 45 acres.—Mr. John Mahony, shopkeeper.—Mr. Kane Mahony.—John Eugene Macarthy, esq., under-agent to Lord Carbery.—Rev. Jeremiah Maloney, P. P.—John Menahan, labourer.—Richard Smith, esq., J. P.—Mr. John Wolfe, farmer.—Rev. Joshua Wood, protestant curate.—And several others.

There is not at the present moment any foundling supported by the parish of Ross Carbery; but it would appear that the method of disposing of foundlings, which has been described in that part of the evidence taken at Bandon, that relates to the condition of deserted children, has also existed here. Mr. Thomas Morris, who was churchwarden in 1831, stated to the Assistant Commissioners, that he sent three children to the Cork Foundling-hospital by the woman Rebecca Clarke, and that he paid to her the sum of 1*l.* for each child. She gave Mr. Morris to understand that she procured, in some clandestine way, the admission of the children into the hospital; and he did not think it necessary to make any inquiries as to the mode which she had adopted. At the vestry held the preceding Easter, a proposal for the levying a foundling rate was rejected.

Parish *Skull.*
Bar. *West Carbery*, (West Division.)

Persons who attended the Examination.

Rev. James Barry, parish priest.—Rev. John Barry, catholic curate.—John Brooks, farmer, pays 1*l.* 10*s.* per annum rent.—Bartholomew Brown, labourer.—Bartholomew Donovan, farmer, pays 30*l.* per annum rent.—Mr. Alexander English, churchwarden last year.—James Levis, farmer, pays 33*l.* per annum rent.—Cornelius Mahony, labourer.—Patrick Mahony, farmer, pays 10*l.* per annum rent.—James Mahony, quarryman and labourer.—John Murphy, quarryman and labourer.—Richard Salter, farmer, pays 14*l.* per annum rent.—William Shannon, farmer, pays 36*l.* per annum rent.—Mr. James Swanton, merchant.—James Swanton, esq.—Thomas Swanton, esq.———— Sweetman, esq., dispensary surgeon.—Daniel Sullivan, quarryman and labourer.—John Sullivan, quarryman and labourer.—Rev. John Triphook, protestant curate.—Timothy Tuomy, labourer.

There is no foundling on the parish, the rates having been refused at the last vestry. It is not known that any child has been sent to the Cork Foundling-hospital for many years. There was a child exposed last year, for which Mr. English himself paid two months nursing. The nurse kept the child nine months. It was then given to Mr. Trail, the rector, at whose expense, Mr. English believes, it is at nurse at present.

Parish *St. Mary's, Shandon.*
City of *Cork.*

Persons who attended the Examination.

Mrs. Coleman, superior of the convent of the Sisters of Charity.—Rev. Mr. Daly, senior catholic curate.—Mr. Edward James Downey, clerk of the chapel for 23 years.—Mr. R. Howell, woolcomber.—Mr. John Murphy, coffin-maker, president of the sick poor society.—Mr. John Nagle, son of a tradesman.—Mr. James Nolan, foreman maltster.—Dr. Quarry, rector of the parish.—Dr. Sloane, minister of presbyterian congregation.

The number of children who have been deserted is about half a dozen in the year, and these are supposed to be illegitimate.

Parish *St. Multose.*
Town of *Kinsale.*
Bar. *Kinsale.*

Persons who attended the Examination.

Mr. Michael Cadogan, boatman.—Edward Daly, esq., barrister-at-law, resident.—Jeremiah M'Daniel, esq., burgess of the corporation.—Mr. Daniel Dempsey, boatman.—Mr. George Dawson, boatman.—Edward Heard, sovereign of Kinsale.—Mr. Jeremiah Hurly, shopkeeper.—Rev. Justin Holey M'Namara, parish priest.—Henry Thomas King Nason, esq., foundling offices collector.—James Sandys, esq.—Mr. John Sullivan, pawnbroker.—Rev. Maurice Walshe, catholic curate.

There are at present 15 or 16 deserted children in the parish, all of whom are supposed to be illegimate; but for the last three years there has been only one. And no instance within four years of an illegitimate child being destroyed.

DESERTED AND ORPHAN CHILDREN.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *St. Multoze.* Town of *Kinsale.* Bar. *Kinsale.*

There is no particular provision for orphans, nor does it appear possible for the parents to lay by any provision for them from their earnings; but the parish is bound to support the foundlings.

There are two persons appointed by vestry, called foundling officers, whose duty is to take charge of deserted children, and send them to nurse; the churchwardens have nothing to do with these children.

The nurses invariably treat the children well, and show the greatest affection for them; they bring them in every three months to be seen by the foundling officers.

The fund from which the children are supported is an assessment on the houses of the parish, according to the value of each house. The Act of Parliament allows 5 *l.* for the maintenance of the children, but the nurses never get more than 3 *l.*, for which they are satisfied to provide food and clothing, and which can certainly leave them very little (if any) remuneration. Witness thinks it strange that there is no apprentice fund, by which they could be apprenticed out when of a proper age; owing to a want of this, the children mostly find the greatest difficulty in settling themselves in any way; some arrangement for apprenticing them is highly necessary.

Persons who attended the Examination.

Parish *Tracton.* Bar. *Kerrycurrihy.*

Mr. PATRICK DONOVAN, publican and farmer.—Rev. THOMAS O'CONNOR, parish priest.—Mr. PHILIP PAND, farmer.

DURING the space of the last two years, there were two deserted children, who were taken by the parish, and provided for by subscription.

In the last five or six years there were three or four altogether.

Persons who attended the Examination.

County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Cahir.* Bar. *Iveragh.*

Rev. Mr. CHUTE, curate of Cahir, Killenaule and Glenbargh.—Rev. Mr. FITZGERALD, parish priest of Cahir and Killanane.—Mr. HOARE, shopkeeper.—Rev. Mr. SULLIVAN, coadjutor.

DURING the last three years there has not been a child deserted within the limits of the parish. There have been but two instances of infanticide during the last 10 years. The children in both instances had been exposed, but it is uncertain whether with an intention of destroying them. The mothers were not discovered.

Persons who attended the Examination.

Parish *Dingle.* Bar. *Corkaguinny.*

Rev. Mr. GOODMAN, curate of the parish of Dingle.—Mr. FITZGERALD, apothecary.—Mr. LAURENSON, chief constable of Corkaguinny.—Rev. Mr. SULLIVAN, roman-catholic curate, in a line of 14 miles in length along the southern coast.

MR. GOODMAN stated that there had been no case of infanticide or exposure of children in that quarter, to his knowledge. Mr. O'Sullivan observed, that the only instance of the kind that he could mention was that of a child which was exposed about two years ago; it was found dead in a field near the road, very respectably dressed; and there had been no inquest held upon it. Orphans were generally taken care of by their friends, and go into service when they were old enough. They were sometimes, however, driven to begging.

Persons who attended the Examination.

Parish *Kenmare.* Bar. *Glanerought.*

Rev. Mr. GODFREY, rector of Kenmare and Morsert.—JOHN HICKSON, esq., J. P., agent to the Marquis of Lansdowne.—Rev. Mr. FITZMAURICE, parish priest of Kenmare and Templenoe.

THERE were, at the period of the visit of the Assistant Commissioners, about six deserted children in the two parishes of Kenmare and Templenoe. Those that had been exposed in the former parish were maintained by a cess applotted for the purpose. In the preceding year the vestry in Templenoe had negatived a motion for a foundling cess; in that parish, however, there is but one foundling who is not old enough to provide for himself, and he is retained by his nurse, without even a promise or the hope of being recompensed for her trouble and expenses.

DESERTED AND ORPHAN CHILDREN.

Munster, County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Killarney*. Bar. *Magonihy*.

Persons who attended the Examination.

Mr. CONNOR, manager of loan fund.—Rev. Mr. DUNNE, coadjutor.—Rev. Mr. FITZMAURICE, parish priest of Killarney and part of Aghadoe.—Rev. Mr. HERBERT, vicar of Killarney and Kilcummin.—Rev. Mr. HERBERT, rector of Castle Island.—Mr. DAVID MURPHY, linen-draper.

DURING the last three years there have been, on an annual average, about two children exposed in the parish of Killarney. These have, in almost every instance, been ascertained to be the offspring of strangers and of illegitimate birth. Foundlings when discovered are always brought to the priest's house, and by him placed with nurses, with whom they remain until they are of an age to maintain themselves. At the present moment there are eight or ten foundlings who are supported by a charitable fund arising from collections and contributions received at the chapel. The money collected at the church is partly applied to the assistance of five or six children who have been left orphans. It has been observed, that children who have been deserted generally turn out worse than others, in as much as it is probable that they have not been well treated, and more particularly have not had the authority of a parent to direct them. It has never been the practice in Killarney to send deserted children to the Foundling-hospital; "but," says the Rev. Mr. Herbert, rector of Castle Island, "I have, with much advantage, threatened to resort to that practice in my parish; and although we are at present supporting six foundlings by vestry cess, none of them have been exposed since my residence in the parish, a period of about three years. I am satisfied that formerly children have been deserted in a safe place, and afterwards given to the mother to nurse. The practice has ceased since the announcement of my determination to send them all to the Foundling-hospital."

Parish *Listowel*. Bar. *Iraghticonnor*.

Persons who attended the Examination.

Lieut. W. E. BRADY, chief constable of police.—Mr. CHURCH, shopkeeper.—Captain HEWSON, magistrate.—Rev. Mr. MAHONY, parish priest of Listowel and Galey, in Iraghticonnor Barony, and part of Kilshinane and Finago, in the barony of Clanmaurice.

THERE were about two children exposed during the year; they are now maintained on the parish by the vestry cess.

One orphan, and a poor blind boy of about 13 years of age, have also been put on the parish list.

Parishes *Tralee* and *Ardfert*. Baronies *Trughenackmy* and *Clanmaurice*.

Persons who attended the Examination.

H. J. BROWNRIGG, esq., sub-inspector of police.—Rev. Mr. M'ENNERY, parish priest of Tralee Union.—Rev. Mr. O'SULLIVAN, parish priest of Ardfert, Kilmoily in Clanmaurice, and Ballinahaglish, in Trughenackmy.

THERE are about 10 children exposed in that district in the course of the year. When discovered they are supported by vestry cess, and are given out to nurses, without any regard to religious distinction whatsoever. Any orphans that are left in a state of destitution are generally provided for by their relatives. As to any effect produced upon the system of deserting children, by the closing of the Foundling-hospital in Dublin, it was generally agreed that no change had taken place from it, because few were sent to Dublin for the purpose, the distance being too great.

Par. *Valentia*, in Island of *Valentia*.

Person who attended the Examination.

Rev. Mr. DAY, rector of Valentia.

THERE has been no exposure of children or infanticide known here.

County Limerick.

Union of *Askeaton* and *Ballytun*. Bar. *Lower Conello*.

Person who attended the Examination.

Rev. MICHAEL FITZGERALD, parish priest of the union of Askeaton and Ballytun.

THERE were no deserted children or orphans in the parish at the time of visiting.

The interference of the Legislature is desirable to make it imperative on the vestry to provide for deserted children in future in a public institution, where there should be no proselytism.

DESERTED AND ORPHAN CHILDREN.

Munster, County Limerick.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parishes of *Chapel Russell* and *Kilcornan*.

Bar. *Kenry*.

Persons who attended the Examination.

Mr. MORRIS, sub-agent to Lord Charleville.—Rev. Mr. WALLER, rector of Chapel Russell.—And a farmer resident in Kilcornan.

(Mr. *Morris*.)—THERE is one deserted child, which has been supported by vestry cess for the last five years; but there is now no cess, and the nurse is not paid.

Persons who attended the Examination.

Rev. Dr. COLL, parish priest of Newcastle.—ALFRED FURLONG, esq., agent to the Earl of Devon.—Rev. JOHN LOCKE, rector of Newcastle and Monygea.—JOHN PEARCE, esq., surgeon and physician to the dispensary.—Mr. PERCY, chief constable of Newcastle upwards of 13 ½ years.

Parish *Newcastle*.

Bar. *Lower Conello*.

WITH regard to the number of deserted children then on the parish, and the increase or decrease of the system, the Rev. Mr. Locke said, that about two years ago a deserted child was given out to nurse, but it had since died; and he did not know of another case.

Mr. Furlong mentioned two or three cases, however; and Mr. Locke thought, that since the suppression of the Foundling-hospital the number of deserted children had decreased, to his knowledge.

It was observed by Mr. Coll, that it was the custom to lay such children at the priest's door, or bring them, when found, to the priest. He determined, however, not to take any part in providing for them, and announced his resolution to the people; and this had the effect of putting a stop to thus exposing them. There is now no regulation or provision whatsoever for them, but they generally find out to whom they belong, and force them on their relations. There have been cases, when the child was put out to nurse, and nobody being afterwards forthcoming to take charge of it, the nurse has refused to take care of the child any longer. It was stated that this practice of child dropping or deserting infants had decidedly decreased since the closing of the Foundling-hospital in Dublin.

Persons who attended the Examination.

Parish *Rathkedle*.

Bar. *Lower Conello*.

The Rev. M. GRIFFTH, protestant curate.—The Rev. D. HOGAN, parish priest.—Mr. MULCAHY, shopkeeper.—WILLIAM SMITH, esq., J. P., sub-inspector of police.

IN this parish there have been two cases of deserted children in three years. Within a a month a boy of seven years old was left here by his mother, a stranger, and is now supported by the neighbours. This boy was lately taken up for stealing potatoes on account of destitution. About a month ago a new-born infant was also found near the town; it was carried to the churchwardens, who had no funds, and it has since been taken up by an old woman who gets a little assistance among the neighbours.—(Mr. *Mulcahy*.)——After the cholera in 1832, a subscription was made in the town, amounting to 127 *l*., for the relief of orphans and widows left by the cholera. Sums varying from 4 *l*. to 10 *s*. were allotted to 63 families and individuals, and put in the hands of persons who took charge of the parties. The orphans were instructed in plaiting, bonnet-making, &c.; others were sent to dress-makers, and others were taken up by their relations; the widows set up some little dealing on the money they got; and, of the whole number, not more than three families have become beggars.

Person who attended the Examination.

Parishes of *Shanagolden*, *Robertstown* and *Ballyhargill*.

Bar. *Lower Conello*.

Rev. Dr. COLLINS, parish priest of the union of Shanagolden, Robertstown, and Ballyhargill.

ABOUT two years ago a child was exposed in the protestant union of Shanagolden, which was supported by one yearly vestry, but last year the parishioners refused to pay the nurse, who still keeps the child, but is not paid.

Persons who attended the Examination.

County Tipperary.

Parish *Carrick*.

Bar. *Iffa* and *Offa*. (East Barony.)

FRANCIS BRANIGAN, gentleman farmer.—Rev. Dr. CONNELLY, parish priest.—WALTER CULLEN, tradesman.—TIMOTHY DONOVAN, brogue-maker.—Dr. LEACH, M. D.—Rev. Mr. MANDEVILLE, protestant clergyman.—MICHAEL MULLEN, weaver.—WILLIAM O'DONNEL, esq.—Dr. O'SHEA, M. D.—JAMES PRENDERGAST, esq.—JAMES QUON, clerk of roman-catholic curate.—Rev. Mr. SANDS, rector of Carrick.—And others present at different times.

THERE has been one new-born child exposed in Newtown parish in a field, and one in Carrick parish. The practice is for them to be taken round from house to house, and they stay only one night; they mostly die; it cannot be well otherwise. The child in Newtown parish is given out to nurse, and is supported by voluntary subscriptions. All the children exposed in this neighbourhood, except the one in Newtown parish, have died. The church-

warden

warden never takes charge of deserted children or orphans in this parish; he refused in the last case to provide for the child in Carrick parish, stating that he had no funds, but made no attempt to levy any cess.

Sometimes when a father or mother go away, promising to come back or to send remittances to their children, and do neither, the children are parcelled out among relations.

Some legislative interference is very much wanted to make the present law relative to deserted children effective, as it is now a dead letter in Carrick.

Munster, County Tipperary.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Carrick.* Bar. *Iffa* and *Offa.* (East Barony.)

Persons who attended the Examination.

Mr. Allowney, actuary for the savings' bank.—Mr. Thomas Crotty, woollen-manfacturer.—Dr. Delany, M. D.—Rev. Mr. Higgin, rector of Roscrea.—Samuel H. Lawson, esq., chief constable of police.—Rev. Mr. O'Shaughnessey, parish priest.—Hon. Mr. Pretty, J.P.

Parish *Roscrea.* Bar. *Ikerrin.*

About eight years ago the number of deserted children which were annually thrown upon the parish was very great; and the sum assessed for their maintenance by the vestry amounted to about 50 *l.* In consequence of exertions, in many instances attended with success, made to discover the mothers, or other persons who were guilty of the crime, the offence has greatly decreased in frequency. The assistance derived from the parish towards their maintenance has entirely ceased during the last three years, in consequence of the general resistance to church assessment. At the present moment a fund, arising from the subscriptions of the bench of magistrates, supports three deserted children; and any aid from other sources is collected with the greatest difficulty.

Persons who attended the Examination.

Rev. Mr. Baldwin, roman-catholic clergyman.—Rev. Dr. Bell, master of the endowed school.—Benjamin B. Bradshaw, esq., J. P.—William Chaytor, esq., mayor of Clonmel.—Mr. Grub, merchant.—Mr. John Hacket, proprietor of Tipperary Free Press.—Mr. Hodges, attorney.—David Malconson, proprietor of factories.— ——— Meagher, shoemaker.—Mr. O'Connor, foreman of the Clonmel Advertiser.—Rev. Mr. Stevenson, protestant clergyman.—Thomas Walsh, labourer.—And many others present at different times.

Parish *St. Mary's, Clonmel.* Bar. *Iffa* and *Offa.* (East Barony.)

There were four or five foundlings in the church last Easter Sunday; two were up to 10 years of age. The suppression of the Foundling-hospital has diminished the number; they used to be left at persons' doors, in order to be sent to the hospital. The churchwardens take charge of the infants, and the vestry cess is levied. Two or three children left by their parents are begging about the streets. There was a child deserted by the mother, who fled from Clonmel; the churchwarden would do nothing. Sheaham's wife kept it for three months, when it died. In the county Waterford, near Clonmel, two orphan children died of starvation about six years ago, in the scarce year; they were about 12 years old; they perished on the road side, in the middle of the day; they fainted away as they were wayfaring; they were left to perish in the inclemency of the weather. James Smith, boatman, gives the story, and is not sure whether an inquest was held. A subscription is made for cholera orphans, and by donations from other charities; five are on hand.

A woman is employed to rear the foundlings; she rears them by spoon-meat. Since the hospital was closed the cases are rare. Inquiry was made by Mr. Baldwin into the condition of the children; and instruction was given that they should be better taken care of by the woman, as there had been a representation of misconduct. Those of sufficient age are sent to school. Mr. O'Connor thinks it would be injurious to make a provision for foundlings by an hospital; there is no objection to the present system.

Persons who attended the Examination.

R. Arnold.—S. Arnold.—Mr. James Christie, churchwarden.—Mr. E. Craig.—Messrs. Ewart, Logan, &c. &c. including several of the police.—Rev. J. Johnston, late curate of Ahoghill.—Captain Kennett, officer of police.—Rev. Geo. Kirkpatrick, rector.—Rev. John Krelan, parish priest.—Rev. Mr. Harke Lee, Moravian agent.—G. Logan.—Rev. T. Mallalien, of Gracehill.—A. M'Manus, esq., magistrate.—Dr. Miller, surgeon of dispensary.—H. O'Hara, esq., magistrate.—James O'Herritt.—W. Quillan.—Mr. James Smyth, merchant.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ahoghill.* Bar. *Lower Toome.*

There are 10 children deserted in the parish; number of orphans unknown; the number has decreased, because inspectors have been appointed to search for the parent so deserting them. They are supposed to be illegitimate. They do not often perish before they are discovered; none are supported by religious orders or subscriptions from the poorer classes. Only those deserted under the age of 12 months come within the provisions of the statute, which empowers the vestry to raise by assessment a sum not exceeding 5 *l.* annually of late Irish currency, for the maintenance of each deserted child. There is not known any other legal authority to make provision for orphans or destitute children.

DESERTED AND ORPHAN CHILDREN.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ahoghill.*

Bar. *Lower Toome.*

Presentments are not obtained from the assizes for their maintenance; the statute provides only for deserted children, not for mere orphans. The deserted children are put out to nurse by churchwardens to women in the parish, who exhibit them at each Easter vestry to the overseers; but their education has not been sufficiently attended to. The assessment on the parish, according to statute, is 5*l.* late Irish currency for each; but here less is sufficient. No objections have been made to the distribution of the fund. There is no foundling-hospital; the children, when seven years old, are received and employed by a weaver or farmer. The opinion here is strong against orphan institutions, as it is thought that the children, being reared out of their own rank in life, are likely to become afterwards discontended, and they are believed to be more unhealthy than those nursed by the peasantry; nursing is here cheap. Deserted children, when not provided for, are often compelled to beg. None are supported by the Protestant Orphan Society. The practice of taking charge of deserted children has led, it is believed, to their desertion. Since the Foundling-hospital in Dublin has been closed, and since the appointment of overseers in the parish to search for the mother, the number has decreased. All thought it hard to confine the parish relief to those under 12 months old; they thought overseers should be appointed, as here, to prevent desertion; but that a deserted child above 12 months of age should not be left a burden to the finder. One case occurred here where a child was left in the cradle of a poor farmer, and the parish, though willing, had no legal authority to relieve him.

Persons who attended the Examination.

Parish *Antrim.*

Bar. *Antrim*, Upper Half.

Dr. BRUCE.—Dr. BRYSON, surgeon of dispensary.—Rev. JAMES CARBY, presbyterian minister.—Mr. S. CLARKE.—G. S. CLARKE, esq., magistrate.—Mr. M. CRAUFORD.—Rev. DANIEL CURAL, parish priest.—Mr. M. DICKIE.—Mr. M. GIBSON.—Rev. WILLIAM GREENE, protestant vicar.—Mr. J. E. LEDLIE, publican.—Dr. M'MASTER, surgeon and apothecary.—Rev. ROBERT MAGILL, presbyterian minister.—Mr. J. SKELTON, agent to Lord Ferrard, &c. &c. and many of the paupers.

THE number of deserted children at present in the parish is four. There appears to have been no change in the number of yearly desertions within the memory of any of the witnesses, at least not such as to have been remarked. They are generally supposed to be illegitimate, and very rarely perish before they are discovered.

In some cases provision might be made by the working classes for their children in case of their becoming orphans, but it is very seldom done; they generally spend the surplus of their earnings in the public-house. There are no regular contributions for the support of orphans, nor are they supported by religious orders. Deserted children are taken charge of by the churchwardens, and supported by a tax levied on the parish.

Here the construction put on the statute is very wide, allowing aid to deserted children, even when above three or four years old at the time of desertion; and some orphans in the case of cholera were received on the parish under this statute (though contrary to the statute, but was not considered in the parish). There are no presentments obtained from the assizes for deserted children in this parish.

They are generally put out to nurse by the churchwardens, and in this parish the practice with respect to the payment of nurses differs from that of most other parishes, the allowance here being from 4*l.* to 6*l.* 7*s.*, whilst in other parishes it is not more than 5*l.* late Irish currency. They are never put to women residing in another parish to be nursed, and are regularly inspected by the parochial authorities. There are no reasons apparent why there should be any discontent relative to the distribution of the sum levied for the maintenance of deserted children by the churchwardens.

There is no foundling-hospital in the parish. The prevalent opinion is, that children put to nurse with the country people are likely to be more healthy and stronger, and to become more moral and more useful members of society than those brought up in an orphan institution.

Those deserted children who are nursed by the country people generally become labourers or servants, and sometimes weavers. There is no apprentice fund.

It was less expensive to provide for the children by sending them to the Foundling-hospital when open, than by sending them to be nursed by the peasantry; for 5*l.* paid to the Foundling-hospital, left the parish free from all further charges. There has been no remark made, as to the difference of conduct in after-life between children who have been deserted and that of others.

If deserted children are not provided for by the parish, they must have recourse to begging as a means of support, when only a few years of age.

The practice of desertion has not decreased since the closing of the Foundling-hospital in Dublin; however, the number here is small. But it is thought that the number of bastards has increased latterly.

The committee of the mendicity affords relief to many children not coming within the Act of Parliament, and the parish occasionally assists some, and would wish to have a discretionary power of relieving others by paying for their nursing, &c. at farmers' houses, or with the poor and well conducted relatives, under the superintendence of curates or overseers.

Persons who attended the Examination.

Mr. J. CUMMING, farmer.—Rev. Mr. DENVIR, parish priest.—Rev. J. DUNSEATH, protestant curate.—The Very Rev. Dean GREEN.—Mr. R. HAMILTON, farmer.—Mr. W. HOPKINS, farmer.—GEORGE HUTCHINSON, esq., J. P.—Dr. MOORE.—CHARLES O'HARA, esq., J. P.—Mr. W. ORR, shopkeeper.—Mr. S. PERRY, farmer.—Surgeon REYNOLDS.—Mr. R. ROWAN, farmer.—Surgeon TAYLOR.—Mr. B. THOMPSON, farmer.—Mr. J. THOMPSON, shopkeeper.—Dr. THOMPSON.—Mr. J. WHITE, shopkeeper.—Police, labourers, &c.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ballymoney*. Bar. *Upper Dunluce*.

THERE is scarcely any perceptible increase or decrease in the number of desertions. The average number for each of the three last years is three. The number at present in the parish is four; they are supposed to be illegitimate, with the exception of two, one of which was taken up by the parish at the age of eight years, being deserted by its parents, and the other at the age of six years, being an orphan. No instances are known of deserted children having perished before their discovery. It is not considered possible for the working classes to lay up a provision for their children, in the event of their decease before the children would be able to earn for themselves; it is seldom attempted, from its apparent impracticability. There are no instances known of orphans being supported by regular private contributions or religious orders. None but children who are deserted under the age of 12 months are supposed to be included in the provision made by law; but this is not strictly adhered to. There are no presentments obtained at the assizes; it is not necessary to apply for them, as the parish has always assessed itself for the maintenance of children deserted under 12 months of age.

The churchwardens always take charge of deserted children, and have them put out to nurse, generally to women residing in the parish, who receive 5*l.* late Irish currency annually, levied by an assessment on lands and houses, according to their value. The children are produced yearly at the vestry, and are occasionally visited by the churchwardens.

They are not supposed, in any instance, to have been neglected. The distribution of the funds by the churchwardens gives general satisfaction. There is no foundling-hospital. No remark has been made as to whether the children thus reared have turned out better or worse than the children of the peasantry in general. Apprentice fees have been given occasionally. A preference was given to the nursing of children in the houses of peasantry, as being more conducive to their health and general strength than being brought up in an institution. It is more expensive to provide for children in a foundling-hospital than by sending them to be nursed by the wives of peasantry. No comparative remark has been made between the conduct in after-life of those who had been deserted when young and other children. They very seldom beg after they are a few years of age, even when not provided for by the parish. No children of this parish are supported by the Protestant Orphan Society. It is not supposed that taking charge of deserted children has the effect of increasing the number of desertions. Desertion has rather decreased, owing more to the vigilance of the parochial authorities in making search after the mother, than to the closing of the Dublin Foundling-hospital.

It is considered advisable that the assessment now made for children deserted under 12 months of age only, be extended to orphans, and give support to all children who would be obliged to solicit alms under the present system.

Persons who attended the Examination.

HUGH ANDERSON, esq.—Rev. JAMES BOYLE, presbyterian minister.—Mr. R. DUNLOP, surgeon of dispensary.—Rev. HUGH HAMILL, presbyterian minister.—Mr. R. HUEY, farmer.—Mr. S. JOHNSTON, farmer.—Mr. A. MACAW, surgeon and apothecary.—Mr. W. M'MULLEN, grocer.—JAMES STEWARD MOORE, esq., magistrate.—Rev. JAMES MOREWOOD, rector of Dunluce.—Rev. JAMES O'HARA, parish curate of Drumseverick.—Mr. B. STEWARD, draper.—W. R. TAYLOR, grocer.—Mr. JAMES WALLACE, baker.—Several of the police, &c. &c.

Parish *Billy*. Bar. *Upper Dunluce*.

THERE were two deserted this year, and none during the preceding three years; the cause is unknown; but they are mostly thought to be illegitimate. They seldom perish before they are discovered. None are brought up by any religious orders; and the poorer classes do not put to nurse those deserted children. The laws for providing for deserted children are the same here as stated in the parish of Drumaul. The statute being confined to such, is the reason of the parish supporting deserted children only. They are put out to nurse by the churchwardens, and given to women resident in the parish. They are occasionally brought to the churchwardens, and at Easter to the vestry. The general limit of the expenditure on each child is 5*l.* late Irish currency. The statute mentions the fund to defray such expense. No discontent towards the churchwardens, on this head, has ever prevailed. There is no foundling-hospital in the parish. The children nursed by the country people generally become labourers or farm servants. The opinion here is strong against collecting the children in an institution. Several gentlemen stated, from experience, that the children

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reared in a neighbouring charter school were much less healthy and worse conducted than the deserted children brought up in the families of small farmers; that the expense was much greater; and that a great disinclination to employ them prevailed, owing to their being without any experience of the wants and difficulties of those in their own proper stations. A foundling-hospital is considered more expensive than putting them to nurse with the peasantry. It is not known whether the mortality is greater in a foundling-hospital than among those put to nurse. It is thought that the practice of taking charge of deserted children leads to their desertion; and therefore precautions are taken to guard against it, and to pursue the mothers. The practice has decreased since the Dublin Foundling-hospital has closed. All agree that not only deserted but helpless children of every description should be taken under the care of the parish, if the law permitted, which at present it does not.

Persons who attended the Examination.

Parish *Carrickfergus*. Town of *Carrickfergus*.

Mr. DANIEL BLAIR, merchant.—WILLIAM BURLEIGH, esq., magistrate.—Rev. Mr. CARTER, protestant curate.—Mr. JOHN COATES, secretary to the grand jury, county Antrim.—Admiral DAWSON.—Mr. SAMUEL ERSKINE.—Rev. Mr. FLINTER, independent minister.—Dr. FORSYTH, physician to the dispensary.—Rev. ARTHUR O'NEILL, parish priest.—Rev. Mr. PAUL, presbyterian minister.—Mr. PRICE.—Captain ROWAN, late inspector of county Antrim gaol.—Mr. GEORGE SPEAR, treasurer to the mendicity.—WILLIAM STEWART, esq., magistrate.—Mr. WILLIAM STEWART, surgeon.

DESERTED children are generally supposed to be illegitimate; their support does not come upon the parish, except when deserted under 12 months of age, and then they are taken care of by the overseers; their maintenance is only provided, the overseers not regarding it as their duty to provide for their education. The greatest sum that has been levied on the parish for the maintenance of a child is 2 *s.* per week, or 5 *l.* 4 *s.* per annum. There has been no change observed in the annual number of desertions; there are four supported by the parish at present. There are very few instances of deserted children perishing before they were discovered.

Considering the present state of labour and rates of wages, it is deemed quite impracticable for the working classes to make provision for their children in the event of their becoming orphans; it is seldom attempted. There is no savings' bank in this district. Orphans are not supported by private contributions or by religious orders. There are no children in this parish under the protection of the Protestant Orphan Society. There has been no maintenance obtained by presentment from the assizes for either deserted children or orphans.

Those deserted who are supported by the parish are put out to nurse to women in the parish, and are visited by the overseers; they are sufficiently provided with every thing but education, and are brought to be viewed by the churchwardens and parishioners at the Easter vestry. The fund is procured by statutory parochial assessment; its distribution, by the churchwardens, and gives general satisfaction, except that no education is provided. No children have ever been sent from this parish to a foundling-hospital.

The mental improvement of children put out to nurse with the country people is not much attended to; still it is believed that children put out to nurse are better initiated in the difficulties of life than those who are maintained in institutions; they are stated to be grievously neglected in point of education. The expense of putting children out to nurse is not so great as it is generally supposed that the expense of an institution would be. No difference has been observed between the course in after life of those who had been deserted in infancy and others. If not provided for by the parish, they must beg as soon as they are able to ask alms. The taking charge of deserted children is not supposed to increase the number of desertions. No decrease has taken place since the closing of the Foundling-hospital in Dublin. It is considered desirable that deserted children should be provided for, even if illegitimacy were increased by the provision.

Persons who attended the Examination.

Parish *Drumaul*, including town of *Randalstown*. Bar. *Upper Toome*.

Mr. ADAMS, coach proprietor.—Mr. JOHN BROWN, merchant.—Mr. JOHN BRYSON, gentleman.—Mr. COLE, clerk of petty sessions.—Mr. COOPER, innkeeper.— ——— COURTNY, esq., under-agent of Earl O'Neil.—Mr. THOMAS COURTNY, boot-maker.—Mr. JAMES CRAIG, manufacturer.—Rev. ——— CUROE, parish priest.—Rev. SAMUEL HEATLY, vicar.—Mr. HENDERSON, farmer.—Mr. M'AULEY, innkeeper.—Dr. M'KEON, apothecary, &c.—Rev. THOMAS REID, seceding minister.—Mr. ROBINSON, cotton manufacturer.—Dr. REESON, surgeon of dispensary.—Mr. THOMAS SWAN, grocer.

THE number of deserted children now in the parish list is 25. It is not known whether they are illegitimate or not. When deserted, they are generally, almost invariably, so placed as not to be liable to perish before discovery. Here the construction put on the only statute is

DESERTED AND ORPHAN CHILDREN.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Drumaul*, including town of *Randalstown*.

Bar. *Upper Toome*.

is very wide, allowing aid to deserted children even when above three or four years old at the time of desertion, and some orphans, in the case of cholera, were after the age of 12 months received on the parish under this statute, though contrary to this statute, but it was not so considered by the parish.

The generality of mechanics might make a provision for their children in the event of their being left orphans, while unable to provide for themselves, but labourers could not. There is no legal provision for mere orphans if not deserted, nor is there any private subscription fund from which relief has been afforded to them. There are no religious orders here who shelter orphans.

Those deserted children who are supported by the parish are under the superintendence of the churchwardens, who put them out to nurse to women in the parish, and inspect them yearly. The sum expended on such child is limited to about the amount of the cost of nursing, decreasing as the child becomes capable of working, at eight years old, and ceasing at twelve. The fund is raised from the parish by assessment, and presentments from the assizes are not found requisite. The churchwardens have never been found guilty of peculation; nor is there any discontent with respect to the manner in which they have managed the fund. There is no fund for apprenticing them to trades, and they generally, if males, become labourers, and if females, go to service. They frequently become so much endeared to their nurses that they are unwilling to let them part from them. There exists a strong opinion in favour of their being brought up by nurses, with whom they are more habituated with the common concerns of life, grow up more healthy, and are less liable to be corrupted by evil associates, such as are generally collected in an institution. Many instances have occurred of such children having been adopted and provided for by their nurses.

There is now no foundling-hospital to which deserted children may be sent. The sum paid to the Dublin Foundling-hospital was 5*l.*, and 30*s.* was paid for conveying the child up, being in all 6*l.* 10*s.*; whereas the present is an annual continuing charge. The conduct of deserted children who were nursed by countrywomen is equally as good as that of other children, and is generally satisfactory. No comparison has been made between the mortality amongst children who had been sent to the foundling-hospital and those sent out to nurse.

The practice of desertion has not decreased since the closing of the Dublin Foundling-hospital. It is not considered that maintaining deserted children has the effect of encouraging desertion.

The practice approved of by this parish, namely, the providing for children deserted at the age of four years, when the law allows a provision only for those who are deserted under the age of 12 months, warrants the conclusion that some further legislative interference is generally considered desirable.

Persons who attended the Examination.

Parishes of *Glenavy* Union.

Bar. *Upper Massareene*.

Rev. N. ALEXANDER, presbyterian minister.—Rev. DANIEL BELL, protestant cuate.—Mr. JOHN HOWE, cotton manufacturer.—Mr. JOHN M. JOHNSTON, grocer and farmer.—Rev. WILLIAM LANGHRIDGE, presbyterian minister.—Mr. WILLIAM M'NICE, innkeeper and churchwarden.—Mr. JAMES MURRAY, surgeon and apothecary.—Mr. JOHN SEFTON, innkeeper and farmer.—And several others who were visited and conversed with, by Assistant Commissioners.

THERE was only one deserted child in the parish at the time of visiting, and, with that exception, none for the last three years. They have decreased, but the cause is unknown. This child is supposed to be illegitimate. No children have been known to perish before they were discovered, as before stated. Considering the rate of wages, it is scarcely possible for the labourers to save any part of their earnings; but mechanics might. There are no funds here arising from contributions; but when necessary, in the case of a deserted child, a sum is assessed on the parish, according to the Act of Parliament and the age of the child; none are sheltered or brought up by any of the religious orders, nor are any subscriptions made by the poorer classes for the purpose of putting such children to nurse. The children who come under the meaning of the laws are those deserted under 12 months old; for these a sum not exceeding 5*l.* late currency, as assessed in each year, according to the statute; but there are no presentments obtained from the assizes for their support. The churchwardens do not take charge of deserted or orphan children, except when coming within the provisions of the statute, by which deserted children only are provided for; these are put out to nurse by the churchwardens, and have not been known to be neglected when sent from under the inspection of the parochial authorities. The expenditure upon each child is limited to 5*l.* Irish, annually, which is raised by parochial assessment. The churchwardens have never been found guilty of peculation. There is no foundling-hospital in the parish. The children who are put to nurse with the country people generally become labourers. It is not known, but it is the opinion, that the children nursed by the country people would become more useful members of society than those brought up in an institution. Formerly 5*l.* paid all expense in sending a child to the Foundling-hospital in Dublin; now, an annual maintenance is provided. There has not been any remark made as to whether the habits of those deserted children, or other children, are better or worse.

DESERTED AND ORPHAN CHILDREN.

None are supported by protestant or orphan societies. When the hospital in Dublin was open, the number of desertions was greater. There is no evidence as to whether any further interference on the part of the Legislature is considered desirable for the protection of deserted children, or whether the general opinion of all classes favors the present system.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parishes of *Kirkniriola* and *Ballyclug*, including Town of *Ballymena*.

Bar. *Lower Toome*.

Persons who attended the Examination.

JOHN BLACK, surgeon.—JOSEPH CRAIG, shopkeeper.—Rev. HENRY CUMMING, rector of Ballyclug.—GEORGE DUGAN, shopkeeper.—WILLIAM GEHAN, Esq., magistrate, and agent to the Ballymena estate.—Rev. CLARK HUSTON, covenanting minister.—Rev. BERNARD M'AULY, parish priest.—ARTHUR MAGILL, shopkeeper.—JOHN PATRICK, surgeon.—Rev. ALEXANDER PATTERSON, presbyterian minister.—JOHN ROSS, surgeon.—Rev. WILLIAM STANHOPE, presbyterian minister.—JOHN TELLET, shopkeeper.—JOHN WATSON, shopkeeper.—JOHN WILSON, farmer.—Dr. YOUNG.—Together with a large number of farmers, labourers, police, &c.

FOR the last three years there has been no change in the average number of yearly desertions. There are at present seven such supported by the parish; they are supposed to be illegitimate. No instance is remembered in which a child perished before it was discovered. It is not in the power of the working classes to provide a maintenance for their orphan families, in the event of their death occurring before the children had arrived to manhood. Success is improbable where a provision is attempted against old age; much more so where a provision is attempted for a whole family, and by an individual who does not live to an old age. Orphans were occasionally provided for by assessment until the last two years, when assessment was restricted to children deserted under 12 months of age, agreeably to the statute. Orphans have occasionally been taken up by individuals out of sympathy; none of the witnesses present knew of a subscription having been raised either among the richer or poorer classes for the support of orphans. The churchwardens take charge of deserted children, and put them out to nurse, for which purpose the most well deserving and moral families have been selected, and generally persons residing in the parish. The Rev. Mr. Warb observed, that deserted children always turned out well for this reason; they were brought up by persons selected for their good conduct, and had uniformly been industrious, and acquitted themselves well in service, to which they were put out as soon as they were of a sufficient age. They are produced yearly at vestry, when inquiries are made concerning their education, the care taken of them, &c.

Six pounds sterling is the greatest sum that has been assessed on the parish annually for each child. The churchwardens have always so managed these funds as to give no reason for complaint. There is no experience of an institution in the parish, but the general opinion is, that children are better educated in an institution, and brought up with more cleanly habits; but that acquaintance with life is best learned by an education in some poor family; it is also thought that they would be much stronger and more healthy. Whether it is more expensive to provide for deserted children, by putting them out to nurse or to send them to a foundling-hospital, depends altogether on what the institution is, and how it is managed. Where there is no legal provision for children deserted after a certain age, they are forced to subsist on charity. A decrease has been observed in the number of desertions since the closing of the Foundling-hospital in Dublin; it is attributed to the vigilant investigation which is now made to discover the mother of a deserted child.

The opinion of the parish is favourable to an assessment for the maintenance of all poor children, who have no other means of support than the alms of the charitable.

Parishes of *Larne*, part of *Invermore*, and part of *Inverbey*.

Baronies of *Lower Glenarms* and *Upper Belfast*.

Persons who attended the Examination.

Rev. Mr. ALEXANDR, presbyterian minister.—Mr. ATKINSON, treasurer of the Mendicity.—ARCHIBALD BARCLIE, esq.—Dr. BLAIR.—R. BURKE, esq.—Rev. Mr. M'CLOUGHY, seceding minister.—SOLOMON DARCUS, esq., clerk of the peace.—Mr. GARCH, shopkeeper.—Rev. S. GUYNNE, protestant rector.—Dr. KIRKPATRICK.—MALCOLM M'NEILL, esq.—Rev. Mr. MOLYNEAUX, presbyterian minister.—Rev. Mr. PORTER, presbyterian minister.—Mr. ROBINSON, farmer.—Mr. SIMPSON.—Mr. SMILEY.—Mr. TURNER, shopkeeper.—Rev. Mr. WARD, presbyterian minister, &c. &c.

THE number of deserted children now supported by the parish is three; their parents are not known; and they are supposed to be illegitimate. Labourers could not provide for their children in the event of their becoming orphans; the little probability of success discourages the attempt. If the child be deserted under 12 months of age, 5 *l.* late Irish currency each annually is levied on the parish: this provision is found to be quite sufficient. They are put out to nurse by the churchwardens, who have the selection of the nurses, and frequently visit them. The children are produced yearly at the vestry meeting, and inquiries are made as to their education, morals, the care taken of them, &c.

Children

DESERTED AND ORPHAN CHILDREN.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parishes of *Larne*, part of *Invermore*, and part of *Inverbey*. Baronies of *Lower Glenarns* and *Upper Belfast*.

Children used to be sent to the Foundling-hospital in Dublin before the closing of that institution. The opinion of the witnesses was against such institutions; they feared that the children would corrupt one another, and at the same time be left unacquainted with the vicissitudes of life, and the exertions necessary for them to make in order to support themselves by honest industry. The expense of providing for a child in an institution is perhaps less than sending it out to nurse. There is no instance known of deserted children being forced to adopt begging as a means of support. It is not thought that maintaining deserted children encourages the practice of desertion; and the witnesses are of opinion that a power should be given to the parish of assessing itself for the maintenance of deserted children of more than 12 months of age. At present a deserted child, if more than 12 months old, has no other resource than mendicity.

Persons who attended the Examination.

Parish *Layde*. Bar. *Lower Glenarns*.

Mr. CHARLES BLACK, farmer.—Rev. MARCUS FALLOON, rector.—Mr. A. HAMILTON, woollen-draper.—WILLIAM HAUGHTON, esq.—Mr. D. M'ALLISTER, publican.—Mr. D. M'ALLISTER, woollen-draper.—Mr. JAMES M'AULEY, publican.—Dr. M'DONALD, dispensary surgeon.—ALEXANDER M'DONNELL, esq.—Rev. JOHN M'KENNA, parish priest, &c. &c.

THE number of orphans in the parish is not ascertained. The practice of deserting children never existed here to any considerable extent, nor have any been deserted for the last three years. It is considered that the present wages of the labouring classes would not admit of their providing a maintenance for their children, in the event of their becoming orphans.

Persons who attended the Examination.

Parish *Lisburn*. Bar. *Massareene*, Upper Half.

HENDERSON BLACK, esq., magistrate.—Mr. EDWARD BOLTON, treasurer of charitable society.—Rev. R. BRIDGE, protestant curate.—WILLIAM CALDBECK, esq., sheriff county Down.—Mr. ROBERT M'CALL, one of the commissioners of charity society.—WILLIAM COULSON, esq., diaper manufacturer.—Mr. SAMUEL GAMBLE, present churchwarden.—Mr. JOHN GILLBURN, grocer and huckster.—Rev. A. HENDERSON, presbyterian minister.—EDWARD JOHNSTON, esq., magistrate.—WILLIAM MONTGOMERY, farmer, Ballinderry.—JOHN MOONEY, publican and farmer.—Mr. FRANCIS O'FLAHERTY, clerk of petty sessions.—Mr. JOHN READ, late churchwarden.—Rev. H. SMITH, roman-catholic clergyman.—The very Rev. JAMES STANNUS, dean of Ross.—Mr. JAMES WARD, secretary to charitable society.—THOMAS WITHERED, surgeon and apothecary.—With many others in conversation.

AT the time of visiting there were 16 deserted children on the parish altogether supported, and about six others who received partial relief from the Charitable Society; the average number remaining charged on the parish in each of the three last years was 19. The numbers are supposed to have decreased; a nightly watch having been lately established is probably the cause. These children are mostly illegitimate, and have been deserted to get rid of discovery, or the burthen of supporting them.

Considering the present wages of the working classes, parents might provide for children in the event of their becoming orphans; some do so, but intemperance chiefly, combined with other mismanagement, prevents them so doing.

The law allows an assessment on the parish of 5 *l.* each for deserted children, and hitherto no difficulty has arisen here in this respect. There are no such children sheltered or brought up by any religious orders; nor do the poorer classes subscribe to put those children to nurse who are deserted in the parish.

The children who come within the Act of Parliament are those whose parents have deserted them, or have died while they were under the age of 12 months; but the churchwardens here take care of all orphans under 12 years of age.

There are no presentments obtained here from the assizes for the maintenance of deserted and orphan children; but the churchwardens take care of them in the cases above mentioned, by whom they are put out to nurse with the women of the parish and of good character. No cases of neglect have occurred.

There are inspectors appointed by the parochial authorities. The expenditure upon each child is limited to about 5 *l.* late Irish currency, annually. The fund from which the churchwardens draw for the maintenance is raised by assessment under the Act of Parliament; and there has been no reason to find fault with the distribution of this fund by the churchwardens, nor has there been any instance of peculation.

There is no foundling-hospital in the parish. The children nursed by the country people are generally apprenticed without fee. There is no difference observed as to the morals, &c. of the children reared in the country and those brought up in the Charitable Society's Institution, both being carefully educated; and there is no difference made by the managers of

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Bar. *Massareene*, Upper Half.

the institution in question between infants whose parents are dead and those whose parents are not known.

The children in the Charitable Society's house are well attended to, and are equal to those put to nurse amongst the peasantry.

In providing for deserted children, the expense is the same on the plan stated, by putting them to nurse with the peasantry, and that of providing for them in the house of the Charitable Society.

The habits in after life of those who were deserted in childhood and those of other children are the same, as the education is similar.

There has not been observed any greater mortality amongst those who were formerly sent to a foundling-hospital than those sent to nurse. The practice of deserting children since the closing of the Foundling-hospital in Dublin has decreased ten to one. As to whether future legislative influence is generally considered desirable for the protection of deserted children, we are of opinion, the law would be improved if some provision could be made for orphans generally, and a more beneficial and extensive one for the deserted children, and not confining the relief, as at present, to those exposed under 12 months old.

Persons who attended the Examination.

Parish *Ramoan*, including Town of *Ballycastle*.

Bar. *Cong*.

Dr. BOYD.—Rev. Mr. CREERY, rector.—Mr. WILLIAM HILL, shopkeeper.—Dr. KNOX.—Rev. SAMUEL LYLE, presbyterian minister.—Mr. SAMUEL M'ALLISTER, shopkeeper.—CHARLES M'GILDOWNEY, esq., J. P.—ALEXANDER M'NEILL, J. P.—ALEXANDER MILLER, esq.—Dr. O'NEIL.—Mr. GEORGE SAMPSON, farmer.

THERE were not, at the time of visiting, any deserted children in the parish; two had been deserted within the last three years, but the parish had got rid of both by a voluntary assignment of 10*l.* each, paid to a person who has promised to bring them up for that sum. Deserted children are supposed to be generally illegitimate; they have never been known to perish before they were discovered. The working class could not possibly provide for their orphans, it is therefore never attempted. Children under 12 months of age alone are admitted to come under the statute; one of those, however, mentioned above was four years old; for this case, in fact, the whole assessment and mode of provision was contrary to the statute. The children have never been visited by the parochial authorities or produced at vestry, nor has any inquiry been ever made about them. There has been no experience as to the comparative benefits of an institution. The closing of the Dublin Foundling-hospital has not been observed to make any change in the number of deserted children. A provision for the impotent is thought to be particularly desirable, inasmuch as it involves no fear of any evil consequences. In this the maintenance of deserted children of all ages, orphans, &c., is included.

Persons who attended the Examination.

Parish *Resharkin*.

Bar. *Kilconway*.

THOMAS BRINNIE, esq., magistrate.—Rev. WILLIAM DICKSON, rector.—Mr. ROBERT ELDER, schoolmaster.—Mr. ROBERT GREEN, farmer.—Rev. Mr. HAMILTON, presbyterian minister.—PATRICK HENRY, farmer and shopkeeper.—PAUL HENRY, farmer and shopkeeper.—EDWARD KELLY, farmer and shopkeeper.—MICHAEL KELLY, farmer and shopkeeper.—JOHN M'CULLOCH, farmer and shopkeeper.—JOAN M'KINLEY, farmer and shopkeeper.—Rev. P. M'MULLEN, parish priest.—Mr. JOHN M. WATERS, late churchwarden.—JOHN SCOTT, farmer and shopkeeper.—Mr. JAMES SMYTH, farmer.—Rev. Mr. WALLACE, presbyterian minister.

AT present there are no deserted children supported by the parish. The number of deserted children, on an average of three years, within the parish, is three. Mothers prefer nursing and supporting their own children. An instance was stated of an illegitimate child having been deserted by its mother, and put to nurse in the neighbourhood by the churchwardens, at the wages of 1*l.* per annum; it was shortly after taken away by its mother, who has gone to reside or beg elsewhere. Deserted children very seldom perish before they are discovered.

The opinion among the witnesses was, that many of the small farmers were in a worse condition than the labourers; and some seemed to think that the labourers might make more exertions to lay up a provision for their families, after their own death, than they do. There are no private subscription funds raised among either the rich or poor for the support of orphans; nor are there any brought up by religious orders.

The statute is strictly construed here, as also in most other places, by confining the parish relief to children deserted under the age of 12 months; but the statute was in one case of orphans, by consent, supposed to allow a provision for them, though not deserted under 12 months of age; and a sum of 10*l.* was voted for each of them, by way of two years' maintenance. Those few who have been deserted in the parish have been put out to nurse in this parish, and visited by the parochial authorities.

The

DESERTED AND ORPHAN CHILDREN.

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Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Resharkin*. Bar. *Kilconway*.

The sum granted for the support of each child has not exceeded 4 *l.* yearly, except in the case of the two orphans.

The churchwardens give general satisfaction in the disposal of the funds entrusted to their management. There is no foundling-hospital now to which deserted children may be sent. There is no experience in this parish as to how children brought up in institutions turn out in after-life; those nursed by the country people generally become labourers or weavers. It is not known whether the expense of sending them to a foundling-hospital would be greater or less than that of putting them out to nurse.

No difference has been remarked between the general conduct, when arrived at manhood, of those who had been deserted in childhood, and other persons.

Children deserted after 12 months of age are not taken care of by the parish, and are obliged to beg. The Protestant Orphan Society does not take charge of any children in this parish.

It is generally thought that maintaining deserted children gives encouragement to the system, and has ths effect of increasing the number of desertions. Desertion has greatly decreased since the Foundling-hospital was closed.

The witnesses are all averse to the enactment of any new laws relating to the provision for deserted children.

Persons who attended the Examination.

Rev. Ross JEBB, rector.—Mr. GEORGE HALLARAN.—Mr. HANNA, clerk to Seneschal of the manor. —D. M'AULAY.—Rev. GEORGE M'CAUGHLEY, presbyterian minister.—Mr. JAMES M'FAUL, grocer.—Mr. WILLIAM MARTIN, farmer.—Rev. ALEXANDER MONTGOMERY, presbyterian minister. —Captain SERVANTE, R. N.—Rev. Mr. YOUNG, parish priest, &c. &c.

Parishes of *Tickmacraven* and *Templeoughter*, containing Town of *Glenarns*.

Bar. *Glenarns*.

THERE is but one deserted child on the parish at present. There has been only one deserted for the last seven years. A working man, however, is now supporting a child, which was at first put out to his wife to nurse, and payment promised. No payment has been made, but the man has become attached to the child, and treats it altogether as if it were his own. It is considered to be impracticable for labourers to lay by so much from their earnings as to secure a provision for their children, if they should become orphans before they were sufficiently grown, to earn a support for themselves; the possibility of success is too small to become an incentive to them to make the attempt. Voluntary contributions have been made in the parish for the support of orphans, but this has rarely occurred. A child is not esteemed to be included in the provision of the Act, unless it be deserted under 12 months of age; for the one deserted child that has fallen on the parish, 4 *l.* are annually assessed. The churchwardens took charge of the child and put it out to nurse in the parish; it is produced yearly at the vestry, when all circumstances regarding its maintenance and education for the past year are inquired into. It is thought that a well regulated institution would be a cheaper and preferable place of education and maintenance for deserted children, to the house of a poor individual who has to struggle with difficulties and pays little or no attention to the moral improvement of his own children, and probably would pay much less to that of a strange child. The condition of the labourer, and generally of the working classes is so precarious, that mortality is great among their children from the age of one to that of nine years, and it is not considered that the health of a strange child is likely to be so much regarded by a woman taking them to nurse as that of her own offspring.

The charter schools are the chief institutions that have been established in Ireland for the support and education of such children as could not otherwise be reared; and no inference can possibly be drawn from them, as to the general conduct, &c. in after-life of those who were brought up in them, as these were places of patronage rather than public utility. An institution under the management of the parish, it is thought, would have proper superintendents provided and of a fit sphere of life. The charter schools were placed under the care of persons taken from the better orders in life, for whom a competent maintenance was sought, rather than the furtherance of the public ends of the institution.

It is not thought that providing for deserted children causes a greater number of desertions than there would otherwise be. Since the closing of the Foundling-hospital, a decrease in the number of deserted children has taken place, principally from the investigations that are now made to discover the mother of a deserted child. Formerly no inquiry was made, now, a mother is afraid to expose her child, as detection almost always follows.

The general opinion is, that every parish ought to have a workhouse, and in this poor orphans ought to be supported and educated.

DESERTED AND ORPHAN CHILDREN.

Ulster, County Donegal.

Examinations taken by P. F. Johnstone, Esq. J. R. Barry, Esq.

Parish *Clonderhorkey*, including town of *Dunfanaghy*.

Bar. *Kilmacrenan*.

Persons who attended the Examination.

Rev. WILLIAM BATTERSBY, protestant curate.—Mr. J. BOYLE, a small farmer.—Mr. JOHN BURNS, farmer and whitesmith.—Mr. EDWARD CALL, farmer and innkeeper.—Mr. SAMUEL DINIMORE, farmer.—Mr. RICHARD DOHERTY, shopkeeper.—Mr. EDWARD GALLAGHER, farmer.—Mr. THOMAS HARPER, farmer.—Lieutenant HARRINGTON, royal navy.—WILLIAM HOGAN, labourer.—Mr. JOHN IRWIN, farmer.—Mr. CHRISTOPHER KING, farmer.—Mr. DAVID M'ELVORY, petty sessions clerk, and agent to the Ard's estate.—Rev. JOSEPH MAGEE, parish priest.—FRANCIS MAGURTY, labourer.—Rev. SAMUEL MAHAFFY, retired clergyman of the established church.—Mr. WILLIAM MITCHELL, farmer and enumerator of the parish.—Mr. WILLIAM MOFFITT, farmer.—Mr. HUGH O'DONNELL, farmer and grocer.—DANIEL O'DONNELL, labourer.—JAMES RANKIN, M. D., surgeon of dispensary.—Rev. DAVID REID, presbyterian minister.—Mr. BERNARD RODEN, farmer.—Lieutenant STEPHENS, R. N., chief officer of coast-guard.—Rev. CHARLES STEWART, rector.—Mr. GEORGE STEWART, farmer.—WILLIAM STEWART, esq., J. P., Hornhead.—Mr. JOHN WILKINSON, farmer.

THERE are no deserted children in the parish at present; and the latest instance remembered was 15 years ago.

As to the expediency of any further legislative interference for the protection of deserted children, William Stuart, J. P., says, "No case having, for a long time, occurred in the parish, it has not been subject of consideration; but we have very sharply looked out, and we make it generally known that no provision will be made for deserted children from the parish without a very rigorous scrutiny; and the consequence is, that we have not suffered from the burden, and there has been no case of infanticide."

Persons who attended the Examination.

Parish *Clonleigh* or *Lifford*.

Bar. *Raphoe*.

Mr. IRVIN AIKEN, churchwarden.—Mr. DANIEL BOYLE, farmer.—Mr. HUGH BRADY, late churchwarden.—Rev. WILLIAM BROWNE, roman-catholic curate.—Rev. E. M. CLERKE, curate, and inspector of Lifford gaol.—Mr. ANDREW CLERKE, of Forthall, a gentleman farmer.—Rev. JOHN CROCKET, protestant clergyman, resident in an adjacent parish.—Mr. JOHN GREER, M. D., dispensary physician, Lifford.—Rev. JAMES HOUSTON, presbyterian minister.—Captain HUMPHREY, J. P.—Rev. WILLIAM KNOX, rector of Clonleigh.—Mr. W. M'CLINTOCH SPENCER, secretary to grand jury of county Donegal.—Rev. ARTHUR M'HUGH, parish priest.—Mr. JAMES MAHAFFY, a farmer.—Mr. PATRICK SCANLAN, farmer and vintner.—Mr. JOSEPH SHARKEY, late churchwarden, a carpenter.

THERE have been only two children deserted in the parish for the last five years; they are now supported by it. Foundlings are supposed to be illegitimate. Within the period above referred to, there have been four instances of children found dead, under very suspicious circumstances. Parents of the working classes could not possibly provide for their children in the event of their becoming orphans; it is therefore never attempted. There are no religious orders or communities by whom, in cases of desertion, children would be brought up, neither do the poorer classes subscribe for them; on the contrary, they are most unwilling to contribute for the support of foundlings, and the cess was, when the Commissioners were there, still uncollected. Foundlings are brought, by persons near whose places they are picked up, to the churchwardens, who provide nurses; and if the parish at vestry fails or refuses to applot the expense, the grand jury at the next assizes, on the application of the clergyman, makes an order for the payment of 5*l.* Irish. The churchwarden invariably takes charge of the children. The parish are not compelled by law, and therefore do not provide for orphans. The nurses chosen are women resident in the parish; and the children are taken very good care of. The clergyman and churchwardens attend to them. The maximum of expenditure on each is 5*l.* Irish. No complaints have been made of the distribution of the money. There is no foundling-hospital. The children are generally, when they reach the age of 13 or 14, bound out as farm servants. They have always been observed to be better conducted than those who came from the Dublin Foundling-hospital, and appear more healthy and stronger. The Rev. Mr. Clerke, however, observed, that he had never known one of them turn out as well as if he had been legitimate. The Protestant Orphan Society does not support any of them. The practice of taking charge of deserted children has not been observed to lead to their desertion. The number has decreased since the closing of the Foundling-hospital, 14 having been once supported by this parish. The general opinion was, that any institution for maintaining deserted children would operate as a premium of encouragement to their desertion; but the Rev. Mr. Clerke greatly regretted the closing of the Dublin Foundling-hospital; and Captain Humphries concurred with him in thinking that cases of infanticide were much to be feared, in consequence of it.

DESERTED AND ORPHAN CHILDREN.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Conwall*, including Town of *Letterkenny*. Bar. *Kilmacrenan*.

Persons who attended the Examination.

JOHN BOYD, esq., K.C., and treasurer of county Donegal, J. P.—JAMES COCHRANE, esq., clerk of the peace, county Donegal.—JOHN DEVENNY, a working mason.—MARY DEVENNY, his daughter.—Mr. WILLIAM FISHER, wine and spirit merchant.—HANNAH GALLAGHER, widow, a poor housekeeper.—Rev. Mr. GAMBLE, dissenting minister.—Rev. Mr. GUIRLY, roman-catholic curate of Letterkenny.—SAMUEL HALL, painter and churchwarden.—KITTY HAGARTHY, widow, a poor beggarwoman.—Mr. ROBERT HUNTER, farmer.—Rev. Mr. LYTLE, dissenting minister.—Right Rev. Dr. M'GITTIGAN, roman-catholic bishop.—Rev. Mr. NOWLAN, protestant curate of Letterkenny.—SUSAN M'LAFFERTY, a blind beggarwoman.—FRANCIS MANSFIELD, esq., of Castlerea, J. P. —Mr. ALEXANDER MUNN, shopkeeper.—Mr. THOMAS PATTERSON, merchant.—Mr. ROBERT RAMSAY, farmer.—JOHN BOYD, esq, K. C., and treasurer of county Donegal, J. P.—Rev. Mr. SPRATT, presbyterian minister.—ALEXANDER ROBERT STEWART, esq., of Ards, J. P.—JOHN STEWART, esq., of Rock Hill, J. P.—GEORGE STRAIN, an old mendicant.—WILLIAM WRAY, esq., of the Park, J. P.

THERE have been but three deserted children here within the last two years, all of whom are now supported by the parish; they are certainly illegitimate, and have been deserted by their mothers with a view, as is believed, to secure for them a maintenance. There have been three cases of children being found dead under very suspicious circumstances. Two of these cases were traced by Dr. Tobin, who used to be employed by the parish for the purpose, and who proved a very great check on such acts.

Whenever a deserted child is found it is brought to the churchwardens, and on affidavit made by the person who brings it of ignorance who the parents are, the child is sent to nurse, and 3*l.* per annum levied at vestry for its support. The churchwardens invariably take charge of deserted children, when brought to them under the above circumstances.

The law warrants the providing for deserted children only; they are put out to nurse by the overseers of the parish.

Mr. Samuel Hall says they are sometimes left with the persons who have found them; it is so in two of the present cases; but when they reach the age of three or four years, it would be his wish to have them taken away, in order to have them educated by proper persons, because they are with persons who care nothing about their education. The churchwardens formerly drew from the parish assessment 5*l.* for the maintenance of each deserted child; it is now, however, only 3*l.*, it being impossible to levy the cess. I have been advancing my own money. I have now 50 warrants for several sums, varying from 1½*d.* to 1*s.* Even coffins they will not pay for; and we have been obliged to provide them by local voluntary contributions. This hostility is not confined to any sect or creed. It has cost 20*l.* in one year to send foundlings to Dublin when the hospital was open; but the practice of exposing them has certainly decreased since the closing of that institution; as there is much more vigilance on the part of the parish, for the people cannot afford these expenses, and every man is therefore a guardian for the parish.

The Rev. Mr. Nowlan, protestant curate of Letterkenny, states that no bad effects have been experienced by the closing of the Foundling-hospital. A difficulty is experienced in raising the funds for the maintenance of deserted children; but if the present law were enforced, it is quite sufficient.

Par. *Donegal* and *Killimard*. Town of Donegal. Bar. *Tyrhugh* and *Bannagh*.

Persons who attended the Examination.

JOHN BAIRD, clerk of the petty sessions.—THOMAS BROOKE, esq., Lough Esk, high sheriff of the county.—CATHERINE CAROLIN.—FRANCIS CLARK, painter.—Mr. DILLON, innkeeper.—Mr. A. DIVER, postmaster.—Rev. JOHN ELLISON, rector of Killimard.—Rev. RICHARD HOMAN, rector —M. W. LOVE, farmer.—JAMES M'CLARKY, labourer.—M. M'CORSCADAN, grocer.—PATRICK M'DIARMID, cottier.—ANTHONY M'DONNELL, esq.—Mr. W. M'DONAGH, merchant.—Rev Mr. M'HAFFERTY, roman-catholic clergyman.—ANNE MAGUIRE.—Mr. W. MARTIN, shopkeeper.—PATRICK MULLINS, labourer.—Dr. MULRENY, dispensary surgeon.—JOHN SHEEHAN, labourer.—Dr. SWAN, dispensary surgeon of Mount Charles.—M. TAIT, farmer.—Rev. J. THOMPSON, parish minister.—And others, mendicants.

THE Rev. Mr. Homan stated that they had at present no foundlings supported by the parish, but that last year a tradesman, who had resided some time in Donegal (a stranger), went away, leaving a boy, four years old, behind him; that he made application to the last assizes, and got a presentment of 5*l.* Irish passed to remunerate the people who are taking care of the child, and he was not without hopes that the parents might return for him. No case was ever known, in the recollection of the oldest person, of any deserted children having perished before they were discovered. It was Patrick Doherty's opinion (a labourer), that the working classes could never provide for their children in case they were left orphans; "Many an industrious labourer," said he, "has tried to do so, but a bad day has come, distress has arisen, and the trifling saving has always gone."

As to the mode of collecting the necessary funds for the maintenance of deserted children, the Rev. Mr. Homan remarked, that owing to the unwillingness which has generally appeared

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Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. *Donegal* and *Killimard*.

Bar. *Tyrhugh* and *Bannagh*.

throughout the parish to contribute to the support of foundlings (a cess which the people think is in some degree connected with church cess), it would be better collected as a part of the barony cess, on a presentment made to the judge of assize, which has been the mode adopted in two places in this county. The poorer classes do not regularly take charge of deserted children; "but," said Doherty, "they would do anything that was kind, if they had the means." Children who are found exposed are taken up and sent to a nurse in the parish as soon as possible: the churchwarden would take care of them if any cases were to happen; and the clergymen, as well as churchwarden, would feel it their duty to superintend the care of such children. The expenditure never exceeds 5*l.* upon each child. There is no foundling-hospital whatever in the parish.

Persons who attended the Examination.

Parish *Upper* and *Lower Fahan*.

Town of Buncrana.

Bar. *Ennishowen*.

SAMUEL BELL, farmer.—THOMAS BOLDRICK, churchwarden, tanner.—JOSEPH COCHRANE, shopkeeper and churchwarden.—JAMES COOLLY, spirit merchant, Bandanna.—Captain DARLEY, J. P., Buncrana.—JEREMIAH DEVLIN, farmer and merchant tailor, Buncrana.—The Rev. —— DOHERTY, roman-catholic clergyman of Clonmany parish.—The Rev. —— DOHERTY, roman-catholic clergyman of Fahan.—CON DOHERTY, farmer, and collector of county cess.—PATRICK DOHERTY, county cess collector, shopkeeper, Buncrana.—PATRICK DOHERTY, Long Barrack, farmer.—Mr. MICHAEL DOHERTY, rent agent, Glen-house.—Doctor EVANS, surgeon of the dispensary.—PATRICK FARMER, grocer, Buncrana.—The Rev. WILLIAM HAWKSHAW, rector of Upper Fahan.—PATRICK KERR, innkeeper, Bandanna.—The Rev. Mr. KELLY, roman-catholic clergyman of Dysertegny parish.—JOHN LANGHREY, farmer.—Mr. M'DOHERTY, rent agent, Glen-house.—WILLIAM M'GRATH, farmer.—The Rev. EDWARD MAGINN, roman-catholic priest.—CHARLES NORMAN, esq., J. P., Fahan.—CONSTANTINE O'DONNELL, clerk of petty sessions.—DOMINICK O'DONNELL, Cock-hill, farmer.—PATRICK O'DONNELL, shopkeeper and farmer, Buncrana.—The Rev. WILLIAM O'DONNELL, parish priest of Clonmany parish.—The Rev. HAMILTON STEWART, rector of Lower Fahan.—Several other farmers and traders appeared at the meeting of the Assistant Commissioners.

THE Rev. Mr. Stewart says, there are no deserted children supported by the parish at present, and that their numbers have decreased since the closing of the Foundling-hospital in Dublin.

The Rev. Mr. Maginn says, that there are two deserted children who are not supported by the public; one of them receives its subsistence by going from house to house, the other is supported by a collection made at the catholic chapel. Mr. Cochrane, churchwarden, says, that instances of the children being found dead are of very rare occurrence; only three such within the last three years, and it is impossible to say whether they were deserted or not.

He also says, that a labourer, if he have more than one or two children, cannot make any provision for them, in the event of their becoming orphans, at the present rate of wages.

The same individual states, that the churchwarden of the parish would consider it his duty to superintend the spiritual and temporal welfare of deserted children.

There is no foundling-hospital for the reception of deserted children in this part of the country; and since the closing of the Foundling-hospital in Dublin, the parishioners have become much more vigilant and careful than they formerly were.

The present law relating to deserted children is decidedly preferred to any further legislative interference. The evils which have resulted from too much legislation in England on the subject lead the people to dread any further enactments.

Persons who attended the Examination.

Parish *Inniskeel, Lower*.

Bar. of *Bannagh* and *Boylagh*.

CHARLES BOYLE, farmer.—The Rev. DANIEL COYLE, roman-catholic clergyman, Inniskeel.—The Rev. DANIEL EARLY, parish priest, Inniskeel.—ANTHONY GALLAGHER, farmer.—Mr. ALEXANDER HILL, farmer.—DANIEL M'DIVETT, clerk of the petty sessions.—PATRICK M'SWINE, farmer.—ROBERT RUSSELL, esq., agent to Lord Conyngham.

THE Rev. Mr. Early said that there were no deserted children in that district; in fact, within his recollection, which extended back to many years, no such event had taken place.* Hill stated, that if the labourers could secure regular employment at the rate of 8*d.* a day, he thought they might be able to make some provision for their children, if their family was not large, in the event of their being left orphans.

* It would naturally be inferred from the fact of there not having been a deserted child, or a case of infanticide in the parish within the memory of any one in it, that there was no occasion for any further legislative interference on this subject.

DESERTED AND ORPHAN CHILDREN.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. of *Kilbarron* and *Innismacsaint*, including Town of *Ballyshannon*.

Bar. *Tyrhugh*.

Persons who attended the Examination.

Mr. W. ALLINGHAM, merchant.—Mr. BARTLEY, attorney, Dublin.—Mr. WILLIAM BELL, publican.—Doctor CRAWFORD, surgeon of the dispensary.—S. CRAWFORD, esq., attorney.—The Rev. JOHN CUMMINS, parish priest of Kilbarron.—M. DAVIS, esq., J. P.—Rev. JOHN DUNBAR, curate of Innismacsaint.—WILLIAM ERSKINE, merchant.—Captain CHARLES FERGUSSON, J. P.—PATRICK GORRIGLE, a small farmer.—The Rev. GEORGE GRIFFITH, curate of Kilbarron.—Mr. IRWIN, clerk of the petty sessions, and collector and secretary of the Ballyshannon Mendicity.—Rev. D. KELLY, roman-catholic curate, Kilbarron.—Mr. P. KELLY, brewer.—Mr. J. KERRISON, Bundoran, innkeeper and farmer.—Rev. FRANCIS M'DONNELL, parish priest, Innismacsaint.—Mr. J. M'GOWAN, merchant.—Mr. JOHN M'GOWAN, bangbeggar to the Mendicity of Innishannon.—Mr. J. MORIARTHY, publican.—Rev. Mr. RAMSAY, roman-catholic curate, Kilbarron.—Mr. JOHN SCOTT, stamp distributor.—Doctor J. SHEIL.—SIMON SHEIL, esq. Wardtown.—The Rev. G. NESBIT TREDENNICK, rector of Kilbarron.

THERE are four foundlings at present supported by the parish, and one lately died; the average has been about four a year. It has been observed, that the number has rather increased since the closing the Foundling-hospital.

All those at present in the parish are supposed to be illegitimate. There is no reason to believe that such class of children often perish from neglect. When the uncertainty of employment is considered, it may safely be said that it is quite impossible for a labourer to do anything more than barely to exist. Consequently, he never can make any provision for his children.

The construction put upon the laws for deserted children is, that those only can be considered such who have been found deserted under the age of one year, and whose parents are not known and cannot be discovered. When the parish refuses to raise a fund for the maintenance of these children, it is obtained, on the application of the clergyman, by the order of the judge of assize, and is raised with the county cess. There is no power to give parochial support to any deserted children, except to infants under a year old, neither of whose parents is known. There are at Ballyshannon at present two children, Hugh and Patrick Fergusson, living with an old woman called Susan Brown; this woman, who is no relation to them, keeps those children as a source of profit: they are very fine interesting boys, about four and six years old, and pick up a good deal of money, which she generally gets. She has been offered to have them taken off her hands, but has refused.

There is no legal authority for taking charge of any children but the one class, (*i. e.*) deserted children.

They are put out to nurse by the churchwardens invariably to women residing in the parish, and have generally been extremely well attended to. The churchwardens see the children quarterly, before they pay for nursing.

Four pounds annually is the limit to the expenditure on each, and it is assessed at vestry, under 7th and 8th of Geo. 4. The churchwardens have no power of misappropriating the funds. There is no foundling-hospital whatsoever to which the children can be sent. They generally continue to live with the family by which they have been reared, or become farm servants; they are extremely well taken care of, and grow up as healthily as the children of the peasantry themselves. The expense in no case exceeds 4 *l.* a year, which is considerably less than the cost of support formerly. It is generally believed that the persons by whom these children are nursed become attached to them, and that finally they become as it were members of the family, and continue to share their fate without any distinction.

There is no such institution known as a protestant orphan house in this country. The Rev. Mr. Tredennick observed, that he very much feared that there were more cases of infanticide than generally supposed, and, in that view of the question, thought it was to be regretted that there should exist no such resource as the foundling-hospital to prevent so horrible a crime; but there can be no doubt, on the other hand, that such an institution furnishes facilities that may be considered calculated to increase immoral habits.

Par. *Killaghtee* and *Killybegs*.

Bar. *Bannagh*.

Persons who attended the Examination.

Doctor ANDREWS, Killybegs.—Mr. T. BROGAN, farmer, Killybegs.—Mr. R. CORSCADDAN, farmer.—NICHOLAS M'DONAGH, esq., chief constable of police.—Rev. Mr. DRUMMOND, parish priest of Killybegs and Killaghtee.—Mr. A. GRAHAM, churchwarden, Killybegs.—Mr. A. HAMILTON, farmer.—JOHN JOHNSON, labourer.—ANDREW LYONS, labourer, Killybegs.—Mr. OWEN M'CLOOKY, foreman and bailiff on Mr. Wm. Murray's estate.—Mr. W. M'ENTIRE, baker.—Mr. J. M'LAUGHLIN, farmer, Killybegs.—Mr. R. M'MULLEN, shoemaker.—Mr. J. MAGRATH, farmer.—Mr. HUGH M'BRIASTY, farmer.—Mr. A. MAGEE, churchwarden, Killybegs.—Mr. P. MULRANNY, bailiff on Mr. Murray's estate, Killybegs.—Mr. E. MURRIN, publican.—Rev. G. STEWART, rector of Killybegs.—Rev. CHARLES WALSH, curate of Killaghtee.—Mr. J. WATSON, farmer, Largysallagh.

THERE were no deserted children or orphans in the parish, neither had there been any for the last three years. The three reverend gentlemen present also agreed that for 13 years

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years there had been no case known of a foundling in that parish, so that the want of any institution for them had not been experienced, nor could any conclusion be drawn from the discontinuance of the Foundling-hospital in Dublin, but the general opinion seemed to be, that while that system existed, it encouraged the desertion of children in other places, though not in that parish.

Persons who attended the Examination.

Parish *Moville, Upper* and *Lower*. Bar. *Ennishowen.*

Rev. DAVID BABINGTON, curate of Lower Moville.—Mr. JOHN BARR, innkeeper and farmer.—JAMES CAMPBELL, esq., gentleman farmer.—Mr. SAMUEL CARMICHAEL, an extensive farmer.—Mr. JOHN EAKIN, farmer.—Rev. CHARLES GALWEY, rector of Lower Moville.—JOHN IRWINE, esq., M. D., surgeon of Moville dispensary.—Mr. EDWARD LARKEY, shopkeeper and farmer.—HUGH LYLE, esq., J. P., treasurer of county Londonderry.—Mr. M'ARTHUR, Castle Carey, agent to Sir A. Chichester, baronet.—Rev. WILLIAM M'CAFFERTY, parish priest of Upper and Lower Moville.—Mr. JOHN M'DEVITT, shopkeeper and farmer.—Rev.—— M'DONAGH, roman-catholic curate of Upper and Lower Moville.—Rev. SIMON M'LEER, roman-catholic curate of Upper and Lower Moville.—Rev. STEWART MARKS, curate of Upper Moville.—Mr. NEIL O'DOHERTY, shopkeeper and farmer, Moville.—Mr. HUDSON REYNOLDS, farmer.—Rev. JOHN STAPLES, rector of Upper Moville, J. P.

THERE is but one foundling in both parishes. The Rev. Mr. M'Donagh states, that for five years there has not been a second instance; and the Rev. Mr. Marks, not for eight or ten years. In the case alluded to, the parish refused to contribute for its support, and an appeal was made to the judge for a presentment, which was granted. There is no foundling-hospital in the parish, but the child above-mentioned is well attended to; its support costs 5 *l.* Irish per annum.

Persons who attended the Examination

Parish *Stranorlar*, including Towns of *Stranorlar* and *Ballybophay*. Bar. *Raphoe.*

ANDREW ALLEN, farmer.—JAMES ARMSTRONG, farmer.—JOHN BATTEN, shopkeeper.—JOHN COCHRAN, esq., J. P., Edinmore.—Mr. COCHRAN, gentleman, elder of the presbyterian congregation.—ROBT. CORCADDIN, farmer.—Dr. DAVIS, surgeon, dispensary of Stranorlar.—Rev. Mr. DERINNEY, roman-catholic curate of Stranorlar.—Rev. Mr. DOHERTY, parish priest, Stranorlar.—D. DOHERTY, farmer.—WM. FENWICK, esq., J. P., Raphoe.—Mr. ROBERT FLETCHER, farmer.—Mr. GREER, innkeeper and churchwarden.—Mr. GUNNING, sen.—Mr. GUNNING, jun. shopkeeper, Stranorlar.—Mr. JAMES HOLMES, farmer.—JAMES JOHNSTON, esq., J P.—JOHN KEAN, farmer.—EDWARD KEAN, farmer.—Mr. ROBERT KILPATRICK, farmer, Longhill.—DANIEL LYNCH, shopkeeper.—Mr. E. M'LOUGHLIN, farmer.—Mr. M'MIMININ, shopkeeper, Stranorlar.—RALPH M'KENLEY, farmer.—THOMAS MAGILL, shopkeeper.—ROBERT ROLLESTON, shopkeeper.—Mr. SMITH, farmer.—Mr. SPEER, gentleman farmer, Knockgannon.—Mr. SPENCER, farmer, Mullindrait.—Rev. J. STEEL, presbyterian minister, Stranorlar.—H. STEWART, jun. Trycallon.—ADAM TAIT, farmer.—Mr. WILLIAM WALKER, gentleman farmer, Kilcordan.—Mr. W. WALKER, land-agent, Drumboe.—CORMACK and HANNAH WARD, two old beggars.

THERE is but one deserted child supported by the parish at present; the average number for the last two years has been two. The practice of exposing children is certainly on the decrease, owing to the closing of the Foundling-hospital and the increased vigilance. It is believed that none but illegitimate children are exposed; there is no instance of a deserted child having perished before discovered. It is nearly out of the question at present for a labourer to think of making any provision for his children in the event of their becoming orphans. Mr. Stewart knew a farm-labourer in his employment, however, who on 10*d.* a day has saved money, though he contributes to the support of a mother and sister. No cases of private contributions known. The bishop of Raphoe was universally benevolent. The poorer classes do not subscribe for the support of deserted children. All foundlings whose parents cannot be discovered are taken to the overseer of the parish, whose duty is to take charge and provide nurses for them; but since the vestry cess has been abolished, recourse has been had to the judge of assize, and this charge is amalgamated with the county cess. The sum allowed by the county for the purpose is 5 *l.* only. When the Foundling-hospital was open the expense was generally much more than a year's allowance. There is only one case here of a person who was deserted in childhood of whose character any opinion can be formed, and it is very bad. No instance of the mode of life of those not provided for came under observation. The practice of taking charge of deserted children has decidedly led to their desertion; cases of this kind have decreased since the vigilance which has been lately adopted, particularly since the closing of the Foundling-hospital. It is thought that the present law is more calculated to prevent demoralization than the former one, which gave the Foundling-hospital as a resource and encouragement to the desertion of children.

DESERTED AND ORPHAN CHILDREN.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Aughadowey*. Bar. *Coleraine*, (Half Barony.)

Persons who attended the Examination.

Rev. Mr. ALEXANDER, rector.—ALEXANDER BAIRD, farmer, 33 acres.—JOHN BISHOP, farmer, 30 acres.—Rev. Mr. BROWN, presbyterian minister.—Rev. Mr. BRYCE, seceding minister.—Dr. FULLERTON, dispensary surgeon.—DAVID GILMOUR, farmer, 33 acres.—JAMES GLASS, farmer, 40 acres.— —— HENRY, farmer, 16½ acres.—THOMAS M'CLEAN, labourer.—DANIEL MOON, farmer, 100 acres.—BARNEY MOONEY, farmer, and under-agent to the Ironmongers' Company.— —— ORR, esq. J. P.— ——OSELAND, esq., agent to the Ironmongers' Company.—Rev. Mr. ROLLESTON, curate.—JOHN WALLACE, farmer, 14 acres.

THERE is but one deserted child in the parish; even it cannot properly be ranked in this class. This has been the only case of desertion which has occurred during the last three years, and during 20 years there have not been more than three or four instances. One child perished, as was generally believed, from cold; but some doubts were entertained whether it had not been murdered. The practice of desertion has greatly decreased, principally owing to the vigilance of the parish officers in detecting the mother of the child. With the exception of one above 12 months old (which was refused by the Foundling-hospital), the children have generally been very young, the eldest not being more than two or three months of age. All deserted children are supposed to be illegitimate. The labouring classes are utterly unable to make any provision for their children. No deserted child has ever yet been presented for at the assizes, the churchwardens having invariably taken charge of them. Orphans have never been provided for by the parish, and might therefore be compelled to beg. It was stated, however, that they were very seldom in want, being generally attended to by their connexions.

"I have never," said a labourer, "seen the like of orphans begging; their relations provide for them." Deserted children are given by the churchwardens to nurse to women residing in the parish, who are carefully selected. "There are plenty," said Wallace, "willing to take them." The children are visited once in three months, and exhibited at the Easter vestry. About 6 *l.* Irish, annually, has been the limit of the parish expenditure on each child. Mr. Henry, when churchwarden, had given 2 *s.* a week to the nurse, and clothes for the child when required, about one suit in the year. The sum was generally reduced as the child grew up. The assessment was made at vestry, but assistance had sometimes been given by the ladies of the parish. No complaints had ever been made of the conduct of the churchwardens. The children usually become farm servants, and living as the children of the country people about them, generally turn out well. As only two children from the Foundling-hospital had been known in this parish, no conclusion could be drawn as to their conduct comparatively with that of the children nursed among the country people. Mr. Browne, however, gave it as his opinion, that their education, at least, was frequently neglected. All the witnesses agreed that the expense of each child in an institution would be very much greater than the sum required for its support under the present system. Mr. Browne was inclined to believe that deserted children usually turn out worse than those of the country people around, because they were generally nursed by an inferior class of persons, who became so attached to them that they would not part with them. He would prefer that no provision whatever should be made for deserted children. "At present," said he, "the mother generally watches the child until it is taken charge of, having deserted it rather from sudden impulse than from premeditation." Mr. Orr would increase the hold on the father, as now the mother absconds, and though the father is known, the child is thrown on the parish. He would also make the assessment voluntary, in which case all the witnesses agreed in saying that they would wish for the power of extending it to orphans.

Par. *Drumachose*, including Town of *Newtown Limavaddy*. Bar. *Kenaught*.

Persons who attended the Examination.

DAVID CATHER, esq., J. P.—Mr. COLE, grocer.—Dr. DILL, dispensary surgeon.—Mr. DOHERTY, grocer.—Mr. FOREST, farmer and agent.—HENRY GREIR and others, labourers.—ROBERT HENRY, court-keeper.—Mr. HUNTER, grocer.—Mr. LANE, solicitor.—MARCUS M'CAUSLAND, esq., J. P.—SAMUEL M'COY, small farmer.—Rev. Mr. M'DONOUGH, roman-catholic curate.—Mr. MOODY, linendraper.—Mr. O'HAGAN, schoolmaster.—Rev. Mr. OLPHERT, rector.—Mr. O'NEIL, baker.—Rev. Mr. PORTER, presbyterian minister.—Mr. PROCTOR, grocer.—Rev. Mr. STEEN, presbyterian minister.—Mr. STEWART TATE, small farmer.

THE number of deserted children is about four or five, the average being three; but some do not get aid from the parish. Several of those deserted here were from the adjoining parishes, a night's lodging in the town giving (said Mr. Olphert) a facility for leaving a child in lieu of lodging-money. One orphan is now 10 years old, and has been supported by the parish from the age of eight or nine. Desertion is on the decrease. All such children are supposed to be illegitimate; one orphan, however, as above mentioned, is an exception. They never perish before discovery. The working classes, in general, could not possibly provide for their orphans. There was an instance, but considered a very rare one, of a ploughman, constantly employed at 1 *s.* per day, who has laid by 40 *l.* The attempt to lay by is scarcely ever made. Several orphans are supported by private individuals, who frequently turn out well; but none by religious orders. There are no weekly subscriptions; but two respectable neighbours frequently go round and collect sometimes from 10 *s.* to 5 *l.* They have never, in this parish, restricted themselves to taking charge of children under 12 months old;

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Bar. *Kenaught*.

old; in some cases they were four or five years old; and orphans were provided for, in many cases, as deserted children. No presentment has been found necessary, as the parish has always agreed to the assessment. The churchwardens invariably take charge of deserted children, and sometimes orphans, who, by the wish of the parish, are frequently included among deserted children; and gifts of from 1 *l.* to 2 *l.* have often been made to orphan families, having been raised by assessment on the whole parish. The children are put to nurse to women residing in the parish, who treat them with great kindness. An accurate inquiry is made into the woman's character. The children have never been neglected, except in education. The churchwardens annually, and sometimes quarterly, inspect them, and occasionally visit them. The sum allotted for each is about 4 *l.* or 5 *l.* annually, the average for all being about 8 *l.*, which has been raised by parochial assessment. There is no foundling-hospital. The children, in general, become identified with their nurses' families, and turn out well. There is no apprentice fund. Mr. Porter would prefer the system of nursing in country families to any institution, as the affections of the children have more objects to exercise themselves; other witnesses preferred an institution, as affording the benefits of education. There were three cases mentioned where children, deserted in the parish, and supported by it, turned out well.

Mr. Porter took a deserted child, as a servant, who had been well educated at a Sunday and daily school in the neighbourhood. A baronial institution would be preferred to a more general one. None of the children who were sent to the Foundling-hospital have since returned. The expense is probably least under the present system. No difference has been observed between them and other children. The majority have turned out well. Deserted children are either provided for by the parish, or by private subscriptions. The Protestant Orphan Society supports none here. The practice of supporting deserted children does not, it is believed, lead to an increase in the number, the attention of the churchwardens having greatly diminished the practice. The parishioners wish to have the power of legally including children above 12 months of age, and orphans; in fact, those whom they have practically included, in addition to those permitted by the present system.

Persons who attended the Examination.

Par. of *Dungiven* and *Banagher*.
Bar. *Kenaught*.

—— DOHERTY, wandering beggar.—Rev. Mr. GIBSON, presbyterian clergyman.—JOHN IRWAN, farmer 50 acres.— —— KING, esq., gentleman farmer.—Mr. KYLE, collector of county cess.—MICHAEL M'CLOSKEY, farmer 22 acres.—MICHAEL M'CLOSKEY, farmer 12 acres.—Mr. MITCHELL, churchwarden.—HENRY MORRISON, grocer.—ANDREW MULLEN, small farmer seven or eight acres.—JAMES O'HAGAN, farmer 16 acres.— —— O'KANE, woollen draper.—ANDREW QUIGLEY, farmer 11 acres.—Rev. Mr. Ross, protestant rector.—MICHAEL ROSS, esq., gentleman farmer.—BRYAN M'TAGUE, and several other labourers.

N. B.—The small farmers in this district all labour occasionally for others, and combine the wants and feelings of both classes.

IN Dungiven there are no deserted children; in Banagher there are two (one having lately died), who were for two years supported by the parish.

The average number deserted for the last three years was one each year, but there have not been any desertions of late; this is attributed to the closing of the Dublin Foundling-hospital, and to the refusal of the parishioners to support even the two who were formerly taken care of by the parish. They are all supposed to be illegitimate. One perished last year before it was discovered; it had been left on a dunghill, close to the door of a house, it was supposed to have been killed by the pig. One of the two in the parish of Banagher was discovered by a dog.

The working classes cannot possibly lay by even the smallest trifle to secure a support to their children in case of their becoming orphans.

No private contributions have been entered into for the support of orphans, except that those persons who had undertaken the maintenance of the two deserted chilren in Banagher, when the parish paid for them, are now obliged to solicit the assistance of the gentry of the place to enable them to support them.

There are no religious orders by whom they are provided for; nor do the poorer classes subscribe for the payment of a nurse. No presentments have been obtained at the assizes for their sustenance. The parish overseers formerly took charge of deserted children, but not of orphans, but take charge of neither now, as the parishioners object altogether "to pay for another man's sins."

When the parish overseers took charge of a child they gave it out to be nursed, always to a woman residing in the parish, by whom it was very kindly treated, and produced at the Easter vestry when the nurse came to be paid. The sum usually given is 3 *l.* annually for each child, 4 *l.* being the greatest sum ever given. It is raised by a parochial assessment, laid on at a vestry. No complaint was ever made against the churchwardens concerning the appropriation of the sums levied for the maintenance of deserted children.

There is no foundling-hospital. Those who were heretofore sent to be nursed by the churchwardens generally became members of the family among whom they were nursed, or went out as farm servants. There was no apprentice fund. One deserted child was adopted by an old couple, who are dead; he turned out very well, and is now a farm servant. Deserted children, if brought up in the families of the peasantry, where their affections are brought into play, generally turn out well, but if educated in an institution, there is no restraint from the opinion of those around them when they go out into life, and they in consequence

sequence frequently become bad characters. Those who returned formerly to the parish from the Foundling-hospital were very indifferent characters; the boys often stealing, and the girls becoming prostitutes, while those brought up among the country people have generally held good characters, and are more healthy in body as well as in mind. It would be more economical, as well as more beneficial, to the children and to society, to have them brought up in private families than at a public institution. In a private family, 4 *l.* a year would be fully sufficient to cover the expense, which in an institution would probably be 10 *l.* There are none supported by the Protestant Orphan Society. It is not known whether the mortality is greater amongst those who are sent to a foundling-hospital or those who are put to nurse. The number of deserted children has decreased since the closing of the Foundling-hospital in Dublin. The average formerly in the parish was one each year; during the last two years there have been no desertions; the inference therefore is, that few, if any, mothers will desert their children when there is any chance of their not being taken care of. The mother used formerly to remain somewhere near to see that the infant was attended to, and sometimes paid it a visit, *incognito*. It was not considered desirable that any provision should be made for deserted children, as it was believed that by withholding relief the custom would gradually become extinct.

DESERTED AND ORPHAN CHILDREN.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. of *Dungiven* and *Banagher*.
Bar. *Kenaught*.

Persons who attended the Examination.

SAMUEL AIRL.—JAMES ANDERSON.—J. BARCLAY, shopkeeper.—JAMES CHAMBERS.—ALEXANDER CLARKE, esq.—J. DRIPS.—W. FORRESTER, esq., J. P.—Mr. HENRY, apothecary.—J. M'CLELLAND, shopkeeper.—H. M'HENRY, schoolmaster.—P. M'KENNA.—Rev. SPENCER KNOX, rector of Maghera and Tubbermore.—A. MILLER.—S. MOORE, grocer.—Mr. ORR.—T. PETTIGREW, shopkeeper.—D. SCULLION.—JAMES SMITH.—A. WILSON.—E. WILSON.—Rev. Mr. VESEY, protestant curate.—Four of the police, and several labourers.

Parish *Maghera*.
Bar. *Loughinsholin*.

THE number of orphans in the parish was not known; there were two deserted children, four being the average number deserted within three years. The number of desertions has decreased, owing to the vigilance of the parish officers. All deserted children are supposed to be illegitimate, yet would not, it is believed, be exposed but for the inability of the parents to support them. They do not often perish before they are discovered. No assistance is afforded them from private contributions, religious orders, or subscriptions from the poorer classes. In order to be assisted by parish assessment, they must be deserted under the age of 12 months. Their support continues here until they attain their fifth year. No presentments have been obtained, either for deserted children or orphans, the latter class never being taken charge of by the churchwardens, as there is no statute giving to them such power. Deserted children are put out by the churchwardens to nurse, to women residing in the parish, and are brought to the annual vestry. £.5 is the limit of expenditure on each child allowed by the statute; and for some time past the expense has been paid by the Rev. Mr. Knox out of some balance of an ecclesiastical fund remaining in his hands. No complaints have been made with regard to the distribution of the money by the churchwardens. There is no foundling-hospital. The children nursed by the country people generally become useful farm servants. In contrasting this mode of education with that afforded by an institution, Mr. Knox stated his experience, in which the parish agreed, that on the breaking up of an orphan house, he had endeavoured to obtain places for some of the children with the farmers and others in this parish; and that, in consequence of their having been reared in an institution, and therefore being unacquainted with the mode of living by others in their station, he was quite unsuccessful. The children reared in an institution are moreover believed to be less healthy than those brought up among the peasantry, and the expense of the former system is much greater. Deserted children have been observed to turn out better than those of the peasantry around, the reason being, as is supposed, that they have their good conduct alone to depend on to induce any to become their friends; and very often their nurses become greatly attached to them. The practice of taking charge of deserted children leads, it is believed, to their desertion. It has decreased since the closing of the Dublin Foundling-hospital. It was thought that the parish should be invested with larger powers of taking care of and supporting deserted children, and in some cases orphans.

Persons who attended the Examination.

ROBERT ALEXANDER, farmer of 130 acres.—Mr. ANDERSON, secretary to the Mendicity Institution.—Rev. A. BOYD, curate in cathedral.—JOHN DENNIS, shoemaker.—HANNAH DERLIN, gives lodging to beggars.—JOHN DERMOTT, small farmer and labourer.—JOHN DOGHERTY, farmer, seven acres.— —— GALLAGHER, bangbeggar.—CORNELIUS GALLAGHER, labourer.—Rev. GEORGE HAY, presbyterian minister.—JOHN KEELER, publican.—THOMAS LYONS, decayed farmer.—Mr. M'ARTHUR, guardian of deserted children.—Rev. WILLIAM M'CLURE, moderator of the Synod of Ulster.—JANE M'DOWD, poor widow, six children.—Right Rev. Dr. M'LOUGHLIN, roman-catholic bishop of Derry.— —— MARTIN, mason.—JAMES MURRAY, working tailor.—Rev. —— O'KANE, roman-catholic curate.—CHARLES OWENS, an aged labourer.—— —— RAMSAY, merchant.—Dr. —— REGAN.—KITTY ROURKE, wife of a labourer, obliged to beg.—ROSS SMITH, esquire.—CHRISTOPHER WALSH, labourer.

Parish *Templemore*, including City of *Londonderry*.
Barony, City and Liberties of *Londonderry*.

THERE were from 16 to 20 deserted children assessed on the parish. Six each year might be a fair average of the number deserted within the parish during the last three years.

DESERTED AND ORPHAN CHILDREN.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Templemore*, including City of *Londonderry*.

Barony, City and Liberties of *Londonderry*.

Three have been deserted within the last four months; and Mr. M'A—— believed that the practice was rather on the increase, which he attributed to the ease with which, under the present system, children were saddled on the parish. All deserted children are believed to be illegitimate. None have ever perished before they were discovered. The number of orphans, especially since the prevalence of cholera, is very great: in one house there were nine, three only able to work at all. Three got among them a daily allowance from the Mendicity of six pounds of potatoes, one pound of meal and two quarts of buttermilk. Their only mode of earning anything was by spinning. All the witnesses agreed that it was utterly impossible for parents of the working classes, even when in constant employment, to lay by any provision for their children, and that they found it very difficult to support themselves. "They never attempt to lay by," said Mr. Clare; "it is known to be utterly impossible; nor can they even make a beginning." Neither orphans nor deserted children are ever supported by private contributions; but on Mr. Boyd's congregational list are two of the latter class, whose mother is dead and whose father is in America.

Two shillings and sixpence monthly is given to the woman with whom they live, and they receive two suits of clothes in the year; they have been assisted in this way for 10 years, one being now 14 and the other 12 years old; both are turning out well. On Mr. Hay's list is one deserted child. Neither orphans nor deserted children are here provided for, either by religious orders or by subscriptions from the poorer classes. No children have been assessed for who were more than 12 months of age when deserted; nor have orphans ever been included; but the sum spent annually upon each child has considerably exceeded 5*l.* Irish, to which sum only the parish could be legally assessed.

Presentments have never been obtained, nor was it known they might be resorted to. Deserted children have always been taken charge of by three guardians, appointed yearly by the parishioners, with whom the churchwardens never interfere. No assessment can be legally made for orphans; but even were it possible, the parishioners would be inclined to provide in preference for deserted children, who must otherwise either perish or be utterly neglected.

Deserted children are put out to nurse by the guardians to women residing in the parish, who usually treat them kindly and as their own children. Mr. M'A——, however, was lately obliged to remove a child from a nurse who neglected it; but such an instance very rarely occurs. The guardians sometimes visit the children, sometimes have them brought to them, and sometimes require a certificate from a respectable person that the child is properly treated; some such inquiry takes place every month. Mr. M'A—— did not know that there was any limit to expense fixed by law; the usual sum paid to the nurse is 8*s.* 4*d.* a month; besides, allowance is made for contingent expenses, clothing, sickness, &c., the whole funds being obtained by assessment at Easter vestry. No complaints have ever been made, except by the guardians, who have been obliged to advance the requisite funds, the assessment here not being levied in advance as elsewhere. There is no foundling-hospital. The children elsewhere generally become farm servants and join the families of their nurses; but here the eldest child at present supported by the parish is only three years old. Before the closing of the Dublin Foundling-hospital, all deserted children were sent there. None returned from it here. The guardians think that in this parish an institution would be cheaper than the present system.

The children have hitherto always been provided for by the parish. There are none supported here by the Protestant Orphan Society; but 41,000*l.* was lately left by Mr. Gwynne, from which a number of boys are fed and educated, and an apprentice fee of 10*l.* is paid by instalments; the boys must not be under six or above 12 years of age; there are now 81 in the institution. The present house is inconvenient, having been adopted temporarily to receive the cholera orphans, who were preferred, as being in great destitution. The four executors and 17 trustees have purchased eight acres of land near the town, where they intend building, and expect to be able to receive and educate 100 boys. Some of the boys have been six months apprenticed (the fund having existed but a year and a half), and all but one have given satisfaction; they appear very healthy, neat and comfortable. This fund is not limited to orphans, but they are preferred. Mr. M'A—— was decidedly of opinion that the practice of taking charge of deserted children leads to their desertion, and thought that the mother frequently remained near and watched over the child.

The practice of desertion he believed rather to have increased since the closing of the Dublin Foundling-hospital. The present system was, in his opinion, exceedingly bad; and he believed that district institutions, where education would be attended to, would be very useful; and though by their establishment desertions might increase, he would prefer that evil to the risk of the infant perishing from neglect. "There ought also," said he, "to be an apprentice fund, since one evil of the present system is, that as the nurses are of the very poorest class, they, however well inclined, can do nothing to assist the children to settle in life. Orphans too should be provided for as well as deserted children."

See Questions, Nos. 1 *and* 9, *in the* SUPPLEMENT, *also the* ADDENDA.

BASTARDY.

Connaught, County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Headford*. Bar. *Clare*.

BASTARDY.

Persons who attended the Examination.

JOHN BOROUGHES, labourer.—JOSEPH BOTHERILL, servant to Mr. St. George.—JOHN BURKE, esq. —Rev. J. FITZGERALD, roman-catholic rector.—Dr. HARTNETT.—Dr. KELLY.—JAMES LYNCH, labourer.—Rev. J. MARA, protestant rector.—JOHN O'FLAGHERTY, esq.—JOHN RYAN, labourer.—R. J. MANSERGH ST. GEORGE, esq., Headfort Castle.—Mr. C. JAMIESON, merchant.—LAWRENCE TOOLE, carman.—Rev. J. WALSH, roman-catholic rector.

" BASTARDS are never supported by the parish, except in cases of desertion, which are very rare. I believe bastard children are more frequently destroyed than is generally admitted; it is a crime very rarely brought to light in this country. There are certainly many children buried in private burial-grounds in this and the neighbouring county, where there is no service performed, and no notice taken of them. Their fathers generally neglect them, unless brought before the magistrates."—(Mr. *St. George.*)——" Feelings of honour frequently induce marriage before the birth of the child. I have known cases where I was not aware of the circumstances till after the marriage."—(Rev. Mr. *Walsh.*)

" We have been in the habit of granting wages at petty sessions for the last 20 years. The amount varies from 2 *l.* to 4 *l.*, according to circumstances. This sum is, in some cases, granted for each of three years. The woman's oath is the only evidence required; her having been a bad character will not affect her claim. We often cause a compromise to be made; and I am sure that, by the influence of a magistrate and a clergyman, any man might be forced into marriage.

" Unless married to the fathers of their children, women who have had bastards seldom get husbands. I never knew an instance of a person marrying a gentleman's miss for the sake of any money which he promised him."—(Mr. *St. George.*)——" The woman, though not excluded from society, falls very considerably in the estimation of her neighbours."—(Rev. Mr. *Walsh.*)——" The bastard children are subject to taunts; and a small farmer would, in my opinion, have a great objection to give his daughter to one of them in marriage, unless under very great pecuniary inducements."—(Mr. *St. George.*——" The gentleman's bastard is more reproached than the poor man's; the amount of property determines every thing."—(*Walsh.*)——" A female bastard is never reproached. I think the decent people would prefer half the fortune without the stain that they would get with it."—(*Lynch.*)

" It is rather doubtful how far we are authorized to proceed against the father; however, we go so far as to issue a decree for the amount against his goods and chattles, in the form of wages for nursing the child, which, in some cases of appeal, have been affirmed by the barrister. In other parts of the county they never appeal, but obey the order, after some little delay. We generally order it in quarterly payments. The father sometimes marries through dread of the order; but this is of very rare occurrence. We never proceed to a distress warrant without the father's acknowledgment. I believe that the child's health is often materially injured for want of proper nourishment, the mother not being able to afford it. The mother's health also is sometimes injured through the difficulty she is exposed to in rearing the child."—(Mr. *St. George.*)

Persons who attended the Examination.

Parish *Kilcummin*. Bar. *Moycullen*.

PATRICK BURKE, esq., J. P., Damesfield.—OWEN CLARKE, small landholder.—PATRICK FOX, formerly brazier, now a labourer.—Mr. JOHN GERRAGHTY, shopkeeper.—PETER JOYCE, labourer. —REDMOND KELLY, mason.—Rev. Dr. KIRWAN, roman-catholic rector.—ANTHONY MARTIN, esq., J. P., Currariva.—JOHN M'DONOGH, housekeeper.—M. M'DONOGH, labourer.—RICHARD M'DONOGH, farmer.—DENIS M'GRATH, formerly shopkeeper, now a butcher.—Mr. JOHN M'KEW, under-agent to Mr. Martin.—Capt. O'FLAHERTY, J. P., Lemonfield.—GEORGE O'FLAHERTY, esq., Lemonfield.—JOHN SWEENEY, carpenter.—Rev. JOHN WILSON, protestant vicar.

" I AM eight years roman-catholic rector of this parish. I do not think that the number of illegitimate children born in the parish during that period has exceeded 14. No case of infanticide occurred here during the same period; nor have I heard of any such crime having been ever committed in this parish. We have had children deserted in two instances. The churchwardens gave a trifling assistance to the poor persons with whom these foundlings were left to be nursed, for one year in one case, and for two in the other; they then abandoned them altogether, and threw the burden of supporting them upon these miserable individuals, whose abject poverty rendered them fit objects of charitable assistance, but whose benevolent feelings impelled them, up to this day, to share with the infant outcasts their own miserable pittance of potatoes. One of the children is a boy of about 10 years old, and the other, I believe, about six. I know of no case where a father has neglected his illegitimate child but one; and in 12 out of these 14 cases of bastardy I have mentioned, the fathers married the mothers of their children; they were induced to do so, I trust, from a principle of conscience and honour; but I cannot deny that the influence of the roman-catholic clergy assisted much to bring about this desirable result. In all cases where a single

BASTARDY.

Connaught, County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Kilcummin.*
Bar. *Moycullen.*

a single man has seduced a female, whose character was free from any other taint, we use every means in our power to induce him to make the only adequate reparation in his power, by marrying her. In the cases where this reparation has not been made, in one, the man has left the parish altogether (which is the case alluded to before, when I said there was but one instance of a father's having deserted his illegitimate child); in the other there is a great disparity of condition, but the father supports his child. I do not think there are six men in the parish who would marry women who had illegitimate children by other fathers; nor would any influence of persons of the highest rank induce the generality of them to disgrace themselves by such marriages. They form a justly high estimate of female purity; and the woman who has lost her virtue, unless repaired by a subsequent marriage, loses with it, for life, her character and her caste."—(Dr. *Kirwan.*)——"There was not an instance of infanticide in this parish within my memory, and only one in the neighbourhood. In almost every instance subsequent marriage is induced. There have been four cases of rape sworn with the view of inducing marriage, within the last eight years."—(Captain *O'Flaherty.*)

"There occur a great many cases of this kind in Moycullen, particularly near the sea-side. Last year three men came to trial, all of whom married out of the dock."—(Mr. *Burke.*)——"The magistrates, as long as I can remember, regularly give 1 *l.* 9 *s.* a quarter before the birth of the child, and from 2 *l.* to 3 *l.* a year after the birth, for three years. The man is always summoned; he may prove an *alibi*; but his own oath will not be admitted in evidence. I never heard of a second application. If they wish, they may process before the assistant barrister; but the magistrates will not grant a larger sum."—(Captain *O'Flaherty.*)

Persons who attended the Examination.

Parish *Killimore.*
Bar. *Longford.*

JOHN BURKE.—PATRICK CAMPBELL, labourer.—Rev. FRANCIS COGHLAN, catholic rector.—Mr. J. DONNELLAN, farmer.—THOMAS EGAN, nurseryman.—Rev. Mr. KEATING, late catholic rector.—Major KELLY, Longford Lodge.—WILLIAM KILLEEN, weaver.—GEORGE KIRKALDY, esq., Heron Brook.—Mr. EDWARD LOVERTY, farmer.—THOMAS LOWRY, farmer.—FRANCIS MADDEN, mason.—JOHN MARA, farmer.—MICHAEL MONAGHAN, esq.—PATRICK MORAN, householder.—BRIEN O'HARA, nurseryman.—MICHAEL WALSH.

"DURING the last three years there have been only six bastards born in this parish. None are supported by the parish but those who had been deserted. There was only one case of desertion since I came to the parish; it was supposed to belong to a neighbouring parish, and I have reason to believe that the supposition was true. It was left at Mr. Kilkaldy's door. A presentment of 4 *l.* was granted by the judge of assize for its support. I do not know whether this was the entire sum to be allowed, or that the same sum is to be given annually. I did not hear of an instance of a child being destroyed in this part of the county since I became a resident in it.

"A feeling of honour and a desire to make reparation generally (indeed almost invariably where there is no obstacle) induce marriage, it being the only means by which it can be made. Marriage very seldom ensues when both persons do not belong to the same class in society. In three cases out of the six which I speak of, marriage followed; in the other it was morally impossible, two of the women were idiots, and the father of the third was a married man. I have known 50 cases of persons getting married lest the female's character should suffer from malicious but ungrounded reports. When 20 or 30-acre men have bastards by their servants, which frequently occurs, they rear the child, and sometimes pay the mother for its support; the child very often gets a dividend of the property at the father's decease. There have been no wages sought for; if the father and mother are in the same rank of life they generally get married. I have known instances of fathers forcing their sons to marry inferior persons by whom they had children. If the mother and child are not provided for, the mother turns to open habits of vice. There have been instances of women having two or three bastards by as many different men. Generally speaking, there is not much of a disrespectful feeling towards either the bastard or the mother."—(*Coghlan.*)

Persons who attended the Examination.

Parish *Omagh.*
Bar. *Ballynahinch.*

THOMAS BURKE, mason.——— CARR, innkeeper.—JOHN CORBAT, builder.—Mr. THOMAS CUNNIS, Beleck.—JOHN D'ARCY, esq., Clifton Castle.—Mr. J. DUAN, farmer.—MARTIN EVANS, M. D.—Rev. PETER FITZMAURICE, catholic rector.—— ——— FLYNN, not resident in the parish.—— ——— JONES, esq.—— ——— JOYCE.—JOHN KELLY, mason.—PATRICK LIDDAN, butcher.—THOMAS MARTIN, esq., M. P., Ballynahinch.—ANTHONY MULLIN, freeholder.—— ——— O'BRIEN.—CHARLES ROWE, esq.—Rev. J. THOMAS, protestant rector of Omay.—CONSTANTINE TULLY, collector of cess.—MICHAEL WHITE, weaver.

ON an average there are two or three bastards born in the parish every year.—(*O'Brien.*) ——There have been only two children deserted in the parish for the last eight years, the latter of them about three years since; its mother was discovered shortly after it was deserted, and forced to provide for it.—(Rev. Mr. *Thomas.*)

For

BASTARDY.

Connaught, County Galway

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Omagh*. Bar. *Ballynahinch*.

Town of *Tuam*.

For the last 20 years the magistrates have been in the habit of granting from 3*l*. to 5*l*. wages to to the mothers of illegitimate children. This has the effect of lessening the number; wages are not granted till after the birth of the child.—(*O'Brien.*)——A woman who had a child by a poor man would be looked down on, but one who had a child by a gentleman would be looked up to on account of the money. A young man in this town married a gentleman's miss about six weeks since, for which he got 100*l*.; she had two children.—(*Mullen.*)——Bastards are generally as well behaved as others; they will not get an equal match; the mothers are despised by their own equals, and are often driven to prostitution.—(*Corbat.*)

Evidence of his Grace the Archbishop of Tuam.

THE parish does not provide for bastards, as such; it provides for many bastards' foundlings when they are deserted by their mothers, a thing which frequently takes place. The instances of children being destroyed are very rare. Honourable feelings frequently produce subsequent marriages.

Wages are never awarded before the birth of the child; the mother is granted wages, not as mother, but as nurse. The law should be declared in such cases.

The justices below do not concur with the barristers, and the relief has become slow and insecure.

The amount varies according to circumstances; 6*l*. late Irish currency is, I believe, the maximum. The inability of the father to pay a large sum causes the wages awarded to be less than they otherwise would.

While the justices at petty sessions were permitted to proceed without the law being questioned, if any effect could be perceived, it might rather have been in making men more cautious. There is never any punishment inflicted on the applicant for wages, and as the decree is for wages, her having more than one bastard child does not make any difference in the sum granted. Young men generally have a great dislike to marry women who have had illegitimate children, and the sum granted as wages is not sufficient to induce them to forego their objections. Girls thus circumstanced find it very difficult to procure eligible matches. It is very rarely that persons of even the lowest classes can be induced by those in a higer station of life to marry a girl who had an illegitimate child. Women of the lower class do not lose caste much among their own sex in the same class. I think a small farmer would have no objection to give his daughter to a bastard who in all other respects was an eligible match, especially if the reputed father was in the rank of a gentleman.

Formerly, in the absence of all other proof, the mother's testimony was conclusive; in the later adjudications, other circumstances were required to be proved, such as intimacy, company-keeping, flirtation, or the like; but under any circumstances a defence was admissible. A second application for wages is equally as successful as the first, and is looked on as being a confirmation of the former testimony.

From decisions recently made, justices of the peace have been forced to doubt their power to force payment, before it was considered that it, like any other debt, might be compelled to be paid by a decree against either the man's goods or person.

The amount given is always awarded in one sum, and the applicant should apply at the end of three months, unless special cause be shown for the contrary. I have known instances of men being driven to marry the mother through fear of a decree for wages, but the instances are few. When the decree is issued the father is often known to abscond; but even in that case there is no relief afforded by the parish.

I have known many instances of the mothers being obliged to beg, and have frequently known them to go from bad to worse perhaps for subsistence. The children suffer much from being neglected, they are badly reared, and early practised in vice. The father's refusing to support the child leads to bad feeling, and much abuse as a natural consequence. I do not know of women having lost or injured their health by the difficulty of rearing a child without getting the usual assistance from its father; the family rarely cast off a female entirely for this offence.

While the child is on the breast it does not suffer from the mother's poverty; and when it grows up, it does not generally find it very difficult to procure potato food.

A woman's mind must be brought to a high pitch of immorality to encompass such an act as either the desertion or destruction of her infant, yet I never knew a carelessness with respect to the lives of others, ensue from desertion.

Persons who attended the Examination.

County Mayo.

Examinations taken by John Spencer, Esq. Wilson Gray, Esq.

Parish *Aughvale*. Bar. *Murrisk*.

Mr. WILLIAM BIRMINGHAM, woollen-draper.—Rev. Dr. BURKE, roman-catholic rector of this parish and dean of Dunmore.—GEORGE CLENDENNING, esq., magistrate.—Mr. COLLINS, a gentleman connected with the press.—RICHARD GIBBONS, small farmer of 12 acres.—Mr. LARGE, clerk of petty sessions and churchwarden.—MATTHEW M'DONNELL, esq. magistrate.—ROBERT W. M'ILVEA, esq., magistrate.—WILLIAM M'MILER, small farmer of 12 acres.—EDWARD M'NALLY, weaver.—JOHN REEGAN, labourer.—THOMAS REILLY, labourer.—Mr. GEORGE WOODS, general merchant.—Mr. JOHN WYNNE, general merchant.

THE witnesses cannot give any distinct account of the number of bastards in the parish, but agree in stating them to be very few. All the cases of desertion that occur are believed to

BASTARDY.

Connaught, County Mayo.

Examinations taken by John Spencer. Esq. Wilson Gray, Esq.

Parish *Aughvale.* Bar. *Murrisk.*

to be of illegitimate children. One case of infanticide occurred a short time ago, but beside this, none of the witnesses recollect any other case to have occurred in the parish. The fathers of illegitimate children are generally reluctant to afford them support, unless compelled by legal proceedings, or a threat of such. Mr. Clendenning says, "The magistrates at petty sessions grant the mother wages for nursing the child, but require her to prove some agreement, either direct or implied, on the part of the reputed father; her oath is taken, but he is permitted to disprove her testimony by any evidence he can produce. The sum allowed varies from 5 *s.* to 1 *l.*, or 1 . 5 *s.* per quarter, according to the circumstances of the father. At petty sessions held in Westport for a district containing a population of 50,000, 12 to 15 cases have come before us within three years. When a woman has made a second application of this nature, we have been more cautious in giving credit to her evidence, and when we have believed her, have allowed a smaller sum. We grant a decree against the father's property; if he has no property the case must go to the assistant barrister, who grants a decree against his person. He has frequently absconded until he forced the woman into a compromise on more favourable terms."

M'Nally says, "When a woman is unable to obtain support for her child from the father, it depends on the goodness of her parents whether they support her and her child, but she is often turned out as a disgrace to the family, and obliged to beg, and I have known instances where women in such circumstances have become prostitutes."

Mr. Clendenning says, "It is commonly a woman's first step towards prostitution, that having an illegitimate child she has been turned out by her family, and had no means of supporting it, it often happens that the family, under such circumstances, take her back to prevent her sinking deeper into vice."

Persons who attended the Examination.

Parish *Cong.* Bar. *Kilmeen.*

—— BLAKE, esq., police officer.—FRANCIS BURKE, esq.—Mr. BUTLER, large farmer.—WILLIAM BUTLER, landholder, 10 acres.—Rev. Mr. CRAMPTON, protestant rector, and magistrate.——— ELWOOD, esq., magistrate.—Mr. JOHN ELWOOD, shopkeeper.—JOHN FINN, esq., magistrate and resident proprietor.—THOMAS HOPKINS, labourer.—MICHAEL HYNES, butcher.—WALTER JENNINGS, labourer.—Mr. M'DONNELL, large farmer.—PETER MOLOWNEY, weaver.—ANTHONY O'BRIEN, stone-cutter.—Rev. Mr. WALDRON, roman-catholic rector.

MR. CRAMPTON says, that at petty sessions held for the barony of Ross, in the county of Galway, and that part of the parish of Cong which is situated in the county of Mayo, there are about a dozen cases each year of women applying for wages for the support of illegitimate children. Mr. Crampton says that he himself has always required proof from a third person of some agreement for wages made between the parties; but other magistrates have sometimes adjudicated ont he woman's oath, affiliating the child, connected with their own previous knowledge of the parties and the circumstances of the case, with which they are often perfectly acquainted before they are laid before them judicially. The sum mostly awarded is 3 *l.* a year; it sometimes happens that an agreement is proved for more, when this sum is of course granted. The father always has the right of choosing between taking the child himself or paying the mother the wages for its support. The former alternative is generally adopted, or some compromise effected when "the child is reared," at the age of two or three years.

Mr. Crampton has known many cases of the father marrying the woman rather than pay the wages; he also says many prosecutions for rape come before the magistrates, which are dropped on the marriage of the parties. "Nothing so common," he says, "as husband-hunting;" such cases are more frequent since some men have been lately executed for the offence; within the last six months at least six such cases have occurred in this district.

The witnesses cannot give any idea of the number of bastards in the parish, but they all agree that bastardy is rare in it. Rev. Mr. Waldron says, "The woman that is guilty of the offence is slighted and shunned by all her former acquaintances. It is remembered against her grandchild, and is often a reproach to her family for 20 years. There is a great reluctance to marry such a person; but in the poverty of this country a small sum of money forms a great temptation, and is sometimes yielded to."

Persons who attended the Examination.

Parish *Kilgeever.* Bar. *Murrisk.*

JOHN BARNS, cottier, holds 2 ½ acres.—JOHN COX, farmer, holding 8 acres.—JAMES FREHILL, cottier, holds 1 acre.—JAMES GALLAGHER, farmer, 7 acres.—Rev. Mr. GIBBONS, roman-catholic rector.—Mr. AUSTIN GIBBONS, assistant to Mr. Durkin, apothecary.—MILES JOYCE, cottier, holds 1 ½ acres.—PAT MALLY, an old man past his labour, did hold 2 acres.—ROGER M'DONOGH, cottier, holds 2 ½ acres.—PAT M'DONNELL, farmer, holding 8 acres.—WILLIAM M'EVILY, farmer, 5 acres.—Rev. Mr. POTTER, protestant curate.—Mr. REED, land-steward to Marquis of Sligo, the principal proprietor of the parish.

BASTARDY is very rare in this parish: no precise account can be given of the number in the whole parish. In the village of Carramore, containing 74 families, Freehill says, "there are

BASTARDY.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. Wilson Gray, Esq.

Parish *Kilgeever*. Bar. *Murrisk*.

are only two bastards, young or old; none have been born there for many years; if there were others in the village, it would be too remarkable for me not to know it." In the small town of Louisburg, population 350, except one family of illegitimate children, only three have been born in seven years, which Mr. Potter recollects. In Benowen, a village of 39 families, there are two bastards, one an old person, another an infant. Two cases of infanticide have been known within seven years. The fathers of illegitimate children are generally unwilling to support them, they must be compelled by law, which allows the mother wages from the father for nursing his child: she must prove a promise of wages on his part. A woman having an illegitimate child, finds very great difficulty in procuring a husband, "not one in ten of them ever get a husband." The bastard is looked upon through life with a feeling of reproach. A small farmer would be unwilling to connect himself with him; "he would not give him his daughter in marriage," M'Donnell says, "unless he were a snug man, and would take her without a portion."

Persons who attended the Examination.

Par. *Kilmore Erris*. Bar. *Erris*.

EDWARD BURKE, farmer of 13 acres.—BRIEN DEANE, cooper and small farmer.—EDMUND DICKSON, mendicant.—JAMES DONOGHOE, bailiff to Major Bingham, the principal proprietor in the parish.—Widow EARLY.—WILLIAM FEARGUS, bailiff to Mr. Everard.—DOMINICK FREKILL, labourer.—Widow GERAGHTY.—MARTIN HOBAN, labourer.—Captain IRELAND, stipendiary magistrate.—PAT LAVELLE, labourer.—Rev. Mr. LYONS, parish priest.—Mr. WM. MEREDITH, chief constable of police.—Captain NUGENT, magistrate.—Mr. O'BRIEN, parish schoolmaster.—FRANK O'DONNELL, labourer, impotent from age.—HUGH O'MALLY, cottier.—Widow REILLY.

CAPTAIN IRELAND says, that within the last three years, at petty sessions held for the half barony of Erris, containing a population of 23,000, about 25 cases of application for wages for nursing bastards, have been made by the mothers against the fathers.

Mr. Lyons thinks this may be taken as nearly the whole amount of bastardy within that district; he does not know a single instance of the father voluntarily supporting his bastard, they generally deny them.

Wages are never granted before the birth of the child. The mother's oath affiliating the child is taken, but it must be supported by other circumstantial evidence, as of the parties having been frequently observed in company with one another, or some implied acknowledgment on the part of the father, as sending provisions to the mother or procuring her attendance in her lying-in.

The wages granted vary according to the father's ability to pay them, from 5*s*. to 11*s*. a quarter.

These wages are allowed for 18 months or two years; the father having a right at any time to stop them on taking the child to himself.

Captain Ireland says, "the woman who has had an illegitimate child is for ever degraded; she has but little chance of ever getting married, the humblest peasant being as tenacious on this point as a man of the highest rank in society." Mr. Lyons has known, in many years, only three or four cases of such women getting married, and these were cases where the father gave a much larger sum of money than he would otherwise have given as a portion, in order to cover the disgrace of his daughter.

Mr. Lyons is confident that nine out of ten rape cases are fictitious, got up merely for the purpose of forcing marriage; under this impression, a regulation has been imposed upon the catholic clergy of this diocese, not to marry such parties while a prosecution is pending.

Persons who attended the Examination.

Co. Roscommon.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Boyle*. Bar. *Boyle*.

THOMAS BRADSHAW, labourer.—MORGAN CROFTON, esq. J. P.—Rev. M. DEVINE, roman-catholic rector of the parish.—Capt. DUCKWORTH, J. P.—JOHN FAREMAN, innkeeper.—Rev. THOMAS HACKETT, protestant vicar of the parish.—The Viscount LORTON, lord-lieutenant of the county.—OWEN LLOYD, esq. J. P.—JOHN MANGHAN, road inspector.—JOHN MULHALL, esq. general merchant.—M. O'BRIEN, labourer.—JOHN ROBERTSON, esq. J. P.

AMONG the catholic population in the parish during the last year, there have been but four baptisms of children whose parents were not married. The rite of baptism is never neglected. Mothers very seldom destroy their illegitimate children; the fathers generally neglect them. Mr. Mulhall, during 30 years residence in the parish, did not remember a single case of infanticide. A feeling of honour does not often induce subsequent marriages as a sense of duty.

During three years there has been only one instance of wages awarded by the Boyle petty sessions.

They are never given before the birth of the child. In the case above-mentioned, 4*l*. was given. It is believed that there is no law to warrant any punishment on the applicant.

The general opinion is, that the loss of character to the female is a considerable difficulty in

BASTARDY.

Connaught, Co. Roscommon.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Boyle*. Bar. *Boyle*.

in the way of their making respectable matches. This is not so great if the father of such children has been of much higher rank in life than the mother. In some few instances of this nature, money is given by the superior in rank to induce some of the poor class to marry the woman. Women with illegitimate children are invariably looked on as degraded from their own rank, whatever that may be. Some continue to reside with their families and are kindly treated by them. If the conduct of the bastard is not reprehensible, his birth is seldom thought about.

Persons who attended the Examination.

Parish *Kilkeevan*. Bar. *Ballintobber*.

Rev. Dr. BLUNDELL, protestant rector of Kileekvan.—Rev. JOHN BOYD, catholic curate of Kilkeevan.—FRANCIS CLANCY, farmer.—COX COTTON, small farmer.—JAMES COULON, potter.—Mr. THOMAS DILLON, shopkeeper.—JAMES GAFFNEY, working mason.—Capt. GRAY, Dalefield.—JOHN KELLY, labourer.—Rev. PETER M'DERMOTT, catholic curate of Kilkeevan.—THOMAS M'GRATH, esq., J. P. Castlerea.—O'CONNOR DON, Clonalice.—Mr. GEORGE VAUGHAN, farmer.—WILLIAM R. WILLS, esq. Castlerea.—OWEN YOUNG, esq., Harristown.

THERE were eight baptisms of illegitimate children within the last 12 months in the parish of Kilkeevan, none of whom are supported by the parish. The mothers seem as kind and as attached to their offspring as others; and the average number of those destroyed by the mothers is not above two in three years. The mothers latterly resort to a practice of swearing informations for rape against the fathers, in order to induce them to marry; and often they have done so from a feeling of honour. The magistrates do not grant wages to women with bastards, they refer them to the quarter sessions to proceed by civil bill action for recovering a debt contracted by stipulation.

Persons who attended the Examination.

Parish *Moore*. Half Barony of *Moycarra*.

Rev. J. ANDERSON, protestant rector of Moore.—MICHAEL CALLANAN, smith.—WILLIAM CLEMENTS, weaver.—BRYAM CONOLLY, labourer.—PATRICK DOLAN, labourer.—PATRICK FLYNN, mason.—THOMAS HARRISON, dyer.—Mr. JOHN KELLY, farmer.—PATRICK KELLY, small farmer.—JOHN KILKENNY, bailiff on Mr. St. George's estate.—ALEXANDER LONG, chief constable of police, Ballydaniel.—Rev. J. M'AVEELY, catholic rector of Moore.—Mr. JAMES MILLER, shopkeeper.—J. M'NAMARA, weaver.—PATRICK MITCHELL, beggar.—WILLIAM MURRAY miller.—THOMAS POWER, esq., J. P., Falty.—LAURENCE WATSON, farmer and appraiser.

"I ONLY baptized one illegitimate child during the last 12 months. There are at present 12 residing in the parish, who were born within it during the past 10 years. Five of these are children of the same parents. The mother was married many years ago, and was abandoned by her husband. There was a report of his death some time ago, and application was made to me to marry her and the father of the children to whom I have alluded. I was obliged to refuse, having no certain proof of the husband's death."—(Mr. *M'Aveely*.)——They are never supported by the parish.

A woman, named M'Namara, had a child by a married man; he refused to assist her in supporting it, and after a short time went to America, not taking his wife and family. The illegitimate child was deserted, but the mother being known, she has been compelled to support it. A child was left about 10 years ago in the neighbourhood of Thomastown. The mother was an inhabitant of this parish. Since the child was deserted, she has never been seen or heard of. The infant was only a few months old. The only other instance we can recollect was of a child who was found in a garden near the village; it was supposed to be about three months old, but not to have been born in the parish. The neighbours took charge of it by turns, and it was taken as much care of by each woman as if it had been one of her own children; at the end of nine months it died. During the last three years there have been three or four instances of infanticide. In an adjoining parish a child was found drowned whose parents were unknown. In the same parish another was found lying on the road side; the body had been frightfully torn, it was supposed by dogs; and as a man who was returning home on his car drew near the spot where it lay, the horse started and plunged so violently that the man was thrown and killed by the fall. The mother of an infant, who it is believed was destroyed, was tried for infanticide at the assizes, and acquitted for want of sufficient evidence, though there could not, from the circumstances which appeared, be any doubt of her guilt.

"I cannot say that I know of more than one instance of persons who had been unlawfully connected being married before the birth of the child, except where religious influence has been used."—(*Watson*.)——"It is the almost invariable practice that both parties should attend attend confession before marriage. I thought it my duty on several occasions publicly to announce that I will not celebrate what are termed subsequent marriages. I have in a few instances, however, omitted to enforce my own rule, being influenced to do so by the circumstances of the cases; and so seldom have instances occurred during the 18 years that I have had charge of this parish, that I cannot say I ever yet have been obliged to refuse any application of the sort."—(Mr. *M'Aveely*.)

Until

Bastardy.

Connaught, Co. Roscommon.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Moore*. Half Barony of *Moycarra*.

"Until about six years since it was a common practice for women to apply to the sessions for wages for nursing and taking care of their illegitimate offspring. In consequence, however, of the exertions of the magistrates and clergy, the custom is now entirely abolished; it was found to give encouragement to crime; and no application for such has been made to the sessions court of Ballydaniel in the last two years."—(*Miller.*)

When the loss of character is publicly known, women find much difficulty in obtaining respectable matches. Some few instances, however, have occurred where females, after an interval of several years, have married well; but those who marry them are for ever after looked upon as having demeaned themselves, notwithstanding which they generally make good husbands.

We remember but one case in this parish were money could have formed any inducement to such a marriage. Two of those above alluded to have gone to America, though we do not believe it was any feeling of disgrace that made them go. In the instances stated, the women married as well as they could have expected to do had there been no reproach against their character.—(*Murray, Watson, M'Aveely* and *M'Namara.*)——It is thought unkind to reproach a woman who had fallen from virtue. Those who were her friends and intimates still continue on good terms with her; but it is very different in case only of suspicion. The suspicion is made a bitter taunt, where the fault, though, known would pass without a word.—(*Miller.*)

In general it is thought to be very unfair to reproach a well-conducted man with a slur upon his birth.—(Mr. *M'Aveely.*)——But whenever there is a falling out, it is sure to be brought against him.—(*Flynn.*)——Bastards almost always make inferior matches. A farmer would reluctantly give his daughter to a man not born in wedlock, but it would be twice as bad to have a son who should marry a woman so disgraced; for a man, no matter what he is at the beginning, can raise himself in the world by his exertions and conduct; but a woman must keep the rank of her birth.—(*Miller.*)

Persons who attended the Examination.

County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Parish *Achonry*.

Bar. *Tubber-curry*.

Rev. James Callaghan, catholic curate.—Patrick Cuinan, labourer.—Mr. Hugh Gray, farmer.—Rev. James M'Hugh, parish priest.—Rev. George Thornston Maustin, parish curate.—Mr. Denis O'Connor, farmer.—James Robinson, weaver.—Rev. William Tyndadl, parish priest.

There is only one deserted child in the parish: it is supposed to be illegitimate, and is supported by the parish. Marriages often take place through a feeling of duty on the part of the fathers of illegitimate children, strengthened by the influence of the clergy.

"Girls who have had illegitimate children seldom get married except under peculiar circumstances, especially the possession of a little money or a cow, as sometimes happens with the daughter of a small farmer. Women of her own degree will work with her after a bit, but they always look down upon her, and she is pretty sure to be reminded of what has happended if ever she ventures to quarrel with any body. Farmers would not like to give their daughter as a wife to a bastard, but they would allow it if the young man had a little money, or could get a few acres of land."—(*Hugh Gray*, farmer.)

W. Jones, esq. J. P. says, "The declaration of the woman must be corroborated by some acknowledgment, part payment, or promise of payment on the part of the reputed father; but we never decide these questions, leaving them always to the assistant barrister, who, on being satisfied with the evidence, generally awards 5*l.* to be paid by small instalments.

Persons who attended the Examination.

Parish *Ballymoat*.

Bar. *Coran*.

Mr. P. Coogan, shopkeeper.—Bridget Cummayne, widow.—James Davy, labourer.—Robert King Duke, esq.—John Finn, labourer.—Rev. John Garrat, vicar.—Bartholomew M'Kittrick, land agent.—Martin Keen, small farmer.—Dr. Longheed, dispensary surgeon.—Charles Milmo, farmer.—B. Morrisay, labourer.—Rev. R. O'Kean, parish priest.—Robert Orr, farmer.—Michael Price, labourer.

The number of bastards in the parish is supposed to be six; and for the support of such children applications used to be made to the petty sessions, but of late years, from the doubts raised respecting the jurisdiction of the magistrates, they have for some time ceased to make orders, except in cases of admitted paternity; the question is now referred altogether to the assistant barrister, who decides in equity, after hearing both parties. The sum awarded against the father occasionally varies, but is usually about 5*l.*

BASTARDY.

Connaught, County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Parish *Drumcliffe*. Bar. *Carbery*.

Persons who attended the Examination.

Rev. EDWARD ALWARD, protestant curate.—Mr. JAMES BARBER, land agent.—Dr. COULTER, dispensary surgeon.—JOHN FENNY, labourer.—MICHAEL FENNY, labourer.—WILLIAM P. FENNY, farmer.—Mr. P. M'TUCKER, farmer.—JAMES MULLEN, labourer.—Rev. MICHAEL O'CALLAGHAN, P. P.—Rev. Mr. SAUNDERSON, presbyterian minister.—C. SYMPSON, farmer.

THERE are very few bastards, and these supported by the parish. The mothers seldom desert their illegitimate children, and there has not been a case of infanticide more than twice these 18 years. The fathers are often induced to marry the mothers, from the fear of the woman's friends, as well of feelings of honour.

If the woman can prove a promise and part payment, she can recover wages at the sessions as a simple debt.

The people have a great dislike to marry a woman who has had an illegitimate child, and many more of them remain unmarried through life than are married. They frequently leave the country, and are sent away by their parents, as they consider it better to send them where they are not known than give them to inferior persons at home; they sometimes get husbands through the influence of persons in a higher station. At first there is great outcry against a girl who has a bastard, but if well conducted it soon wears off, and she is treated as usual, except when quarrels arise, and then they always charge her with her shame. There is also a strong objection amongst the farmers to connect themselves with illegitimate children, and they will not give their daughters in marriage to them, without strong motives to counterbalance the disgrace.

Persons who attended the Examination.

Par. *Kilmacshalgan*. Bar. *Tyrrera*.

Rev. WILLIAM GROVE, rector, J. P.—Dr. HOMAN, dispensary surgeon.— —— HYLEAS, esq., J. P. —JAMES MAGEE, parish clerk and farmer.—JOHN MULLOWNEY, blacksmith.—JOHN TENPENNY, farmer.—Rev. —— WHITE, parish priest, &c. &c.

THE number of bastards in this parish is very small, and cases occur not oftener than once in the year, on an average; they are never supported by the parish, and scarcely ever deserted by the mothers, and no instance of infanticide has ever been heard of.

The fathers in general give as much assistance towards their support as they can.

Persons who attended the Examinations.

Parish *Sligo*. Bar. *Carbery*.

Rev. M. ARMSTRONG.—Right Rev. Dr. BURKE, roman-catholic bishop of Elphin.—Rev. J. DUNLEVIE, parish priest.—R. FEENERY, labourer.—JOHN HARTE, shopkeeper.—FRANK KENNIT, labourer.—JAMES KENNY, esq., M. D. dispensary.—JOHN MARTIN, esq., M. P.—JAMES RAFFERTY, labourer.—WILLIAM STOPFORD, farmer.

THE number of bastards in the parish is not known, but is supposed to be very small; they are never supported by the parish; are very seldom deserted by the mothers; and cases of infanticide are never heard of.

Wages are never awarded to the mother, except when she can prove a promise on the part of the father and part payment, she then recovers the support of the child as servant's wages.

Girls who have had illegitimate children find great difficulty in procuring husbands; no man who knows of her "misfortune," will marry her, unless induced by a good sum of money. Individuals of the poorer classes are often induced by persons of higher station to marry those women. It is the usual way of getting rid of them: a man who so marries is considered "a mean fellow."

Those women who have had illegitimate children are looked upon by the rest of their sex in the parish with great contempt at first, but that wears off. William Stopford said, "In some time she hears no more about it, until they quarrel, and then it is time to be the first thing thrown at her." A good deal of this feeling also goes with the child; "bastard" is a term of contempt, and a small farmer would certainly have an objection to give his daughter to a bastard, though otherwise an eligible match. It frequently happens that women threaten to swear a rape against a man, to force him to marry her; it mostly ends in marriage; they are often married in the dock during the trial.

Persons who attended the Examination.

Rev. GEORGE DAWSON, impropriate curate of Aghade, and vicar of Ballin.—Rev. Mr. KINSELA, P. P., of Ballin.—Mr. MICHAEL LENON, miller and farmer.—Mr. THOMAS TOMLINSON, farmer.

THERE are about 15 bastards in the parish, and none of them have any claim on it for support; they are greatly neglected by their fathers, who show no inclination to repair the injury they have done their mothers, by marriage, or by maintaining their offspring. There is no instance recollected of a mother destroying her illegitimate child, and desertion of them is rare.

From time immemorial it has been customary for women having bastards to apply at petty sessions for wages to be given towards their support by the fathers.

The amount given varies from 3*l.* to 4*l.*, according to the promises and means of the father. The award is never made until after the birth of the child.

The effect of this system of wages can with difficulty be ascertained, as we were unable to compare the present state of the parish with its condition and moral feeling before the introduction of the practice. However it may be, many women can be pointed out who have had numerous children by different fathers. Mr. Kinsela can particularize more than 12 women under these circumstances, all of whom have had more than one child.

A woman who has had many bastards does not on that account suffer any diminution in the amount of wages assigned to her, nor is she ever visited with any kind of punishment.

Public opinion is the only check on her unchastity; for though it occasionally happens that such women succeed in procuring husbands, the repugnance to them is very general with both sexes, and is even extended to their child, who finds the same difficulty as his mother in getting married; nevertheless a bribe will sometimes overcome this antipathy to the parent of an illegitimate child; and Mr. Kinsela quotes two cases, in one of which a cabin with a piece of ground, in the other from 15*l.* to 20*l.* was offered with such a woman, and speedily obtained her a partner. He adds, that the union turned out most unfavourably.

The only thing necessary to procure an order for wages is an avowal of the putative father, who is always summoned to attend the sessions, and a proof of some promise or contract on his part. In these preliminaries her general character is in no way brought into consideration. A second demand for the same purpose meets with no greater obstacle than the first; although it is permitted to the man to disprove her statement, her oath alone not being sufficient to preclude his defence.

Much doubt exists as to whether the law gives the magistrate any power to punish the reputed father should he be unable or unwilling to pay the wages ordered, which are generally in one sum and at once. The appeal to the law, which is made directly by the woman at petty sessions, without the intervention of the churchwarden, inasmuch as the parish has no interest whatsoever in the result, most generally exasperates and disgusts the father, and cuts off every chance of his uniting himself to the woman. In some instances men under such circumstances have left the country, and have been traced, some to England, and, according to Mr. Dawson, even to America. If the mother fail to prove her assertions the maintenance of her offspring devolves entirely upon herself; and her only remaining remedy is the bringing an action by civil bill at quarter sessions, and recovering thereby the expense she had incurred in the nursing the child.

When wages are not granted, the mother has little else left than begging; and the refusal of the father to assist her has in some instances driven her to prostitution as a mode of support for herself and child, on whom are thus entailed all the vices and immoralities of a vagrant state; and in others, has led to threats or even to personal violence to the child or its father. Amidst this state of things we cannot be surprised if privations are sometimes endured which materially injure the health of both mother and offspring.

Vice must have obtained a complete ascendency in the mind of a woman before she can bring herself to the commission of crimes so unnatural as desertion or infanticide; and it is only just to suppose, that she who has been once guilty of either one or the other, will not only never regain her lost self-respect, but be more prone to similar actions afterwards. We could not learn that any woman here who had remained unmarried in early life had been known to get illegitimate children, in order to secure herself a maintenance in old age; and although it was said that some women had sworn a rape against the father of their child for the purpose of inducing marriage, Mr. Lenon, when questioned expressly on the point, said, "that he could not remember an example."

BASTARDY.

Leinster, County Carlow.

Examinations taken by T. Nug. Vaughan, Esq. Captain White.

Parish *Carlow*.

Bar. *Carlow*.

Persons who attended the Examination.

Lieut. JAMES BATTERSBY, magistrate, chief constable of police.—Rev. Mr. BLOOD, presbyterian clergyman.—Mr. ROBERT BROWNE, secretary to the grand jury.—Mr. E. BUTLER, magistrate.—Mr. BYRNE, 11 years in the employ of Mr. Coffee, brewer.—Mr. JOHN COFFEE, malster and brewer.—THOMAS COX, esq., distiller and merchant.—Rev. MICHAEL DWYER, R. C. curate.—Mr. SAMUEL HAUGHTON, general merchant and storekeeper.—Mr. T. HAUGHTON, magistrate.—ADAM JACKSON, esq.—STANBY JOHNSON, baker.—ROBERT KENNA, labourer, in the employ of Mr. Coffee, brewer.—ROBERT LAWLOR, grocer.—JOSEPH LYNCH, working carpenter and builder.—Mr. FRANCIS MONTGOMERY, apothecary.—Right Rev. Dr. NOLAN, R. C. bishop.—Mr. MEADE NESBITT STONE, physician.—Rev. GEORGE VERNON, rector of the parish.

THERE are 50 illegitimate and foundling children in this parish, 10 of whom are supported by it. Mothers frequently desert their children.

There is a woman at present in gaol for the offence, who was offered her liberty if she would take the child, and refused. They also frequently destroy them. Lieutenant Battersby, J. P., states that he held three inquests within the last 14 months on destroyed children; two of them were discovered by dogs, who had mangled them. They are sometimes found floating in the river; one child was seen taken up in an eel net. The fathers neglect the children, and never are known to marry the mothers, through any sense of honour.

It is a common practice for women with bastards to apply for wages at the petty sessions, and has been the system for many years.

The amount awarded (never before the birth of the child) depends on the circumstances of the father, never exceeding 6 *l.* late Irish currency; the average is 4 *l.* Many cases have occurred of women having several illegitimate children, but seldom by different fathers Their having more than one bastard makes no difference in the amount of wages awarded to them; nor have they ever been punished at petty sessions when making the application, there being no law for the purpose.

No instance has occurred of young men wishing to marry such women for the sake of the wages granted at petty sessions, the amount is so trifling. Girls who have had illegitimate children find great difficulty in getting husbands; but a little money generally overcomes it. Sometimes persons of the poorer classes are induced by the wealthier to marry such women, by getting some pecuniary or other aid. Kenna and Byrne, labourers, know three instances in Carlow; and Mr. Haughton mentions a person giving a cottage and a small garden, with a sum of 10*l.* or 12*l.*, to induce a labourer to marry under such circumstances. A labourer, as he states, would have no objection, from his anxiety to get a "piece of ground." The feeling towards such women, by their own sex, is unfavourable; and in the case of a bastard, a farmer would have great reluctance to give his daughter to one, lest he may inherit the bad qualities of his mother.

Before the reputed father is compelled to pay wages to the mother, proof of contract is required as evidence, or promise of wages, supported by evidence or the confession of the father; nor does the woman's oath preclude proof to the contrary on the man's part; and before a decree is issued against the father, it must be proved that he was summoned duly. The general character of the woman does not interfere with her application, where facts are proved. An order of payment within 10 days is issued.

In default of the reputed father paying the sum awarded (the whole of which must be paid in 10 days), he is imprisoned for three months; but if it proceeds from inability, the sentence is mitigated to a fortnight or three weeks. Application is never made to the churchwarden by the mother; always to the magistrate. The sentence has not, in any instance, caused the father to abscond; but in no case would the parish take charge of the child. From the decisions made at petty sessions on these points, appeals have been frequently made to the quarter sessions.

Very often women who have bastards are driven to begging, and usually go out of their parishes to beg; in this way they become inured to all the vices and miseries of a vagrant life; in very many instances prostitution is the result; and it was considered that almost all prostitution may be traced to that cause. An instance was told of a girl being driven from her father's house, and having no other means of support, while the children are almost invariably brought up in vice. Three instances in this town where the children were reared without education or religion. Besides, it is often the source of ill-feeling and of violence when the father refuses to support the child.

"I," (says Mr. Haughton) "as a magistrate, have had frequently to commit women to gaol for outrages on the person and property of the father."

The difficulty of supporting the child has not been often the cause of injuring the mother's health; but decidedly it destroys the children; the majority of them die in childhood. Mr. Vernon states an instance of a young prostitute, 20 years of age, who has a child about every year; they always die before they are six or seven months old.

The woman's mind, before she can desert her child, has become degraded, and she herself more hardened. Mr. Vernon mentions a woman who was committed for trial on two different occasions for infanticide.

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Leinster, County Carlow.

Examinations taken by T. Nug. Vaughan, Esq. Captain White.

Par. of *Dunleckney* and *Wells*.

Bar. of *East* and *West Idrone*.

Persons who attended the Examination.

Rev. ARTHUR HANS ATKINSON, protestant curate.—PHILIP BAGNALL, esq., J. P. Dunleckny.—Hon. and Rev. DEAN BERNARD, rector of Wells, West Idrone.—Mr. PATRICK BOULGER, farmer, Kilcarrick.—ROBERT BUNBURY, shoemaker.—Mr. WILLIAM CORRIGAN, postmaster.—JAMES DAVIS, millwright and carpenter.—Mr. DOWLING, brewer and grocer.—JOHN HANAHAN, labourer.—Lieut. HUGH HAWKSHAW, chief constable of police.—Rev. Mr. KEHOE, parish priest, Leighlin, barony of West Idrone.—Mr. RICHARD KEHOE, merchant.—Mr. JOHN LITTLE, draper.—THOMAS LITTON, esq., Bagnalstown.—Rev. Mr. M'MAHON, catholic curate of Wells, West Idrone.—JOHN MAGEE, brewer and farmer, Leighlin, barony of West Idrone.—Mr. PATRICK MORAN, grocer and merchant, Leighlin.—WILLIAM O'NEILL, esq.—Mr. TERENCE O'NEILL, innkeeper and farmer, Leighlin.—Rev. Mr. ANDREW PHELAN, roman-catholic coadjutor.—Colonel ROCHFORT, magistrate, Clagrenan.—Rev. SAMUEL ROBERTS, parish priest, Leighlin.— —— SINGLETON, esq., farmer and merchant.—Mr. PATRICK TIERNEY, grocer and farmer.—Mr. HENRY WATSON, general merchant, Leighlin.

THE Rev. Mr. Atkinson says, "there are three bastards;" and the Rev. Mr. Phelan states, "that among the catholics there are six annually in the parish of Dunleckney;" and in the parish of Wells, Rev. Mr. Kehoe states, "that there are 20 annually, and the mothers are frequently known to desert their illegitimate children."

Very few instances are known of men marrying the mothers of their illegitimate child en through a sense of honour; but the Rev. Mr. Kehoe mentions one instance of a man who married previous to the birth of the child.

Mr. Litton states an instance within the last six months, where the mother brought the child and left it at the house of the father.

The Rev. Mr. Kehoe also knows two instances within the last 12 months; and the Rev. Mr. Phelan mentions, that he has known three instances of infanticide within the last two years.

The Rev. Mr. Kehoe states an instance within the last 12 months, where a girl of 18 years of age delivered herself of a child in a field, and in 24 hours after, it was discovered with a fracture in its skull; the murder could not be brought home to the mother, who absconded immediately and has not since been heard of.

Colonel Rochfort says, "that the mothers of illegitimate children are in the habit of applying at the petty sessions for wages, and that the amount granted to them by the sessions is generally from 3*l.* to 4*l.* a year, but varies according to circumstances and the means of the father."

Mr. Litton states an instance of a woman who died about two years since of cholera that had four or five illegitimate children by three different fathers, two of whom are now begging.

Mr. Atkinson knows an instance of a woman who had three children by three different fathers.

"The wages granted at the sessions are too small to be an inducement to marry the mothers of illegitimate children; but even if larger, the men would be ashamed."—(Mr. *Litton.*)

Colonel Rochfort says, "that there is very little difference in the conduct of her neighbours towards a girl who has had an illegitimate child under a promise of marriage, always supposing her to have been deceived; there is a feeling however against the bastard."

Mr. Magee knows an instance of a father who refused his daughter to a man thus circumstanced, who otherwise would be an eligible match.

Mr. Atkinson knows a case where the friends of a young man were opposed to a match because the girl was a bastard, although he ultimately married her.

Colonel Rochfort says, "Before granting wages at sessions to mothers of illegitimate children, either a proof of contract, or a promise or confession on the part of the putative father is required, and the oath of the woman does not preclude the offering of proof to the contrary on the part of the man. The reputed father must be summoned, and service of summons must be proved before an order is pronounced. The general character of the mother is taken into consideration, although a second application would be equally successful, the wages being granted to her not as the mother, but as the nurse of the child; but after one or two delinquencies, if the magistrates can obtain a strange nurse, they will give her the preference.

They consider they have the power to grant a warrant either against the man's goods or person; but in the event of his inability to pay, there is a doubt of their being authorized to imprison or punish him; the amount of wages is usually awarded in one sum, but accommodation is given to the parties to pay by weekly instalments or otherwise, according to the means of the father. The granting of wages does not, but the intervention of the priest often does, induce the reputed father to marry the mother of his illegitimate child.

Mr. Hawkshaw says, he is aware of several instances where such influence was exercised.

Mr. Magee knows an instance of an action having been brought by civil bill at the court of quarter sessions for nursing, by the mother of an illegitimate child, against the reputed father, and a distress levied against his goods for the amount granted.

When expelled by their families and the seducers do not marry them, those women who have had illegitimate children are obliged to beg for their subsistence, and are sure to go

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away into strange parishes. Mr. Singleton knows an instance which occurred this day of a young woman and her parents threatening a man with violence if he did not marry her, and he has promised to do so.

The Rev. Mr. Kehoe says, "It is usual with women not only to threaten but actually to swear a rape against the reputed father, in order to induce him to marry, and that on an average they succeed in their object in half the number of cases."

Mr. Hawkshaw states two instances as coming under his own knowledge within the last nine months. In the one, the boy married the woman, but within four months subsequently deserted her. In the other, the man is in prison under the charge; but from circumstances which have transpired, very little doubt is entertained, but that the grand jury will ignore the bill.

Persons who attended the Examination.

Parish *St. Mullins*.
Bar. *St. Mullins*.

Mr. JAMES BYRNE, farmer.—Mr. PATRICK BYRNE, farmer.—ROBERT DOYNE, esq., J. P.—Mr. JOHN FINN, farmer.—Mr. GALAVIN, farmer.—Lieutenant HUGH HAWSHAW, catholic curate.—Rev. Mr. KAVENAGH, parish priest of St. Mullins.—Mr. THOMAS MURPHY, farmer.—Rev. JAMES SAUNDERS, vicar of Claragoose.—Rev. Mr. WALSH, parish priest of Borris.—Mr. GEORGE WHITNEY, brewer and farmer.—JOHN WILCOCKS, esq., surgeon.

THE parish never provides for the maintenance of illegitimate children, of which the number at present is about six. None of the witnesses can recollect an instance where a woman has deserted her bastard, although she generally experiences much difficulty in procuring any assistance from the father, and is often obliged, according to Mr. Kavenagh, to have recourse to the extreme step of leaving the child in the father's house, when he either allows her a sum of money, or procures a nurse to take her place. It is seldom that a man thinks himself bound to repair the injury which he has done to the woman whom he has seduced, by offering her marriage at a subsequent period. The Rev. Mr. Kavenagh states, that his persuasions have not succeeded in bringing about such a reparation in more than two or three instances.

Many women, after having vainly endeavoured to obtain assistance from the fathers of their illegitimate children, make application at the petty sessions to be allowed wages, as nurses, and it has been the practice from time immemorial to award them sums, varying in some degree, according to the circumstances of the man, but in general averaging about 4 *l.* per annum. "This was the sum," says Mr. Doyne, "which was given in a case that was brought before the bench about six weeks ago." Under this system some women have had several bastards in succession, and one woman is mentioned who has borne four to the same father. The magistrates have not the power of inflicting any punishment on a woman who makes an application of the nature described, and although she should have repeatedly become a mother, they are not authorized, on that account, to make any difference in the amount adjudged to her. It has never been observed, that the money granted as wages has induced a young man to propose marriage to a girl in the receipt of it. The Rev. Mr. Saunders, however, observes, that he recollects a case where an elderly man showed much inclination to unite himself to a woman under such circumstances, and was with difficulty dissuaded by the priest from doing so. He justified his intention by saying, that as it was he had nobody to wash his linen. In general, girls who have had illegitimate children are slow in getting married, and there is hardly an instance where even the promise of money from an individual of a higher class has succeeded in getting them a husband. Mr. Doyne is only able to mention one case where such an inducement was laid hold of: A gentleman, who had had a child by a young woman, gave her 20*l.* to procure herself a husband; a tradesman proposed and promised marriage, but after getting loans from time to time, until her fortune was exhausted, he refused to fulfil his engagement, and on her remonstrating with him he beat her most violently. He was subsequently committed, and fined for the assault. The prevalent feeling towards a woman who has misconducted herself, is one of pity and commiseration; her indiscretion is visited rather more severely upon her offspring, and there are few farmers that would not be unwilling to give their daughter to a man that had not been born in wedlock. A woman who seeks an award of wages applies directly to the petty sessions, without having recourse to the churchwarden; she is required, besides her own oath, to produce some corroborative proof of a promise having been made to her by the man to whom she imputes her child, to allow her something to meet the expenses to be incurred by her in nursing it. At the same time, the man is allowed to disprove her assertions by any evidence in his power, and he is always summoned to meet her when the case is to be heard. As general character is, in some measure, taken into consideration in these cases, a second application by the same woman is by no means as likely to meet with success as the first. If a man be unable to pay the sum decreed by the bench, the magistrates cannot proceed against his person; but if he have any property, they can issue an order of distraint against his goods. The sum is generally ordered to be paid before the next court-day, under the penalty mentioned. The payment of it has never been found so onerous as to force the father to compromise it by marriage; and only one instance is known where a man has absconded, in order to elude it.

It is not the custom here for women to bring actions at the quarter sessions for the recovery of expenses incurred in nursing illegitimate children.

In the instances where wages have not been granted in this barony, the mother has continued

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tinued to support her child without being driven either to begging or prostitution, but not without the occasional exhibition of much resentment against her seducer. "One girl," says Mr. Hawkshaw, "who had had two children by the same man, threatened to burn his cabin and premises. The man indicted her, but he failed in procuring a true bill from the grand jury."

Persons who attended the Examination.

Captain CARTER.—Reverend G. DAWSON, late curate of Tullow.—ROBERT DOYNE, esq. J. P.—Mr. DWYER, farmer.—Major EUSTACE, J.P.—Mr. THOMAS GERMAINE, draper and farmer.—Reverend BERESFORD JOHNSTON, rector.—JAMES KEELEY, mason.—PATRICK M'ANABY, labourer.—LAWRENCE MURPHY, carpenter.—Mr. LAWRENCE MURPHY, innkeeper and farmer.—JAMES NEIL, labourer.—Reverend THOMAS NOLAN, P.P., administrator.—Mr. JOHN NOLAN, farmer.—JOHN PAYNE, esq. M.D.—Mr. MICHAEL ROACHE.—Mr. JOHN WHALEY, grocer.—Captain WHELAN, J. P.

THE number of bastards in the parish is about seven or eight annually; but at present it does not support any. Mothers do not frequently desert their illegitimate children, though Dr. Payne knew one case in the last year and a half, and Mr. Nolan four within the last four years. They do not generally destroy their children; but Mr. Nolan knew three cases in which they did through fear of exposure of character during the last three years; one was strangled and another smothered. A feeling of honour does not induce subsequent marriage. Mr. Nolan has three cases at this moment who refuse marriage; one of them, notwithstanding promises and the consent of parents, and even the banns being published.

The system of women applying with bastards for wages at petty sessions is common; the amount usually granted in such cases is about 3*l.* per annum; the time such a system has been in operation is beyond recollection. Wages are never awarded before the birth of the child; the amount given is not always the same; it generally varies according to the contract or promise of the reputed father. Since the system of allowing wages, many cases have occurred of women having several illegitimate children, and by different fathers. Mr. Germain knew one woman who had five children by five different fathers; Dr. Payne knew a case of seven children by seven different fathers; Captain Carter, of four children by four different fathers; and the Rev. Mr. Nolan knew 10 women having three or four children each, and each child by different fathers. No punishment is inflicted on the applicant for wages, nor is any difference in the amount awarded made on the ground of applicant having had more than one illegitimate child. None of the young men have evinced any anxiety to marry such women for the sake of benefiting by the wages; on the contrary, such girls find great difficulty in procuring husbands. Individuals of the poorer class are frequently influenced by persons of higher station to contract marriages with such characters, who are despised by every one. Mr. John Nolan knew a case where the labourer who married had 60*l.* per annum settled on the woman; she is since dead, and her husband at present is a mendicant. Mr. Germain knew two or three cases. Dr. Payne stated a case where a farm was given to each of two brothers; the one married the mother, and the other her illegitimate child. All present allowed the system to be prevalent. A small farmer would not give his daughter to a bastard unless tempted by some considerable advantages. Mr. Germain knew at present an instance of a father refusing his daughter under such circumstances. The evidence required by the sessions is a proof of some promise or contract by the fathers; the oath of the woman does not preclude any oath to the contrary offered by the man. The reputed father is always summoned to attend the sessions, and the general character of the woman is not regarded: a second application of the woman is successful. The powers of the magistrate to punish the father in case of refusal to pay such wages are doubtful; the amount given or awarded is usually paid in quarterly instalments. The fathers occasionally abscond when the wages are ordered; in such case the support falls upon the mother, not the parish. Dr. Payne stated a case within his own knowledge in which a child was deserted by its mother and discovered at the door of a cabin; it was supported by voluntary contributions for 10 days, when it died. Women have brought actions by civil bill at the quarter sessions for nursing, and recovered.

Women with bastard children are generally compelled to resort to begging, and then quit their own parish, which inures the children to all the immoralities of a vagrant life. The difficulty of supporting herself and children frequently drives a woman to prostitution, in which case the children are necessarily brought up and continue in vice; the refusal of the reputed father to maintain the child frequently leads to ill-will between the parties. Captain Carter stated an instance of the burning of a house and haggard, Mr. Germain of windows being broken, and Dr. Payne mentioned a dwelling-house being set on fire. The difficulty of supporting the child frequently injures the mother's health, and from the scanty provision the child often suffers.

The state of mind into which a mother is brought before she destroys or deserts her child must be highly immoral, and even afterwards it causes her to be less careful of human life. Rev. Mr. Nolan stated a case where a woman co-operated with her daughter to destroy an illegitimate offspring of the latter; and Mr. John Nolan added, that was the second child to which the woman had given birth.

A woman under such circumstances, of course, loses all self-respect, and the habit of conducting

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ducting herself correctly in her relations in life. Women often have illegitimate children at or after 40 years of age; and James Neil has heard beggars declare that when they could not get married, they had such children for the purpose of supporting them in age. Marriage is frequently induced from the women threatening to swear a rape against the father. James Neil remembered ten cases within the last five or six years; one man, he said, did marry under such a threat, but soon afterwards deserted his wife; and he saw a young man who preferred going to Carlow gaol, rather than marry, under the threat.

Rev. B. Johnston thought it was as common for a woman to act so, as for the sun to shine, and recollected many instances where marriage had, in consequence, actually taken place.

Persons who attended the Examination.

County Kildare.

Par. *Cadamstown* Union.

Bar. *Carbery.*

JAMES BAYNE, publican and farmer.—Very Rev. Mr. FLANAGAN.—EDWARD MARKS, labourer.—PATRICK MULVANY, tillage farmer.—J. H. NANGLE, esq. J. P., resident country gentleman.—Rev. EUGENE O'REILY, catholic curate.—Rev. Mr. PALMER, protestant rector.

THE Rev. Mr. Flanagan states, that in the six parishes under his care, with a population of 5,000, there is not on an average more than one bastard born every year. If the parents are known, the parish does not support them. The mothers sometimes desert, but in rare instances destroy the children. The fathers often neglect the children; a feeling of honour has frequently induced them to marry the mother.

The system of applying for wages at petty sessions has commenced lately.

Wages are not given before the birth of the child, except where the promise of a definite sum has been proved. Mr. Nangle says, when a child has been sworn to a man, he generally consents to pay something to its support, which is regulated by the magistrate, according to the means of the father of the child. There are some few instances in which the father refuses to give anything: the magistrates have no power to enforce it. The amount of wages varies according to the means of the father; the maximum 3*l.* per year, the minimum 1*l.* 4*s.*

A young man of the lowest class would feel degraded by marrying a woman who had had an illegitimate child by another. James Marks says, "No Irishman would demean himself by such an act." Girls who have had bastards seldom can get any one to marry them except those men by whom they were seduced; they are looked on as degraded persons, and scarcely associated with. James Marks says, they "are generally looked down on." Bastards are looked on in the same view; a small farmer would refuse a match with a bastard.

The woman's oath is generally attended to; the man usually admits the paternity, on the oath of the mother.

Mr. Nangle, J. P. says the magistrates have no power to punish the reputed father, if he should think proper to refuse wages. The payment is usually made weekly or quarterly; if neglected, the magistrates usually enforce it to the amount of his promise. There are few instances of application to the magistrates to enforce payment. After doing so, marriage seldom takes place. No application is ever made to the churchwardens. The mother invariably supports the child whether she receives assistance or not. Actions for nursing have been brought against the father at the quarter sessions, as well as applications at petty sessions; when the father has engaged a woman to nurse his child, so much as 6*l.* have been recovered at petty sessions.

Women are obliged to beg if wages are not granted, and they always beg at a distance from home; they may return when they think their misconduct forgotten.

The children generally become vagrants, and their mothers are sometimes driven to prostitution.

The refusal of the father to support the child often leads to great disputes, and sometimes to serious outrages.

The necessity of begging often injures the health both of the mother and the child.

Persons who attended the Examination.

Par. *Castledermot* Union.

Bar. *Kilkea* and *Moone.*

ROBERT ARCHBOLD, esq. magistrate.—BRYAN BOULGER, labourer.—Mr. JOHN CORCORAN, farmer.—THOMAS DORAN, labourer.—Rev. LAURENCE DUNNE, parish priest of Castledermot and Timolin.—Mr. JOHN DUNNE, farmer.—Rev. R. L. Fitzgibbon, parish curate of Castledermot.—Rev. ARCHBOLD HAMILTON, vicar of Castledermot.—JOHN HUTCHINSON, farmer.—Mr. SYLVESTER KELLY, farmer.—MICHAEL KEOGH, farmer.—Mr. THOMAS MAC DONALD, farmer.—Mr. JAMES MAC DONALD, farmer.—Mr. PATRICK MAGRATH, farmer.—Mr. DANIEL M'LOUGHLIN, farmer.—Rev. EDWARD MURPHY, catholic curate.—Mr. JOHN MURPHY, farmer.—JOHN MURPHY, farmer.—CHARLES NEAL, farmer.—GEORGE PAYNE, esq.—JAMES PAYNE.—Mr. EDWARD SCULLY (who took the census of this parish).—MICHAEL STYLES, farmer.

THE parish never provides, directly or indirectly, for the support of illegitimate children. Child desertion is of rare occurrence; but Mr. Archbold mentions a case of it which came under his notice about a year ago; the mother left the child at the house of its reputed father,

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father, but when she was brought before the magistrates she consented to take it back, and she has since deserted it. Still more rare is infanticide; but the suspicions of the neighbourhood have been awakened as to that crime, twice within the last three or four years, by the discovery of the remains of two children at different periods. The fathers of illegitimate children generally neglect them, and it very seldom occurs that a feeling of honour induces them to marry the mother.

The system of applying for wages at the petty sessions, in the case of women who have bastards, is not very common. Mr. Archbold remarks, that sometimes six months intervene between applications of the kind.

Wages are never given before the birth of the child, the amount granted, varying according to the condition of the reputed father, and many other circumstances, depends chiefly on the agreement entered into by the man. "I consider," says Mr. Archbold, "that the magistrate has no power to grant wages, it must be the father who does so, and in the event of his not fulfilling his promise, the bench then enforces the contract he has made."

In the greater proportion of cases where wages have been demanded, the applicant has had a plurality of children, and often by different fathers.—(Rev. Mr. *Hamilton*.)—"I know this instant," observes Mr. Archbold, "four instances where women have had three children each by different men;" and Mr. Fitzgibbon mentions a case perfectly similar.

The magistrates have not the power to inflict any punishment on women who seek for an award of wages, not even when they have had several bastards; nor would this latter circumstance warrant them in making any difference in the sum to be adjudged.

No instance is known where a young man has been tempted to marry a girl who has had an illegitimate child, for the purpose of benefiting by the wages allowed by the sessions, and in general such girls experience great difficulty in procuring themselves husbands; the witnesses cannot mention a case where an individual of the poorer class has been influenced by persons of a higher grade to unite himself to the mother of a bastard. "These women are looked upon by the generality, at least of their own sex, with feelings of pity and contempt; and a respectable small farmer would object to give his daughter to her offspring, unless some great and peculiar advantages were to be gained."

When a woman seeks for an award of wages for the nursing an illegitimate child, it is required that she shall prove either that the father has promised to allow her a certain sum for that purpose, or else that he has actually paid her something on account; her assertion, however, on oath is not sufficient to determine the sentence of the bench; he is permitted to produce evidence in disproof, and he is always summoned to attend at the sessions for the purpose; the general character is not at all taken into consideration, and a second application on her part meets with the same success as the first, if she can make good her statements.

If the reputed father be unwilling to pay the wages ordered by the magistrates, there is no mode of compelling him other than by issuing a warrant of distraint against his goods, in other cases of refusal to pay wages; according to the capability of the father, the order of the bench distinguishes that payment shall be made either in one sum or in several weekly instalments, and it has never been found that the pressure thus occasioned has compelled the man to compromise the matter by marriage; but there are many instances where it has been evaded by the absconding of the defendant. Mr. Archbold says, "that in his own immediate recollection six cases have occurred where the fathers have absconded; and it is his opinion that the greater number of persons so circumstanced adopt the same course." Mr. Archbold and the other witnesses have never heard of a woman bringing an action at quarter sessions for the recovery of wages due on account of nursing an illegitimate child.

When wages are not granted, women that have bastards are in many instances compelled to have recourse to begging, in the absence of any other means of subsistence for themselves and offspring. When driven to such extremities, they generally quit their own parishes, and wander about distant parts of the country, and in this manner their children that accompany them become inured to all the immoralities that arise from such a mode of life. It is remarkable that, notwithstanding the difficulties which many women experience in maintaining their illegitimate offspring, no instance has occurred in these parishes where any of them have become prostitutes in consequence; at the same time the refusal of the father to assist them always leads to ill-will, and often to outrage; women are continually brought before the magistrates charged with assaulting, breaking the windows, &c. of men from whom they have been unable to obtain any aid. In other cases, though the effects of penury are not to be traced in the mother, they soon render themselves abundantly evident in the child, whose health suffers materially from the want of sufficient clothing and nourishment. In answer to the question whether it was usual for women to threaten an accusation of rape against the men whom they wished to obtain for husbands, Mr. Archbold replied that it was "very common;" he knew a woman who had sworn to five such charges; and no later than three months ago, a woman who was making application for wages, observed, "Please your honour, I intended to have made a hanging business of it." The man who is accused was subsequently advised by his landlord to marry her.

The witnesses consider that the state of mind at which a woman must arrive before she can bring herself to desert her child, must be of the most immoral and debasing nature: from her who is hardened enough to commit such an act, very little regard for human life is to be expected on other occasions, and there can be little doubt that she would become a bad member of society in every particular.

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Parish *Kilcock Union.*

Bar. *Ikeathy* and *Oughterany.*

Persons who attended the Examination.

CHRISTOPHER ADAMS, labourer.—Capt. BRENNAN, chief constable of police.—THOMAS BRENNAN, labourer.—Mr. JAMES BYRNE, miller.—Rev. Mr. CAULFIELD, protestant rector.—JOHN CLARK, labourer.—Mr. MARTIN CONNETON, farmer.—PETER CORRIGAN, labourer.—Mr. PATRICK COSGRAVE, shopkeeper and farmer.—MICHAEL COSTELLO, labourer.—Mr. PATRICK CULLEN, farmer.—THOMAS M'DERMOTT, labourer.—MICHAEL FEAGAN, labourer.—Mr. JOHN GILLIGAN, farmer.—Mr. EDWARD GOODWIN, postmaster.—JOHN GORMON, labourer.—Mr. JOHN HACKETT, shopkeeper.—Mr. PATRICK HALIGAN, shopkeeper.—Rev. FRANCIS HELY, parish priest.—EDWARD HOLSON, labourer.—Mr. AMBROSE HUGHES, shopkeeper.—PATRICK IRVING, labourer.—Mr. DANIEL KEARNEY, shopkeeper.—THOMAS KEARNEY, esq., J. P.—Mr. PATRICK LUBE, shopkeeper.—Mr. JAMES MAGRATH, shopkeeper.—Mr. JAMES MANGAN, shopkeeper.—Mr. THOMAS MURRAY, farmer.—MICHAEL NEVIN, labourer.—Mr. JAMES O'SHAUGHNESSY, innkeeper.—Mr. JOHN POWER, farmer.—JOHN RATIGAN, labourer.—Mr. MICHAEL REILLY, shopkeeper.—Mr. JAMES REILLY, schoolmaster of National School.—Mr. THOMAS ROBINSON, shopkeeper.—PATRICK SMITH, labourer.—Mr. RICHARD WADE, farmer.—Mr. JOSEPH WALKER, farmer.

THE number of bastards in the parish is about three annually, none of whom are supported by it. Mothers do not often desert their children, and very seldom destroy them; but Mr. Kearny recollects within the last 18 months a case of infanticide. The fathers of illegitimate children mostly neglect them, and neither love nor honour induces them to marry the mother.

It is the custom to apply to the magistrates to get something from the reputed father, and 3 *l.* per annum is usually granted. But as the mothers are not in general willing to give up the child, a bargain is struck between the reputed father and mother for a certain sum, perhaps 2 *l.* or 3 *l.* at once, giving up all further claims. Wages are never awarded before the birth of the child, nor is the same sum always given, it depends upon the power and inclination of the reputed father to pay, but chiefly on his inclination.

Mr. Kearny states, "I recollect one woman having two children by different men, and another very profligate woman with four children by the same man." There is no punishment for such women. "If they have a dozen," says Mr. Kearny, "we can only tell them they are great fools for their pains."

There is no difference made in the sum awarded to the woman, whether she applies for a first child or for a subsequent one, she always gets whatever can be got, but this sum is too trifling to induce any man to marry her. There are some instances where persons of the lower classes have been induced by persons of the higher orders to marry girls who had illegitimate children. Mr. Hughes says; "I know an instance at this moment of a man marrying a woman for the sake of a cottage and four acres of land that are settled on her;" but in general such women find great difficulty in getting husbands. Yet they are looked upon with pity by their own sex, supposing them to have been seduced under promises. There is an impression also against marrying bastards, but if otherwise eligible, birth would not be considered. The evidence required at petty sessions is the woman's oath, with some corroboration or admission of the father. But Mr. Kearny states, "the woman usually applies a month or six weeks before confinement, and makes oath as to the father; and on her delivery she applies for a summons, whereon the man is ordered to attend, and the best arrangement the magistrates can make is entered into." The oath of the woman, however, does not preclude any contradictory testimony on the part of the man. As to the powers of the magistrates to enforce the payment of sums awarded, Mr. Kearny considers them doubtful; and Captain Brenan says, "If the father has ever been known to pay any portion on account, then he considers the whole agreement can be enforced."

The amount given is sometimes in one sum, but more frequently by instalments every quarter or half year, although a bargain is made for a specific sum in lieu of all demands. The acknowledgment of the reputed father is not required to enforce wages, if other satisfactory proof were given. The woman makes her application direct to the bench, and not through the churchwarden. In this parish there has been no instance of the father absconding on account of the sum awarded.

Women with bastards, when wages are not granted, very often beg, and generally leave the neighbourhood; for, as Mr. Kearny observes, "the father, mother and family often turn them out;" but the natural consequence is prostitution, particularly if they be well looking; and Mr. Kelly states, "I knew the daughter of a publican who, after having a child, went to Dublin, and became a common prostitute; another instance also, a farmer's daughter, who also turned on the town." The refusal of the man to support the child often is the source of great contention. Mr. Reilly says, "I know a young man who is constantly annoyed by a woman breaking his windows and committing other outrages." The health of both mother and child suffers from want in many cases. Mr. Kearny says, "they generally look pale and sickly."

The woman that would desert her child must have been degraded to the most immoral condition. It has never been assigned as a reason for women having illegitimate children, that they look to these children as a means of support in their old age; yet Mr. Reilly states "that there are three instances in his neighbourhood of bastards supporting their mothers." "I believe," says Mr. Healy, "it is a very frequent occurrence for a woman to swear a rape against a man to induce marriage, and I remember two or three instances of such

such threats, but in none of these cases did it succeed; but I know two cases where it did succeed, and both men immediately after marriage absconded and emigrated to America." Mr. Kearny states, "A woman, about last March, swore a rape before me against a man; he was arrested and sent to gaol; but she quitted the country, and did not prosecute; for anything that appeared before the bench, it was supposed her inducement was money."

BASTARDY.

Leinster, County Kildare.

Examinations taken by T. Nug. Vaughan, Esq. Captain White.

Persons who attended the Examination.

Rev. Mr. BOURNE, protestant rector.—Rev. Mr. BRENAN, parish priest.—MICHAEL BYRNE, labourer.—Mr. JAMES DIXON, farmer.—Dr. WILLIAM GODFREY DYAS.—PETER ENNIS, farmer.—Mr. JOHN FAGAN, huckster.—Mr. JOHN FARRELL, baker and farmer.—ROBERT FITZGERALD, esq. J. P.—Rev. PATRICK FITZPATRICK, roman catholic curate.—Dr. JAMES FITZSIMONS, M. D.—WILLIAM FLOOD, farmer.—Mr. WILLIAM GARDENER, huckster.—WILLIAM GORE, labourer and small farmer.—PATRICK GORMAN, mason.—Right Hon. Lord HERBERTON.—Mr. JAMES HYNES, farmer.—OWEN KAVANAGH, labourer.—WILLIAM KAVANAGH, farmer.—Mr. THOMAS KELLY, large farmer.—JOSEPH LEE, blacksmith and publican.—PAT LEE, farmer.—Mr. JAMES M'KENNA, parochial schoolmaster.—Mr. PAT MALONE, butcher.—Mr. MICHAEL MYLOD, farmer and innkeeper.—GEORGE PIM, esq., J. P.—JOHN PIM, esq., J. P.—EDWARD J. TOWNSEND, chief constable of police.

Parish *Rathangan*. Bar. *Ophaly, West*.

THE number of bastards in the parish is about six, and they are not supported by it. The mothers sometimes desert them. Lord Herberton recollects three instances in the last 12 years; but the impression on his mind is that there were more. The fathers almost invariably neglect them. "I have had many women coming to me on that account."—(Lord *Herberton*.)——Honour does not induce the father to marry the mother of the child; and Dr. Dyas states, "Women have often applied to me to procure abortion; I know four or five instances this moment in the parish."

Women who have had bastards apply to the petty sessions for wages; but having been told that there is no remedy without proof of previous agreement, they have applied but seldom lately.

Wages are never awarded before the birth of the child; but Lord Herberton and Mr. Fitzgerald state that an affidavit is often administered, at the desire of the father, to satisfy him that the child is his, and that the woman has not been inconstant. The sum usually granted as wages amounts to about from 30*s.* to 3*l.* per annum; and it is only granted as an acknowledged debt for services performed in nursing; the power of the magistrates does not go beyond.—(Lord *Herberton*, Mr. *Pim* and Mr. *Fitzgerald*.)

The system of allowing wages to women who have had illegitimate children has not been known to induce women to habits of vice; but the Rev. Mr. Bourne observes, "Although the system of allowing wages may not have been the cause, I know a woman in this parish who has had three or four illegitimate children."

The wages granted at sessions have not induced any persons to marry such women. There is a strong feeling against such marriages, such women being held in contempt, even by their own sex.

The evidence required to obtain wages is of the same sort as would be required of farm work done.—(Lord *H*. and all witnesses.)

If the father should refuse to pay, the magistrates possess the same power as in other cases of distraining goods, although, in default of his possessing any, they do not consider they have the power of imprisoning. This mode of punishing of the father has not been known to have induced any to marry the mother; but it frequently happens that the father makes his election of taking the child, rather than pay wages for nursing. Mr. Pim says, "I have had two cases before me where the fathers absconded and went to America."

There are numerous instances of those women being driven to begging; but the children often take a dislike to the parent, and turn to labour. It is often the custom with women to swear rapes against men, in order to induce them to marry; and the magistrates present stated their knowledge of several such instances, in some of which the men were induced to marry, and in others they entered into some compromise.

Persons who attended the Examination.

Rev. Mr. O'BEIRNE, P. P.—LAUGHLIN M'CAN, clerk of petty sessions.—Rev. Dr. CRAWFORD, rector and J. P.—Mr. FARRELL, considerable farmer.—Mr. GREGG, considerable farmer.—JOHN HIGGINS, labourer.—JOHN KEEFE, labourer.

County Longford.

Examinations taken by John Spencer, Esq. Wilson Gray, Esq.

THERE were last year six bastards born in the parish, but the average does not exceed three; the mothers are of the poorer, the fathers of the wealthier classes. They are not supported by the parish. All deserted children are believed to be illegitimate. No instance of infanticide was known. One woman was lately charged with it and acquitted. A feeling of honour frequently induces marriages before the birth of the child.

Parish *Cloonguish*, including town of *Newtownforbes*. Bar. *Longford*.

The petty sessions are held here for a district including the parishes of Killoe and Clonguish, with part of Temple Michael and Ballymacormick. The magistrates do not adjudge wages to the mother of a bastard, unless where a specific agreement has been proved by a

BASTARDY.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. Wilson Gray, Esq.

Parish *Cloonguish*, including town of *Newtownforbes*.

Bar. *Longford*.

third person. The amount has generally been 10*s*. a quarter. The number of applicants last year was four, in former years six or eight; the decrease being merely accidental.

There has been only one case of a woman who had four illegitimate children by different fathers.

No punishment is ever inflicted on the applicant for wages. She always obtains the amount specified in the agreement proved.

No young men have been influenced by the wages granted to marry the mother of an illegitimate child. The person marrying her is looked on as devoid of all feeling. Some few, however, are influenced by persons of a higher rank to do so, but always by a great temptation. Next to "guager's spy," bastard is the strongest term of reproach. There is a decided objection to marrying one.

The proceeding to obtain wages is the same as for any ordinary small debt.

Mr. O'B—— had seen beggar women with illegitimate children, but did not know whether they were born before or since she had been reduced to mendicancy.

Such persons would beg in a strange place. He had known such persons also become prostitutes, but could not say whether necessity or inclination drove them to it. Dr. C—— had heard women declare that such necessity drove them to prostitution, and was sure that if any other provision were made for them many would abandon it. The child often suffers from scarcity of the provision which the mother can afford it.

Dr. C—— had been 30 years in the parish, and never knew of a case of infanticide.

Persons who attended the Examination.

Town of *Granard*.

Bar. *Granard*.

Mr. PETER CORCORAN, grocer and general retailer.— —— KIRWAN, esq. M. D.—PATRICK MAGUIRE, day labourer.— —— MONTGOMERY, churchwarden.—THOMAS MOXHAM, farmer, and proprietor of cabins in the town, occupied by labourers.—Mr. JOHN MURTAGH, cloth-merchant.—Rev. Mr. ROBINSON, rector, and J. P.—Rev. Mr. SHERIDAN, J. P.— —— THOMPSON, esq., J. P.

THERE are about three or four bastards born each year in the town; they are never supported by the parish. All deserted children are supposed to be illegitimate. Neither Mr. R——, during 20 years residence, nor any of the witnesses, knew of a case of infanticide. The fathers of illegitimate children are seldom disposed to grant sufficient support, unless compelled by law. Rev. Mr. S—— knew many instances of marriage previous to the birth of the child; few after. The fathers are after compelled to marriage, by the threat of a prosecution for rape.

There are three or four cases of applicants for wages at the petty sessions for the barony of Granard. Wages are not adjudged unless the mother can prove by a third person a specific agreement for the sum sought, upon which a decree is made.

The general rate is 4*l*. per annum until the child is about two years old. The sum is not varied according to the circumstances of the father. This practice has been always usual here.

The proportion of illegitimate children has not been increased by the custom of granting wages; nor has any instance occurred of a woman having several such, though there is no power to inflict punishment upon her.

None of the witnesses had ever known the mother of an illegitimate child married on account of the wages. They scarcely ever get a husband where they are known, and generally leave the district; if their friends can afford it, they are glad to give them money and get rid of the shame they bring on them. Rev. Mr. S—— had known them obtain husbands after several years of a moral and industrious life, but never otherwise, except persons as profligate as themselves. Few are influenced by the higher classes to marry such women. There was no instance in this town; and it must be very unfrequent anywhere, as the man who does so is considered to disgrace himself. The stigma on the bastard is indelible. There is the strongest objection to contract marriage with him.

If an agreement be proved the magistrates have no power to refuse wages.

The reputed father has never been known to be driven, by the order for wages, to marry the mother. He is generally in good circumstances, and can afford to pay; if not he leaves the country. In this case the mother supports the child.

Women with bastard children are often compelled to beg; and Mr. S—— has known them to resort to an adjoining county for that purpose, to avoid the shame of applying for wages. It is probable that they may be driven to prostitution, or much ill feeling is excited between the parties when the mother fails in obtaining wages. Infanticide is not known.

Persons who attended the Examination.

Parish *Killashee*.

Bar. *Moydow*.

THOMAS BURKE, farmer, who holds 20 acres of land, and occasionally labours himself.—Rev. Mr. O'FERRALL, P. P.—CHRISTOPHER GEEHAN, day-labourer.—Rev. Mr. POWELL, protestant curate.—Rev. Mr. PRICE, wesleyan clergyman.—MICHAEL SHANLEY, schoolmaster, surveyor, and occasionally labourer for hire.—VALENTINE SKIPTON, esq., J. P.—ROBERT WILSON, middle landlord.

THE bastards in this parish amounted only to three in number for the last 11 years, according to the testimony of the priest, none of whom were supported by the parish, nor have

have any been deserted or destroyed by their mothers. The fathers would be ever willing to throw the support on the mothers. Some men have been known to marry women after they had proved pregnant; but instances of pregnancy before marriage were very rare in this parish.

BASTARDY.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. Wilson Gray, Esq.

Parish *Killashee*. Bar. *Moydow*.

The applications to the petty sessions for wages by women with bastards have amounted only to four in the last three years, in a district including four parishes. Mr. Skipton has given the following account of the arrangements usually adopted in such cases:

The woman is required to prove by her own oath that the defendant is the father of the child, and also that he has in some degree assumed the support of the child by promise or by giving money; proof of the contrary offered by the father is not precluded. The smallest reasonable sum for nursing the child is awarded to the mother, who keeps the child till weaned; if the father takes it, then the wages cease. If the woman can prove no undertaking of the father, the matter is referred to quarter sessions. Punishment has not been inflicted on the woman applying for wages. No instance of a second application by a woman has taken place in this district; nor has any man seemed anxious to marry a woman for the wages allowed at sessions. Girls who have had illegitimate children, because the scandal is so great, go to England or America. There is but one instance in the parish of a girl in such circumstances having got a husband, and he is an Englishman and pensioner, who seems not to feel the disgrace very sensitively. In the case of inability or reluctance on the father's part to pay, the treatment is the same by the magistrates as in ordinary cases for wages.

There has been no instance in the district of the order for wages, or the punishment on disobedience of it, having driven the father to marry the woman, nor to abscond, it having so happened that in the cases occurring in this district, the father had a stake in the parish. No application has been made to the churchwarden previous to applying to petty sessions. Two instances in the parish were adduced of women having been driven to beggary by having bastards, but none to prostitution.

Persons who attended the Examination.

Mr. CARBRY, general merchant.—Mr. DWYER, churchwarden.—Mr. GANBY, baker, grocer and spirit dealer.—Rev. Mr. HUDSON.—Mr. KEENAGH, baker.—Rev. Mr. KENNEDY, presbyterian minister.—Rev. Mr. O'DONOGHOE, roman-catholic clergyman.—Mr. WILLIAMS, town-serjeant and under agent to Lord Longford.

Union of *Templemichael* and *Ballymacormic*. Bar. *Ardagh*.

THE number of bastards in the parish is not known, but the average number born each year among the resident population is about three or four, and as many more among the vagrants; this does not include deserted children, who are almost always bastards. They are never supported by the parish. Infanticide very rarely, if ever, occurs. Mr. Kennedy has been 16, Mr. O'Donoghue six, and Mr. Carbry four years in the parish, and none of them have ever known an instance. The fathers of illegitimate children always neglect them unless compelled to provide for them.

A feeling of honour frequently induces marriage while the woman is pregnant. Many are induced to marry from the fear of being charged with rape. This threat is commonly held out; and Mr. Carbry states, that three or four men charged with rape are acquitted on these grounds each assizes; and that in two years he has known 10 or 12 instances of men yielding to these threats.

The magistrates do not usually deal with such cases in this district, they are always referred to the quarter sessions. Mr. Carbry did not know of any instance among the industrious labourers where a young man had evinced an anxiety to marry a woman who had an illegitimate child, for the purpose of benefiting by the wages allowed at the sessions. Such women find great difficulty in procuring husbands; the man who marries them is disgraced for the time, but may recover character by the good conduct of himself and his wife.

There are some instances where individuals of the poorer classes are influenced by persons of higher rank to marry women by whom they have had illegitimate children; but the consideration given in these cases is always very large, as there are stronger objections entertained against such a woman than against one who has misbehaved with a man of her own rank in life. The bastard is considered in a very unfavourable light, and a farmer would have decided objections to give him his daughter unless he was above his own rank: in this all the witnesses concurred.

Women who have illegitimate children are, according to two witnesses (Mr. C. and the Rev. Mr. O'D.), constantly compelled to resort to begging; Mr. G. has known some instances. The difficulty of supporting herself and child leads rather to begging than prostitution. The refusal of the reputed father to maintain the child produces in most cases ill feeling between the parties, and sometimes is the cause of violence. The difficulty of obtaining support is frequently injurious to the health of both mother and child.

BASTARDY.

Leinster, County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Ballinacarrig Kilbrixy.* Bar. *Moygish.*

Persons who attended the Examination.

Rev. GERALD BEERE.—Dr. COTTER, dispensary surgeon.—WILLIAM COX, labourer.—Mr. WILLIAM CURRIES.—Rev. MICHAEL MULLEN, parish-priest.—PATRICK MURTAGH, labourer.—HENRY O'CONNOR, esq.—JAMES WEST, esq., J. P.

IN this parish there are some, but not many bastards, none of whom are ever supported by the parish. Instances have taken place, but very rarely, of mothers deserting their illegitimate children, but there are no cases known of their destroying them. The fathers however generally neglect them; and it does not often happen, though it has occasionally occurred, that a feeling of honour has induced the fathers of illegitimate children to marry the women subsequently.

Wages are only granted to the mother if she can prove a promise or part payment from the father. Girls who have had illegitimate children are looked on with a mixed feeling of pity and contempt, and find great difficulty in obtaining husbands, and a stigma remains upon the children, which it is very difficult for them to obliterate.

When wages are not granted to the women they generally commence begging, but the greater part become prostitutes. Most of those females who infest the streets of cities are such persons, and the children are reared in all the degradation and vice of vagrancy and prostitution. The difficulty of supporting the child also often injures the health of the mother. Dr. Cotter states an instance of a woman who came to consult him for a general debility, and had a well grown child at her breast, which he described should be weaned at once; she answered it would be impossible, as she had no other food to give it; such instances are very frequent.

Persons who attended the Examination.

Parish *Benowen.* Bar. *Kilkenny, West.*

WILLIAM CONLON.—Rev. T. CAULFIELD, rector.—MICHAEL FINNEY, beggar.—PATRICK GERAGHTY.—Rev. J. KEARNEY, P. P.—PEGGY KIERNON, beggar, with three children, her husband begging with three more in another part of the country.—Mr. CHARLES LENNON, farmer.—Mr. PHILIP LENON, farmer.—JOHN MIARS, labourer.—JOHN MONREAL, miller.—THOMAS STUBBS, esq., J. P. of Cork, residing here.

THE number of bastards in the parish cannot be known; they are never supported by the parish; there is scarcely ever a case of the mothers deserting their illegitimate children, but the fathers frequently neglect them.

"If the woman makes application before the birth of the child and swear it to a man, he is obliged to support it."*

Girls who have had illegitimate children are very seldom married afterwards, except farmers' daughters who can purchase husbands.

Sometimes the very poorer classes are induced to marry such women, by persons in the higher ranks.

With regard to the estimation in which the mother and child are held, it was said, "People will associate with the mother of an illegitimate child, but they have a feeling of contempt;" she is not a honest woman. Bastards would not get a farmer's daughter to marry them unless they were much richer.

The mothers of illegitimate children are frequently driven to beg, and usually leave their own parish, because there is some objection to relieve them where they are known.

They often become prostitutes, but not from the difficulty of supporting themselves and the children, but because they are more open to temptation.

In general the children do not grow up vagrants, as they seldom remain with their mothers longer than their tenth year, when they are employed by farmers.

Persons who attended the Examination.

Parish *Castletown Delvin.* Bar. *Delvin.*

Rev. JOSEPH FITZGERALD, P. P.—LAURENCE LLOYD HENRY, esq. J. P.—Mr. MICHAEL HOPE, farmer.—Rev. ROBERT A. MARTIN, protestant curate.—Mr. JAMES SEERY, farmer.—ROBERT MORGAN TIGHE, esq., J. P.—The Marquis of WESTMEATH, lord-lieutenant of the county.

THE number of bastards in the parish was, according to Mr. Henry and Mr. Hope, large; according to Mr. Tighe, but small. The Rev. Mr. Fitzgerald said, among the poor there were not more than four. They are never supported by the parish. Mothers seldom desert,

* This is doubtful; there are conflicting opinions. I may remark in general, that no point gives us more trouble to get a distinct answer than this, though one of law and fact. The magistrates themselves contradicting each other, so as to leave us completely at a loss what to believe.

BASTARDY.

Leinster, County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Parish *Castletown Delvin.*
Bar. *Delvin.*

desert, and very seldom, if ever, destroy their illegitimate children. Their fathers often neglect them, but a feeling of honour sometimes induces subsequent marriages. Lord Westmeath observed, that the priests are generally the cause of this.

The system of applying for wages at petty sessions is common. The custom is, that unless the woman can prove a promise of wages by the father, she must keep the child herself. Lord Westmeath says, the amount of wages when granted is at the rate of 4*l.* per annum; this system has been in operation for at least 20 years. Wages are seldom awarded until after the birth, but the woman is expected to swear the child to the father before the birth. The amount given is not always the same, it varies according to the means of the reputed father. Punishment is never inflicted upon those who apply for wages, even though they may have had more than one illegitimate child, nor is any difference made in the amount of wages awarded.

No instance has occurred where a young man was anxious to marry a woman for the purpose of benefiting by the wages allowed. Girls thus circumstanced find much difficulty in procuring husbands, but some individuals of the poorer classes are influenced by persons of higher station to marry the mothers of bastards. Such women are looked upon with contempt, especially by their own sex; but Mr. Hope thought that this feeling was becoming less strong as the fault became more common. Lord W. and Mr. F. thought there was but little objection entertained to marrying a bastard, especially if he were a good match; Mr. Hope said there was a strong objection. The evidence required by the sessions previous to the decision is the woman's oath, and that arising from confronting the parties and sifting the case. The reputed father is always summoned to attend. The woman's oath does not preclude any testimony offered by the man. The magistrates use their discretion as to the general character of the woman, on a second application. If the reputed father is unable or refuses to pay the wages ordered by the magistrates, they have no power to punish, but the wages are ordered to be levied as wages of labour for the service of nursing.—(Lord *W.*)——The wages awarded are by an order for weekly or periodical payments. The order for wages often drives the reputed father to marry the mother of the child; in a case of manifest seduction, the magistrates are glad to see it produce this effect. The acknowledgment of the reputed father is not, under the present system, indispensable to enforce an order for wages, but is sufficient without anything else. Mr. Henry said it was absolutely necessary.

The application is not made in the first instance to the churchwarden. When the father absconds, the support of the child falls altogether on the mother. Men are sometimes sued by civil bill in the assistant barrister's court, and wages recovered from them, especially if they have promised any.

Women who have bastard children are generally obliged to beg, and leave in most cases their own parishes. The children beg until about the age of 14, and then become servants, labourers, or enter the army. The difficulty of supporting herself and child sometimes leads the woman to prostitution. The children are in such cases generally brought up in vice, but are accustomed to labour and support their mother when they can. The difficulty of supporting the child is often so severe as to injure the mother's health; and that of the child frequently suffers from the scanty provision which she is able to afford it.

The children are often neglected by the mother, but the witnesses never knew more than one instance where there was even a suspicion of infanticide, and there were in that case but very slight grounds.

Persons who attended the Examination.

Par. *Castlepollard.*
Bar. *Halffoure, or Demifoure.*

Rev. JOHN BURKE, P. P.—Rev. ADOLPHUS DROUGHT, protestant curate.—WILLIAM FAGAN, farmer.—Mr. SIMON FAGAN, farmer.—THOMAS HALPIN, farmer.—Captain PAKENHAM, J. P.—WILLIAM DUTTON POLLARD, esq., J. P.—NICHOLAS RIEVE, farmer.

BASTARDS were not numerous in the parish, nor ever supported by it, and though the fathers desert the children, the mothers seldom do, and never are known to destroy them. The fathers are not led to marry the women afterwards by any feeling of honour, but sometimes the dread of the women's friends induces them to do so.

It is the custom for a woman to apply for wages to the petty sessions, and if she can prove a promise on the part of the father, the money is recovered by civil bill, as a simple debt; no wages however are awarded before the birth of the child, nor is punishment inflicted on the woman who applies.

Girls who have had illegitimate children are looked on with great contempt both by men and women, and are seldom married, nor would a farmer give his daughter to a bastard, except he was much richer.

Women have been known to bring actions against the reputed father for nursing, and recovered in the shape of wages.

Women who have had bastards are sometimes driven to begging, and in some instances to prostitution, and with regard to the children, the females are, in general, brought up very badly. The males sometimes get service.

The scanty provision which the mother is able to obtain of course often injures the health of the child.

BASTARDY.

Leinster.
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minations taken by
omas Osler, Esq.
nes O'Flynn, Esq.

arish *Killucan.*
Bar. *Farbill.*

Persons who attended the Examination.

Rev. JAMES ALEXANDER, rector.—Rev. JOHN CURRAN, P. P.—GEORGE M. T. DROUGHT, esq., police magistrate.—MATTHEW KEEFFE, farmer.—DAVID MOORE, shopkeeper.—PETER PURDON, esq.

THE number of bastards in this parish cannot be ascertained, as they are never supported by the parish; the Rev. Mr. Curran said, " perhaps five in a year."

Mothers are never known to desert or destroy them, but they are often neglected by the fathers. Marriage between the parents is frequently brought about by the interference of the clergymen.

Wages are never ordered by the magistrates (Mr. Drought said he was not aware they had any authority to do so,) except when the woman can prove a promise of wages and part payment; then they are ordered by the sessions merely as a simple debt.

Women who have had illegitimate children find the greatest difficulty in procuring husbands; in fact, are scarcely ever married, except when persons of a higher station induce men by money to marry them. The woman is treated with the greatest contempt by the women of her own class, and a great portion of that feeling extends to the " bastard," who would not receive in marriage, unless much richer, the daughter of even a small farmer.

Some thought that the objection would wear away if the person was a well conducted man.

Mothers of bastard children are sometimes obliged to resort to begging, and mostly leave their own parish; the children thus very frequently become inured to a vagrant life, and the woman is often driven to prostitution In those cases the child suffers very much for want of proper care and nourishment, the mother being negligent of it.

Persons who attended the Examination.

r. Moatgrenogue.
Bar. Clonlonon.

CHARLES ARABIN, esq., J. P.—Dr. BEWLEY, physician, &c.—CUTHBERT CLIBBORN, esq., J. P.—DANIEL CLUFFY, labourer.—JOSEPH MORTON DALY, esq.—Mr. GEORGE DIXON, farmer.—Mr. EGAN, landholder.—Mr. BARNEY FARRELL, farmer.—PATRICK KENNEDY, labourer.—HUGH LANIGAN, farmer.—Rev. PATRICK LEE, parish priest.—Mr. JOHN LOWE, farmer.—Mr. EDWARD MEARES, farmer.—PATRICK MULVANNY, labourer.—Rev. WILLIAM O'BRIEN, roman-catholic curate.—Rev. ARTHUR ROLLESTON, protestant rector.—Mr. CHARLES SWEENEY, farmer.

THERE are but few bastards in the parish, perhaps not more than four or five annually. The fathers sometimes are induced by a feeling of honour to marry, and are advised by the clergymen to do so.

The oath of the woman is insufficient without some acknowledgment or part payment by the father, and the sum allowed is from 2*l.* to 3*l.* per annum, the maximum not exceeding 10*l.* Irish. Girls who have had illegitimate children find great difficulty in getting husbands, as they are looked on with contempt and aversion.

Persons who attended the Examination.

r. Multifarnham.
Bar. Corkany.

Rev. CHARLES BROWNE, M. A., Wilson's Hospital, protestant clergyman.—OWEN DALY, esq., magistrate.—JAMES DOWLING, P. P.—Mr. JAMES FLANAGAN, farmer.—Mr. GEORGE GIBSON, farmer.—Mr. DENIS KANE, farmer.—Mr. THOMAS MOORE, farmer.—Sir PERCY NUGENT, bart., magistrate —Rev. THOMAS YOUNG, protestant curate.

THE number of bastards in the parish is not known; very few instances have occurred where women have deserted their illegitimate children, and none where they have destroyed them. A feeling of honour sometimes, and occasionally the dread of the mother's friends, induces subsequent marriages.

If the woman can prove any promise or agreement on the part of the reputed father, she may recover wages by civil bill process, the sum awarded being usually 5*l.* The oath of the woman was formerly sufficient to fix the paternity; such is not the case now. Young men have never been induced by the wages granted to marry the mother of an illegitimate child, who usually find the greatest difficulty in procuring a husband, except in the few instances where the man has been paid to marry her; she is indeed generally looked upon with contempt, and the child is himself regarded among his equals as an objectionable match.

The mother generally labours to support the child, either by spinning or by agricultural labour, during 10 months of the year. The children are seldom inured to habits of mendicancy. The farmers who were witnesses did not think that the mother was often injured by her efforts to maintain the child; but Mr. Dowling believed that women were frequently obliged to suckle children much longer than was natural, from the impossibility of obtaining for them suitable food. The child in turn suffers much from the scanty provision which the mother can provide for it.

BASTARDY.

Leinster,
County Wexford

Persons who attended the Examination.

Rev. JOHN BOOKER, Killuran parsonage.—Mr. JOHN DALTON, farmer, Foulker Mill.—Mr. JOHN LETT, farmer, Kilgevin.—Rev. CHARLES D. OGLE, Clonmore Cottage.—Rev. JOHN W. STOKES, Castlebridge.

Examinations taken
Francis Diggens, Es
W. T. M'Cullagh, E

IN the parish of Clonmore there have only been five bastards during the last 10 years; they are never supported by the parish; mothers less frequently desert their illegitimate children now than formerly. Instances have been heard of their destroying them, but very rarely. The fathers often neglect them. A feeling of honour, it is said, occasionally induces subsequent marriages.

Parishes *Horetow*
Clonmore, Ardcol
and *Killuran.*
Bar. *Shelmalier*

Women with bastards commonly apply for wages at petty sessions, when a sum from 3 *l.* to 4 *l.* a year, according to the specific agreement between the parties themselves, is usually granted, but never before the birth of the child: this practice has been in operation since within recollection.

The young men of the neighbourhood have not evinced any anxiety to marry a woman who has had an illegitimate child, for the purpose of benefiting by the wages allowed at the sessions, on which account such women certainly find much difficulty in procuring husbands. Individuals of the poorer classes are frequently influenced by persons of higher station to marry such, despised as they are by the generality of their sex in the parish. As to the feeling with which a bastard is regarded, he is seldom upbraided with his birth, if well-conducted; a farmer would have a great objection to give him his daughter, although otherwise an eligible match.

The amount awarded as wages at petty sessions is usually in one sum; the order for which, or the punishment consequent upon disobedience to the order, never drives the reputed father to marry the mother of the child; his acknowledgment is invariably required to enforce the order; never heard of a man absconding when wages are awarded by the magistrate.

When women who have bastards are compelled to resort to begging, they generally do so out of their own parishes; the difficulty of supporting themselves and their children often drives them to prostitution, and in such cases the children necessarily become inured to a vagrant life, with all its immoralities, and without doubt are brought up and continue in vice. The refusal of the reputed father to maintain the child frequently leads to ill feeling and violence between the parties. It is not ascertained whether the difficulty of supporting her child is often so severe as to injure the mother's health; the child is often known to suffer materially from the scanty provision the mother is able to afford it.

The state of mind to which a mother is brought before she can destroy or desert her child is highly immoral, and is universally held to be so; it is not thought that, after such a circumstance, she would lose all self-respect.

Persons who attended the Examination.

RICHARD BOLTON, esq., town of Gorey.—JOHN P. BROWNRIGG, esq., Barnadowen.—Rev. T. O. MOORE, Leskinfere Glebe, Camolin.—Captain OWEN, Millmount.—Major OWEN, Woodlands.

Parishes *Kilcor*
mack, Gorey, Clou
and *Leskinfere.*
Bar. *Gorey.*

IT is impossible to ascertain the number of bastards. The parish supports them when deserted, and not otherwise. Mothers very seldom desert their illegitimate offspring. Within an extensive district, in the course of 10 years, three or four instances of infanticide have occurred. The fathers of illegitimate children very often neglect them, but, influenced by a sense of honour, frequently intermarry with the mothers of those children.

It is very common for women with bastards to apply at petty sessions for wages, the amount of which usually granted varies from 1 *l.* to 4 *l.*; if no sum were specified in the agreement, the magistrates would decree to the full legal amount. This has always been in operation. The amount of wages seems to vary according to the condition of the parties, but are never awarded before the birth of the child. Punishment is never inflicted upon those who apply for wages to the sessions; and the magistrates, in decreeing the amount, cannot take into consideration whether the applicant has had more than one illegitimate child. The young men of this neighbourhood do not seem anxious to marry the mothers for the sake of the wages allowed them by the sessions. Such women are not supposed on that account to find much difficulty in procuring husbands. No instances are known of persons of the poorer classes being induced by those of higher rank to marry the mothers of their bastards. In this parish a woman is not on this account always degraded in the estimation of the generality of her sex, though her bastard is looked upon with mingled feelings of contempt and compassion; and with respect to a small farmer giving his daughter to a bastard, in other respects a suitable match, there is as much family pride amongst the farmers on this matter as amongst the highest class of society.

Should the reputed father of a bastard be unable or unwilling to pay the wages ordered by the magistrates, they have no power of punishing him. The amount of wages awarded is generally by an order for a quarterly payment; there is no rule for fixing the amount. The order for wages often induces the father to marry the mother of the child. The application for wages is made directly to the petty sessions; and to enforce the order, it is neces-

BASTARDY.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parishes *Kilcormack*, *Gorey*, *Clough* and *Leskinfere*.

Bar. *Gorey*.

sary that the reputed father acknowledge the child. The father sometimes absconds when wages are ordered by the magistrates. Women are not here known to bring actions for nursing against the reputed fathers of their children.

Women with bastard children, in a majority of cases, do not beg where they are known. It frequently happens that bastard children become inured to a vagrant life with all its immoralities. But a wide distinction is to be drawn between the mother of one illegitimate child, and her who has had more than one; the former often supports and educates her child well and decently, and ultimately may regain her former station in society; the offspring of the latter are often regarded as a nuisance in the neighbourhood. The refusal of the reputed father to support his child often leads to contention and strife between the parties, and the difficulty of supporting her child frequently injures the health of the mother and that of the child, and there is reason to believe often drives her to prostitution. There cannot be a doubt that the children reared under such circumstances continue in vice.

Persons who attended the Examination.

Parishes *Maglass*, *Rathmacnee* and *Mulrankin*.

Bar. *Forth* and *Bargy*.

RICHARD DEVEREUX, esq., merchant, Wexford.—Rev. WILLIAM HICKEY, rector of Kilcoman.—Rev. GEORGE MURPHY, roman-catholic curate, Wexford.—J. E. REDMOND, esq., banker, Wexford.—CHARLES A. WALKER, esq. M. P., Belmount.—Mr. JOHN WALSH, general agent, Wexford.

THE number of bastards here is not known; they are not supported by the parish. Mothers sometimes desert, but rarely destroy their illegitimate children. Mr. Walker, Mr. Hickey and Mr. Redmond thought that the fathers of illegitimate children almost always neglected them. Mr. Murphy, Mr. Devereux and Mr. Walsh believed there were more cases of protection by the fathers than of neglect. The parties are frequently incited from a sense of religious obligation, but rarely the influence of a feeling of honour.

Women with bastard children frequently apply for wages at the petty sessions; the amount usually granted is about 5*l.* per annum. The system was different in form before the establishment of petty sessions courts; the latter is in many respects preferable. Wages are never awarded before the birth of the child; the amount varies according to the agreement between the parties. The petty sessions have not the power of awarding wages, but can only enforce the fulfilment of an agreement between the parties; they cannot in any case act, except upon the admission of parentage on the part of the man. Punishment is never inflicted upon applicants for wages. The young men of the neighbourhood have never evinced any anxiety to marry a woman with an illegitimate child, in order to benefit by the wages allowed: these women bear a stigma attached to them which prevents their marriage; "but," said Mr. Hickey, "a man marrying such a one is sometimes said to have married an injured woman." Individuals of the poorer classes are, in some instances, influenced by those of a higher station. The feeling both against the woman and the bastard is stronger as the ranks ascend.

The Rev. Mr. Murphy mentioned a case well known, where a young man well educated and of excellent character, holding a farm of 140 acres, was refused by several women beneath his own rank in life avowedly owing to the stain on his birth; he afterwards married a servant. The reputed father may be decreed for any wages which he has legally undertaken to pay. The wages are usually given, not by weekly payments, but in larger sums. The order for wages never drives the reputed father to marry the child's mother. The churchwarden has nothing to do with the arrangements. There were no cases known where the father had absconded when the order on him for wages was granted; nor have women ever brought actions and recovered from the reputed father.

Women with bastard children do not generally beg, nor are they often driven to prostitution by the difficulty of supporting themselves and the children. The refusal of the reputed father to support the child frequently leads to ill-feeling between the parties. The difficulty of supporting the child is rarely so severe as to injure the mother's health; nor does the child generally suffer from the scanty provision which the mother can provide.

The state of mind of a mother who can desert or destroy her child must be highly immoral, and in some cases she would be for the future less careful of human life.

Persons who attended the Examination.

Parish *Monart*.

Bar. *Scarewalsh*.

EDWARD COOKMAN, esq.—Rev. MICHAEL FENWICK.—JOHN NIXON NUNN, esq.—Rev. SOLOMON RICHARDS.—Mr. PATRICK WHITE, corn merchant.

BASTARDY is of rare occurrence in this parish; there was but one case in the course of last year.

Bastards derive no support from the parish, yet have not been deserted, and never destroyed by their mothers; the fathers, on the contrary, totally neglect them, nor has it occurred that a sense of honour has induced a man to marry the mother of his illegitimate child.

It is very common for women to apply for wages to petty sessions, where they receive, according to the engagement, from a few shillings to 6*l.* Irish. This sum cannot be exceeded. This system has been always in operation in this parish. But wages are not given before the

BASTARDY.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Monart*.

Bar. *Scarewalsh*.

the birth of the child. Punishment is never inflicted on those who apply at the sessions for wages, whether it be the first occasion or not, nor is any difference made as to wages in such case. Girls who have had illegitimate children find great difficulty in getting husbands, none of the young men of this neighbourhood being induced, by the wages received at petty sessions, to marry them. Sometimes indeed they are influenced by persons in higher stations to do so. The feeling evinced towards a woman thus circumstanced is, in some of her own sex, a feeling of reproach, in others of compassion, but the bastard is everywhere received with reproach and contempt. In case of inability on the part of the father, it has not been the custom in this parish to visit him with punishment for not paying wages; the sum awarded is generally in one large amount, but occasionally by an order for weekly payments; there is no fixed amount nor rule for giving, but this award has sometimes driven the reputed father to marry the mother, and frequently to abscond. The churchwarden does not interfere; the mothers sometimes bring actions against the fathers for nursing, but very often do not succeed.

Frequently women who have had bastards are driven to begging, but not in their own parish; sometimes to prostitution, while the support of herself and child occasionally injures her health; and as to the children reared in such circumstances, they grow up in vagrancy, become inured to its immoralities, and continue in its vices, and at the same time must suffer in health also from the privations to which both they and their mothers are exposed.

Desertion did not seem to some of the witnesses to be the result of an immoral state of mind in the mother, to others it did; but they agreed in thinking, that a woman capable of such an act would be less careful of human life, and be likely to conduct herself worse in all relative situations.

Persons who attended the Examination.

Par. of *Old Ross*, *Rosstroit*, *Clonmore* and *Enniscorthy*.

Bar. *Bantry*.

Rev. WILLIAM BRENNAN, roman-catholic curate.—JOHN BERKELEY DEANE, esq.—WILLIAM R. FARMER, esq.—Rev. WILLIAM FLENXON.—MARTIN FOWLETT, M. D.—Rev. THOMAS HARMAN.—EDWARD KEOGH, esq., dep.-sovereign, New Ross.—Rev. JAMES MORGAN, vicar of St. Mary's.

THERE are only two bastards in the parish of Rosstroit, and it never has been the custom for the parish to support bastards. Mothers of illegitimate children in this district seldom desert them, and never have been known to destroy them; but the fathers mostly neglect them, and if they are afterwards induced to marry the woman, it arises more from religious apprehensions than from any feeling of honour.

When women have had bastards they usually apply to the petty sessions for wages, and in most cases are awarded about the same sum, viz. 5 *l.* per annum; but no award is ever made before the birth of the child. This has been the system prevailing in the district since recollection. Before the establishment of petty sessions the same power was exercised by the magistracy in a different way, one which was in every respect worse than the present system.

If a woman with a second illegitimate child apply for wages, she is treated in the same way as before; she is never punished, nor are witnesses aware that the magistrates have any power to punish in such cases. Girls who have had illegitimate children are held in very low estimation, and find great difficulty in obtaining husbands; and bastards, too, are looked on with reproach, but much depends on their own conduct. The sum granted to a woman with a bastard never exceeds 6 *l.* Irish per annum, and is paid at once in one sum, or in partial payments, according to agreement; but the acknowledgment of the reputed father is absolutely necessary, before any order for wages can be enforced. It does not appear that the magistrates have any power to punish the father, in case of his inability or refusal to pay; neither does it often happen that a man has absconded from fear of any punishment.

When wages are not granted to a woman with an illegitimate child, she is necessarily driven to beggary, and herself and her child are thus exposed to the miseries and vices of a vagrant life; in the opinion of witnesses, such a woman is often driven by her wants to degradation and prostitution, and her child must be reared in vice.

Persons who attended the Examination.

Parish *Templeshannon*.

Bar. *Ballaghkeen*.

Rev. JOHN CHARTRES.—Mr. WILLIAM GOODISON, farmer.—Mr. THOMAS SPARROW, farmer.—Mr. EDWARD WEBSTER, farmer and miller.

IN the parish of Enniscorthy there are 12 bastards, none of whom are supported by the parish. Mothers very rarely desert their illegitimate offspring, and there is no instance of their destroying them; but the fathers almost always neglect the children, and very rarely are induced to marry the mothers, after the birth of the children; indeed, in the majority of instances, the fathers are married men.

It is the custom for women who have illegitimate children to apply to the petty sessions for wages, and the sum granted is, in general, from 3 *l.* to 6 *l.*; but wages are not awarded before the birth of the child, nor is the amount a fixed one.

BASTARDY.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Templeshannon.*

Bar. *Ballaghkeen.*

No instance was known of any man marrying a woman for the wages thus granted; but frequently persons of the richer class have induced individuals of the poorer orders to marry their mistresses.

Women who have had illegitimate children are generally looked on with a mixed feeling of scorn and pity; and though a bastard is seldom reproached with his illegitimacy, yet it requires particularly steady conduct to overcome the disadvantages it occasions.

The amount awarded at petty sessions is usually ordered to be paid to the woman in one sum; but in case the father of the child refuses to pay it, there is no punishment ever inflicted upon him. It may however happen, though not often, that the order to pay wages might induce the father to marry the woman, but it occasionally has caused him to abscond. The woman never applies to the churchwarden, but directly to the petty sessions, and if the acknowledgment of the reputed father be not proved, no order for wages is given.

If wages be not granted, the woman is obliged to beg, and thus expose herself to all the miseries and immoralities of a vagrant life, and likewise to rear her child up in them. When driven to beggary, such women go in search of alms, where their disgrace is not known; they would be ashamed to remain in their own neighbourhood.

Persons who attended the Examination.

Mr. JOHN BLAKE.—WILLIAM GLASSCOT, esq.—JOHN ROSSITER, farmer.—JOHN USHER, esq.

Parish *Whitechurch-Tintern.*

Bar. *Shelbourne.*

THE number of bastards in this parish was not exactly known, but none of them are ever supported by it. Mothers often desert their illegitimate children, but seldom destroy them; and the fathers always neglect them.

It has been always the practice for the mothers of illegitimate children to apply at petty sessions, and the amount usually granted on such applications is from 3 *l.* to 5 *l.*, though the sum is not fixed, but depends on circumstances. Nothing, however, is ever awarded until after the birth of the child, but then the sum would not be diminished because the application of the woman was made for a second child. Girls who have had illegitimate children are looked on with reproach, and find great difficulty in getting husbands; but sometimes persons of a higher rank influence those of a lower class to marry such women. The amount awarded to women who have had bastards is ordered to be paid in one sum, but no punishment is inflicted on the man for not paying; and in every instance the acknowledgment of the man is necessary, before any order for wages can be enforced. No cases were known to witnesses, where the order for wages had the effect of making the man abscond, nor was it usual with women to bring actions at quarter sessions for nursing.

If wages be not granted to women who have had illegitimate children, they are sure to be driven to beg, in which case they always go away from home, and want too often drives them to prostitution. The child also is reared up in all the immoralities of a vagrant life, and suffers, as well as its mother, all the miseries of destitution.

Persons who attended the Examination.

Munster, County Clare.

Examinations taken by P. F. Johnstone, Esq. E. B. Molloy, Esq.

Par. *Abbey* and *Oughtmanogh.*

Bar. *Burren.*

PATRICK M'DERMOTT, farmer.—M. GILLOGHY, weaver.—JOHN FINN, tailor.—JOHN HEHIR, carpenter.—CONNOR HOGAN, a retired shopkeeper.—JOHN HYNES, corn dealer, and occupier of 200 acres.—JOHN HYNES, junior, farmer.—PATRICK NORTON, serjeant of police.—PETER O'LOUGHLIN, labourer.—THADDEUS SALMON, farmer.—THOMAS SCANLAN, farmer.—WILLIAM SCANLAN, schoolmaster.

IT would be extremely difficult to ascertain the number of bastards at present in the parish; but it is thought that not more than two illegitimate births take place there in the course of the year. As there is no court of petty sessions, there are no applications for wages for the maintenance of illegitimate children; and Mr. Haynes observes that public attention is not in general drawn to the occurrence of bastardy cases. There has not been a case of desertion for the last eight years, and he did not recollect a case of infanticide at any period. Scanlan said, that in the greater number of instances the father evades contributing to the maintenance of his offspring, which is then thrown entirely on the hands of the mother, who, if she happen to be in service, is sure to be turned out of doors; and after having found shelter in the cabin of some one nearly as destitute as herself, and endeavouring for some time, in vain, to support herself and her child, is at last compelled to have recourse to occasional begging, and perhaps to prostitution; in which latter case she generally leaves the parish. It does not occur, in more than one case out of three, that the man repairs the injury he has done by marriage; and even then not without much difficulty experienced on the part of the friends of the girl to bring about such a step, as the seducer takes advantage of circumstances to induce them to make up a fortune for the girl; but the parish in no manner ever gives any assistance to the mothers of bastards.

There are not more than half a dozen individuals in both parishes above the condition of small farmers, and not one who could be classed in the rank of the gentry. Considerable difficulty was experienced, therefore, in procuring accurate information upon the question of persons being influenced to marry these women by the interference of the gentry, and also upon other subjects connected with the inquiry, from the want of persons who had leisure

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BASTARDY.

Munster, County Clare.

Examinations taken by P. F. Johnstone, Esq. E. B. Molloy, Esq.

Par. *Abbey* and *Oughtmanagh*. Bar. *Burren*.

to attend to the condition of the working classes. The catholic clergyman was unfortunately absent in another province during the entire time of the inquiry; and there is but one protestant clergyman resident in the barony, and his duties do not extend to this parish. It appears, however, that the influences alluded to are very uncommon; and Mr. Hynes said that he never had ground for suspicion in more than two cases. A failure in chastity on the part of the woman is never absolutely forgotten; but if she conduct herself well in other respects, she is not refused, upon that account, the small amount of employment which is open to females. She will, however, find it nearly impossible to procure a husband other than the father of her child, and will not experience at any time that kindly feeling which is displayed towards widows with young children. A bastard always labours under a stain, which is sure to be refreshed in case of a quarrel; and it is curious that the only two brothers remaining unmarried in the parish, at an advanced period of life, are of illegitimate origin. Women have rarely brought actions against the reputed fathers of their bastards; and it was thought that the distance of the petty sessions at Corofin (16 miles) operated as an impediment to their doing so. The refusal of the father to maintain the child has not often led to any acts of violence, except where the woman has had children by more than one father; but if the father of the second child refuse to assist her, she has in some instances perseveringly annoyed him, and even threatened violence; while, however, she has but one child, she is apt to remain quiet in the hope of being made "an honest woman of," and still has some remnant of modesty left.—(*Hynes.*)——The penury in which the mothers of illegitimate children often live, is not only injurious to their own health, but also to that of their offspring. Kate Hayes, a wretched old creature, who lived in a dark hovel of sods and straw not more than six feet square, said that her daughter, a poor drivelling idiot, whom she exposed at her door in a state approaching to nudity, though nearly 20 years of age, was a healthy child until she herself, on having a second bastard, was driven out of house and home in winter, and obliged to sleep under walls in the open air, when she had hardly clothes to cover her.

Persons who attended the Examination.

Parish *Kildysart*. Bar. *Clonderalaw*.

JAMES BOURKE, baker.—M. CAHILL, a small farmer, with about nine acres.—*JOHN CARRIG, labourer.—ANTHONY CURRY, process-server.—Rev. MICHAEL DYNON, roman-catholic curate of Kildysart.—The Rev. MICHAEL FITZGERALD, protestant rector of Kildysart.—Dr. GEARY, dispensary physician.—TIMOTHY GORMAN, a small farmer, with about 12 acres.—DENNIS HURLY, shopkeeper.—*JOHN KINNAHAN, labourer.—PATRICK M'CABE, weaver.—MARK M'MAHON, grocer in the village of Kildysart.—Mr. M'NAMARA, postmaster, and extensive farmer.—PATRICK M'MAHON, farmer, steward to Bindon Scott, esq.—MICHAEL MYERS, a small publican and labourer.—*MICHAEL O'BRIEN, labourer.—JAMES O'DEA, broker in the village.—DANIEL O'GRADY, esq., an extensive gentleman farmer.—MICHAEL O'SHAUGNESSY, victualler.—HENRY ROSS LEWIN, esq., J. P.—Serjeant SCOTT, police serjeant.—The Rev. P. SHEEHY, roman-catholic rector of Kildysart.

M'MAHON computed the entire number of bastards in the parish to be 40; but Mr. Sheehy said that it would be very difficult to ascertain the number exactly. He stated the average amount of illegitimate births to be about four; and that the crime, though still too frequent, is decidedly on the decrease. The number, however, does not afford a perfect clue to the morality of the parish, as those children only are considered illegitimate who are born out of wedlock. Many instances, however, occur when they are conceived before marriage, which is sometimes hurried on to save the character of the female. The mothers of bastards, in three cases out of four, are farmers' servants, who are particularly exposed to danger from the promiscuous manner in which such servants, both male and female, are obliged, from want of other accommodation, to sleep together. Farmers' daughters, however, are rarely known to become pregnant from this cause. They are, from their possessing fortunes, more exposed to another danger, that of abduction; which has, however, become less common of late years. Bastards are never supported by the parish. Infanticide also is a crime almost unknown. About four years ago a child was found dead at Ballynacally, but it was proved on the inquest that it was still-born. Rev. Mr. Dinan observed, that if ever this crime be committed by a mother, he was convinced that it arose rather from a wish to hide her shame than from any unwillingness to support her own offspring. Several women came to him and asked him to assist them in getting their children out of the fathers' hands, and declared that they would rather beg for them than be deprived of them. Mr. Sheehy stated that there had not been a child deserted within the parish during the last nine years. When the father is in bad circumstances, he generally makes every exertion to elude the claim of the mother; but of those whose means admit of it, the greater part privately agree with the mother about the maintenance of the child. A feeling of honour very often brings about a marriage; and a union that takes place under these circumstances is considered to replace a woman very nearly, if not altogether, in her former position.

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* These three men have no land attached to their cabins; they take "muck ground," (con acre) for which they pay from 5*l.* to 8*l.* per acre, according to the quality of the land.

BASTARDY.

Munster, County Clare.

Examinations taken by P. F. Johnstone, Esq. E. B. Molloy, Esq.

Parish *Kildysart*.

Bar. *Clonderalaw*.

It is a common practice to apply for wages at the petty sessions, but it is found that no men but the poorest allow matters to go so far as the issuing of a summons against them. Sometimes the women apply privately to the magistrates, and they are advised rather to bring their case before the quarter sessions. This system has been in operation longer than any magistrate present remembered.

Wages are never granted before the birth of the child, because they are looked upon rather as a reimbursement for expenses incurred. When the woman makes her application, the magistrates award her about as much as she could have earned by her usual occupation in the period of time during which she represents herself as having been unable to continue such occupation. As to the amount given in the case of a farm servant, the most usual case of seduction, it was calculated from about 10*s.* to 15*s.* a quarter; but this is subject to variation, in some measure depending on the power of the party to pay.

The number of illegitimate children bears each year a decreasing proportion to the number of legitimate births, and as wages are rarely continued beyond the period of weaning, it can hardly be expected that any consideration of their value should have any influence on that ratio. Major Ross Lewin stated, that though cases can be adduced of women having children by different fathers, there were but two instances known where they had been successful in getting decrees for wages, partly because they are entitled to less credit, and partly because it is not probable that a man would enter into a contract involving the maintenance of a child with a woman whose character had been already injured.

No punishment is ever inflicted upon those applying. No difference is made in the amount awarded, on the ground that the woman has had more than one child; but she finds more difficulty in substantiating her assertion, that a promise or contract had been entered into with her.

No instance was known of a young man evincing an anxiety to marry a young woman for the sake of the wages. These women find the utmost difficulty in procuring husbands, and there is a decided feeling against them, "so much so," added Hurly, "that she is always the last to get a partner at a dance, and nobody will step out with her as long as he can find another." Mr. Sheehy calculated that not more than three out of twelve such women get married to any others than the fathers of their children. There were a few instances, perhaps a dozen, where money given by the wealthy father has succeeded in getting husbands for such girls; they have all been ill-conducted fellows, too, who have accepted such conditions, and though some of the marriages have, in other respects, turned out happily, yet the man is much looked down upon by his equals. Rev. Mr. Dinan said, he knew several instances where small farmers' sons have refused considerable sums held out as an inducement to marry a gentleman's illegitimate sister or daughter; but still there were other instances where such offers were attended with success.

With regard to the necessary proof at the petty sessions, it is simply required that some contract has been made by the father to support the child, or that he has at any time made a promise to the mother to support it. The mother often swears the child before birth, and makes use of her affidavit afterwards when she brings forward her claim. Her testimony is also considerably enforced, if she can prove that the father has ever given her any money to meet the expenses which she has incurred. The man is always allowed to bring his witnesses to disprove the assertion of the woman, and for this purpose a summons is always served upon him to attend at the petty sessions on a given day. If the woman can prove the promise, the magistrates have no discretionary power to refuse her application; they can only use additional strictness in examining the witnesses produced.

Should the reputed father be unable or unwilling to pay the amount ordered by the magistrates, they have not the power of inflicting any punishment on him; they can issue a warrant for the distraint of his goods, but they cannot attach his person, such a jurisdiction belonging exclusively to the court of quarter sessions. The amount given is usually awarded in one sum, but time is often allowed to the father to pay it in instalments, either by the woman herself, or at the discretion of the magistrates. No case known of such a procedure having driven the reputed father to marry the woman.

The acknowledgment by the father is not considered necessary, but it is rarely ever wanted. The point upon which a man usually endeavours to avoid an order for wages is not that he is not the father of the child, but that he has not made any promise or contract. The parish is in no way concerned about the business. Major Ross Lewin said, that women have been frequently known to bring actions for nursing, and have recovered in them. That when they apply in private to the magistrates, they rather advise them to bring their case before the assistant barrister, because even when a contract or promise has not been made, that officer is empowered to adjudicate and to award damages where a loss of time has been incurred. A case which the petty sessions have ceased ever to entertain.

Applications to the quarter sessions are very generally successful, and the expense incurred is but 5*s.*, which is always ordered to be paid by the individual against whom a decree is obtained.

"When wages are not granted," said the Rev. Mr. Sheehy, "the woman with more than one bastard has hardly any other resource than begging; while she has but one she endeavours, if possible, to support herself by occasional labour; but she does not obtain it very readily. In certain months she may find work in the fields; but people are unwilling to admit her into their houses. If she has more than one child, she is too much occupied in the charge of them to be able to earn her livelihood by industry, and she is sure to resort to begging, of which there are four or five instances known here, and sometimes, though rarely, to prostitution."

The Rev. gentleman described the condition of the unfortunate creatures who are driven

to

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to this extremity as deplorable in the extreme. Unable to pay their rent, they are first driven from their cabins; they then rear a wretched hovel of sods against some ditch, which, as soon as it is discovered by the farmer on whose ground it is, is immediately pulled down, in order to prevent the corruption of his children and of his servants. She then goes to another place, and finds the whole neighbourhood leagued against her; she is thus compelled to lead a wretched and vagabond life, and gradually rendered reckless by her sufferings, and by a consciousness of her degradation, she instructs her children in every kind of vice, and ultimately takes refuge in a town, where she soon terminates her miserable existence. Few of the children of these women outlive the period of infancy; but if they do, they become the pest of society, and endeavour to make other children as bad as themselves. "Last Sunday," said Mr. Dinan, "on going to a chapel that I have up towards the mountains, I found that such a woman as Mr. Sheehy has described had erected a hut by the side of the road. I caught her son, a boy of seven years of age, in the act of teaching the most horrible imprecations and acts of the grossest obscenity to a child of only five years old. I chastised the elder boy, and thereby drew down on me the abuse of the mother, who said that her child had a right to do what he liked."

Persons who attended the Examination.

Parish *Kilfarboy*, including town of *Miltown Malbay*. Bar. *Ibrickane*.

ANDREW CLANCY, farmer with 100 acres.—Dr. COSTELLOE, of the dispensary.—Rev. ANDREW DAVORAN, protestant rector.—MICHAEL HEHIR, innkeeper.—JOHN KEANE, a farmer of seven acres.—MATHIAS KEARNY, an extensive farmer.—Rev. P. M'GUANE, roman-catholic curate.—JOHN MAGUIRE, blacksmith.—DANIEL M'KNIGHT, weaver.—THOMAS MOLONY, blacksmith.—F. G. MORONY, esq., J. P.—Mr. MORONY, postmaster.—MICHAEL MURROUGH, farmer of 11 acres.—PATRICK MURROUGH, land surveyor, and a farmer holding 10 acres.—JOHN OWENS, grocer.

Rev. Mr. M'Guane declared himself unable to ascertain the entire number of bastards in the parish, for that as they arrive at an adult age they merge in the population, and the stigma of their birth is almost forgotten. He could, however, speak more positively as to the absolute number of legitimate births, as compared with others. He found 1,000 births in his parochial books since the census of 1831, and out of that there were not more than 20 illegitimate; that is, in the proportion of 1 to 50. The parish never undertakes the support of bastards, unless they be deserted; and there have been but three instances of that crime during the last 10 years, in each of which the children were supported by contributions collected by the roman-catholic clergymen. During the 30 years that Mr. Davoren had been acting as a magistrate at Miltown there had not occurred even a suspected case of infanticide. The majority of bastard cases occur between farm servants, male and female, who, from frequent opportunity, are more exposed to temptation. Under these circumstances the father is generally poor, and shows much reluctance to assist in the maintenance of his offspring. Those of a better class are not, however, found so willing to do so. When there is not any disparity in the condition of the parties, the parents of the girl often make up a sum of money as a portion, and thereby succeed in effecting a marriage between them; "but," said Mr. M'Guane, "this effort is frequently not necessary, when a feeling of honour induces the man to marry his victim, as the only reparation in his power; where there is great inequality between them, however, I do not press this reparation, as it is not likely that the girl herself could have expected it when yielding to solicitation."

The mother has no direct mode of procuring assistance from the father unless he gives it voluntarily, except by applying to the magistrates for an award of wages, for expenses incurred and work performed in nursing the child. It has been the practice of the bench to entertain such questions for the last 20 years; but applications of the kind are not very numerous. Mr. Davoren stated that there had been one the last Thursday, and he did not recollect when there had been one before, certainly not for the last two years. From the point on which the claim is founded nothing can be awarded before the birth of the child; as to the sum granted, it altogether depends on what had been promised by the father. In the case above alluded to it was 2 *l.* for the year; and in general it may be set down as between 10 *s.* and 15 *s.* a quarter.—(*Morony.*)——Any variation in the amount depends not on the power of the father to pay, but merely upon what it can be proved that he has in any manner contracted to give.

The system of granting wages for the maintenance of illegitimate children has been in operation for such a length of time, that it is difficult to compare the present state of the parish, as to bastardy, with what it might have been previously. Both Mr. M'Guane and Mr. Davoren, who knew the parish previous to its introduction, did not think that it produced any alteration. There are a few women who have had children by different fathers, but they are, for the most part, women whose characters would render it exceedingly difficult to substantiate a statement of a promise made to them by any individual; and in point of fact, there is but one of them who has endeavoured to derive any advantage from her intrigues, by an appeal to the laws for wages, and she was unable to prove her case.—(*Morony.*)——Mr. M'Guane had met only with one instance where it had appeared that a woman was anxious to have a child, in order to benefit by the wages to be received in this manner; and he stated as follows:—"I was holding a station* at the mountain foot, and amongst

* A place appointed for hearing confessions in the country.

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amongst others a boy of about 18 came to me, and I asked him, of course, whether he had anything to do with the other sex, and he said no, but that it was not for the want of offers, for that a girl had asked him to do what he liked with her, and said that she would swear the child, if she had one, to another man."

The magistrates have no power to inflict any punishment upon those who apply for wages. No difference is ever made on account of the applicant having had more than one child, as the amount awarded always depends on what it can be proved that the man promised.

Kenny, Clancy and Molony agreed that the sum awarded for wages never operated as an inducement to any young man to marry the girl in the receipt of it. Any young woman who has had an illegitimate child always finds considerable difficulty in procuring a husband; but there are cases known where this general repugnance has been overcome by the offer, on the part of individuals of the upper classes, of certain advantages to be received by the man who would consent to take as a wife the woman who had cohabited with them. Mr. Maguane observed upon this point, that he perceived with regret that a female, who has been seduced by a gentleman, is not looked upon as being altogether so impure as one who has been led into error by one in her own station; and he added that this leniency of opinion arose from the probability that she had weighty reasons for her yielding. The eagerness to procure land is so great, in consequence of its being the only source of support to the peasantry, that nothing is so likely to procure a partner for such a girl as the temptation of a small farm; and he knew of instances where such temptation had not been resisted. Kenny said, that if a girl who has been "unfortunate" continues to behave herself properly in other respects, and does not degenerate into a prostitute, she does not suffer much in point of fact, further than the difficulty of finding a husband. She is readily taken as an out-door servant, and sometimes even as a house servant by farmers; but in consideration of her being somewhat occupied in attending to her child, she is obliged to accept half wages; "as for the bastard," said Molony, "there will be always somebody to recollect how he came into the world; but if he is a quiet boy no one will speak against him; and if he be well off, a small farmer would not be such a fool as to refuse him his daughter if he deserved her, but perhaps if he was poor it would be otherwise."

As to the description of evidence required at the sessions, Mr. Davoren stated, that the magistrates require that the woman who applies for wages should prove, either by her own testimony or by that of other witnesses, that the father of her child has at any time undertaken to pay the expenses for the labour to which the maintenance of such child shall have exposed her. If it can be proved that the father has given money for such a purpose, even without a verbal declaration on the point, such an act is looked upon as an acknowledgment of the obligation; and though he is always summoned to attend and to disprove, if possible, the statements of the female, it is not very likely that he would escape. Mr. Morony, the magistrate, said, that they would look upon the question merely as any other contract for wages, and would decide solely upon the evidence, without any regard to the character of either party.

The magistrates have no power to punish the reputed father if he refuse to pay the sum awarded against him; they can issue a warrant of distraint against his goods; but that proceeding has hardly ever been found necessary, as obedience has almost always been yielded to their decree. The father is ordered to pay the sum at once, but in general the period of payment is a matter for arrangement between the parties, though the time nominally given by the bench is 10 days. A second application is seldom resorted to. The father continues to pay until the child is weaned; and it has never been observed that the burthen thus imposed for so short a time has had the effect of driving him to marry the woman. The churchwardens do not interfere in the business, which does not in any way concern the parish generally, neither is it deemed necessary that the man should acknowledge his paternity.

Some women adopt another mode of procuring indemnification, by bringing actions against the father at quarter sessions for the recovery of wages for nursing. If they make good their case the assistant barrister may grant them a decree; and if any delay should occur in the payment, he is empowered to commit the recusant to prison.

The charge of a single child unsupported by wages, drawn from its father, does not necessarily drive any woman to beggary. She may sometimes be turned out of doors by her father, but she will be sure to get something underhand from her mother or other relations; she may even gain a partial subsistence by occasional work; but if she have more than one child she can hardly escape mendicancy, and she will not pursue it in her own parish but at a distance. Mr. Maguane observed, that there was more than one woman at that time in Miltown supporting herself and several bastards by begging, but they have all come from other places, though some of them have increased their families since their arrival. It is not unlikely that natives of the place, who have left their home after their seduction, are following the same mode of life elsewhere; and Molony said he has actually seen one woman doing so in the town of Kilrush.

Mr. Davoren observed, that all the women alluded to were bad characters, and their children participated in the vices of their mothers; but there are a few women who have had but one child to whom this remark did not apply, and who when the fathers of their children have refused to allow them anything, are cautious in their conduct, and avoid doing anything offensive, through the hope that they may at some time be induced to marry them; "but," observed Mr. Morony, "it is when the man has chosen another girl for a wife that the mischief begins, and then it is that we expect her to prefer a claim for wages."

Persons who attended the Examination.

Rev. MICHAEL COMYN, roman-catholic rector.—Rev. DANIEL CURRY, roman-catholic curate.—SIMON CURRY, nailor.—JOHN CURTIL, cottier, holding two acres.—JOHN DALY, able-bodied beggarman.—MARY FINN, widow, lately dispossessed of her holding.—GEORGE FITZGERALD, esq. gentleman farmer.—THOMAS FOLEY, small farmer.—THOMAS HEALY, beggarman.—PATRICK HEHIR, large farmer and shopkeeper.—PATRICK KENNEDY, small farmer.—WILLIAM M'DONNELL, labourer.—JOSHUA M'ENERNY, middling farmer.—JAMES M'MAHON, labourer.—Rev. Mr. MURRAY, protestant curate.—Dr. RYALL, dispensary physician.—THOMAS STUDDERT, esq., J. P.—PATRICK SHILLAGH, middling farmer.—CROFTON MOORE VANDELEUR, esq., J. P.—And several others, farmers, tradesmen and labourers.

THE exact number of bastards could not be ascertained, but the opinion of all present was, that, considering the extent of the parish and the density of the population, the number was extremely small. The attachment of a mother toward an illegitimate child is very strong, and a case of deserting a child never occurs here; indeed, it is with the greatest difficulty women can be prevailed on to give up an illegitimate child to the reputed father, in order that he may support it. No case of infanticide or of finding a child dead has ever occurred in this parish within the knowledge of the witnesses. When the woman is brought to bed her friends generally apply to the father for some maintenance for the child, and if his means are at all adequate, he usually makes some provision for the offspring. In cases, however, amongst the poorest, which rarely occur, an attempt is often made to elude any promise; if a promise can, however, be proved before the magistrates, they will recognize the claim and award the sum agreed on between the man and the woman. Very frequently a feeling of honour and a desire to repair the injury done to the woman's character, leads to marriage, and marriages under these circumstances have been observed to turn out happily.

Mr. Studdart says, "If the petty sessions were regularly held here throughout the year, the number of applications would certainly average eight; at present, held as they are during the summer only, they do not amount to more than four, and these applications proceeding only from those in very poor circumstances; the more comfortable farmers seldom allow these matters to go so far; public opinion does not encourage such an exposure."

Before the birth of the child wages are never granted, and then the sum seldom or indeed ever exceeds 3*l.* or 4*l.* This, however, depends entirely on the sum applied for; the woman claims so much wages for the nursing of her child, and, if proved by the testimony of another witness, she will receive it.

The system of granting wages has not produced any sensible effect in increasing the number of illegitimate children; they are rather on the decrease, though the population for the last four years has wonderfully increased.

Mr. Studdart says, "We have never yet had a second application for wages from the same woman."

The sum granted as wages is so small it could not induce any man to marry the mother of an illegitimate child, and such women seldom get any one to marry them, unless (which sometimes, though rarely, happens) a sum of money was raised among her relations as a dowry, to induce some one far inferior to her in condition to marry her. M'Inerny says, "The loss of character, when publicly known, deters any respectable person from being seen courting her; besides, by her own sex she is looked down on as degraded, and I should be sorry indeed to have my daughter seen speaking to her; but it would be cruel to taunt her with it, for I am quite sure she feels it enough one way or another, without speaking to her on the subject; neither would the bastard ever be upbraided by his neighbours, unless he did something to make them angry; and if he wished to get married into a respectable family there would be a great deal to do, and I do not think, unless he had a tolerable fortune for one of us, he would find it an easy matter to get a wife." The Rev. Mr. Murray says, "I have generally observed that bastards among the more respectable agricultural classes marry people of inferior families."—"You ought to make some difference," observed Kennedy, "between a male and female bastard. A woman will seldom or scarcely ever make a decent match, because she is not able to work her way in the world as a man can do."

The reputed father is summoned to attend the petty sessions; and then it is necessary for the woman to prove, by the testimony of a witness, either a promise on his part to maintain the child or some act of adoption, such as giving money for the child's support; the man also is allowed to produce witnesses to disprove the story told by the woman; if he succeeds in doing so, the case is dismissed; if he fails, the sum claimed is awarded against him. It has happened, however, that the case for the appellant has been clearly proved, and equally so that for the defendant, the magistrates then settled the case to the best of their discretion. The woman's character is not taken into consideration; the only thing required is, that she shall have her case clearly proved, and if she would do this 10 times over, she would be entitled to get relief.

If the reputed father is unable or unwilling to pay the sum, the magistrates can only issue a warrant against his goods; his person cannot be touched, except by a decree from the quarter sessions; the amount is awarded in one sum; frequently a few days are granted to the reputed father to pay it. "This is done," Mr. Studdart says, "because it would be cruel to force a man to pay a large sum at once." To enforce wages, the acknowledgment of the reputed father is not necessary. "In fact," observes Mr. Studdart, "they generally acknowledge

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acknowledge the child long before they come to us; the point we are called on to decide is, whether the promise to pay has been made or not." No case has occurred here of a father absconding to avoid the payment of the sum awarded against him.

Women have never been reduced in this parish to beg, in consequence of their having bastard children; they will sometimes get work in the fields in setting or picking potatoes, but seldom would a woman who had lost her character be admitted into a farmer's family as a farm servant. Neither have such women become prostitutes in this parish. "But I am sure," says Fitzgerald, "frequently the beggarwomen who come into this part of the country, have been obliged to leave home in consequence of their misconduct; indeed, no complaint is so common, during the summer, as that they have been forced to fly from their own parishes owing to a 'misfortune;' and no woman would admit this but one who had undergone great privation and hardship." The Rev. Mr. Comyn further observes, "The very act of begging from infancy, coupled with the scenes the young children must be brought up in, of necessity renders them also loose members of society." In this parish the father seldom refuses to support his illegitimate child; on the contrary, it has often been the subject of remark, how such and such a one maintains his illegitimate child; should he however do so, injury must necessarily accrue to the mother's health, when she is obliged to wander up and down in all seasons, exposed to the uncertainty of procuring a night' lodging.

Persons who attended the Examination.

Parish *Killaloe*. Bar. *Tulla*.

JAMES BURKE, small shopkeeper.—PAT COURNEEN, weaver.—MARY COURNEEN, his wife, employed to nurse a deserted child.—PAT CURTIS, farmer of three and a half acres.—PAT DOOLAN, a resident beggar.—MICHAEL EDWARDS, farmer of 10 acres.—JOHN GILMORE, innkeeper.—PAT HEHIR, a mendicant.—PAT M'DONNELL, labourer.—Captain Martin. J. P.—JUDY MINAHAN, a town beggar.—Mr. O'BRIEN.— ——— PARKER. esq. a barrister, living in the parish.—Dr. PURDON, dispensary surgeon.—MICHAEL RYAN, shoemaker.—Rev. Mr. SCANLAN, roman-catholic curate.—WIDOW SLATTERY.—Rev. Mr. ST. GEORGE, protestant curate.—Rev. Mr. VAUGHAN, roman-catholic priest.

MOST of the witnesses examined bore testimony to the rare occurrence of bastardy in the parish. No person could tell the entire number of bastards; but Mr. Dunear and the Rev. Mr. Vaughan said, there could not be more than three or four cases of it in a year, and at any rate it is not on the increase. They are never supported by the parish, except when deserted, and then a cess is levied for their support. There are only three deserted children in the parish; and Mr. Martin says, these have been the only instances of desertion within the last five years; and though it would of course be hard to prove it, he thinks they were deserted by women from other parishes. There is no instance known of women destroying their children. About a year ago a woman was tried who had thrown her child into the canal, but it was proved by medical men that the infant had been still-born. If the father be sure of the paternity, he is well inclined to support his child, and will often marry the woman, a practice which the Rev. Mr. Vaughan says he always encourages.

The bench of magistrates at Killaloe do not at present grant wages to women with bastards. Mr. Martin got a legal opinion, which induced him to refuse applications for that purpose.

At Clonrara, a short distance off, the magistrates do give wages, and there are generally four or five applications in the year. The woman obtains about 5 *l.*, but the sum is regulated by the circumstances of the father. Since the petty sessions have refused to interfere at Killaloe, women have not had recourse to the quarter sessions for compensation.

When wages were given it was usual for women to swear the child before birth, that in case of being unsuccessful before the petty sessions, she might be able to substantiate the charge before the assistant barrister.

Since the system of not giving wages has been adopted, the number of bastards has not varied; and Mr. Martin thinks the numbers small in a population of 8,000.

About five years ago, when the practice of giving wages existed, a woman applied against a man whom she stated to be the father of her second bastard, as he was of her first. She was awarded but a very small sum, being considered undeserving, in proportion to the number of her illegitimate children.

The high spirit of the young men in this quarter would never allow them to marry a woman merely for the wages obtained on account of her child; such a thing was never known. When the character of a girl becomes suspicious from her behaviour to a young man, she is more apt to be treated with scorn than if she had even had an illegitimate child. In the latter case a feeling of pity is excited; but it often happens, according to Mr. Vaughan, that in the former a young man will marry a girl merely to free her from this suspicion. Girls who have had illegitimate children find great difficuly in getting husbands. Mr. Martin knows one instance only where a girl of the kind got married to a man who was not the father of the child. The match was made through love on the part of the husband, and it has turned out well. If her frailty extends no further than having one child, and she be in other respects well behaved,—though in such a case a woman will certainly have lost her caste,—it is not usual with her equals to treat her harshly. "I would not like much," says Mrs. Mahony, "to see my daughter keeping company with her, but sure, if her misfortune possessed over her," (*i. e.* if she has but one child,) "she is to be pitied, poor thing."

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Bar. *Tulla*.

The bastard certainly suffers from the incontinence of his parent; for though he is not an object of disdain, yet he is liable to be taunted with his misfortune on all occasions of quarrel. It does not appear, however, that if he had a little money, he would find any difficulty in getting a wife.

There are no wages granted at Killaloe; but at Clonrara, a neighbouring parish, the woman is obliged to prove previous promise on the part of the father, though he is allowed to produce any evidence against the charge, which he may be able to bring forward. If the woman be of otherwise good character, and the man not so, Mr. Martin says the magistrates would take her testimony in preference.

Mr. Duncan states that he does not know an instance where the father has refused to pay the award. The warrants are all directed to him, and he does not find any difficulty in levying the amount. If the father refuses there is no authority to punish him, the only mode of compulsion is to distrain his goods; the person is safe. The sum awarded being considered as wages due for services performed, or expenses in nursing, or as a debt resulting from a previous promise, is usually directed to be paid at once, but the mother generally draws it in small portions, without the necessity of more than one application to the magistrates, as the parish at large is in no way concerned in the matter. The churchwarden, who represents the parish, never interferes *ex officio*. The woman applies directly for a summons against the man she charges. There is not at the present moment a single woman in the parish of Killaloe who is in the receipt of a legal compensation for an illegitimate child.

There is only one beggar with illegitimate children in the parish, and she is a stranger, having been driven out of her own parish by the force of public opinion. And as to a woman being driven to prostitution in consequence of having an illegitimate child, there is not a prostitute in the parish except those who have come after the soldiers from other places. Mr. Vaughan says, that in the rare opportunities he has had of making any observations, he has found that great affection is shown by mothers to their illegitimate offspring. He recollects where a woman carried on a regular system of annoyance to get her child out of the hands of the father. An illegitimate child cannot be much worse off than the children lawfully begotten of the lower class in general.

Persons who attended the Examination.

Parish *Kilmanaheen*.

Bar. *Corcomroe*.

AUSTIN CARRIG, one of the late enumerators under the Commission for the Public Instruction.—THOMAS CURRAN, dyer and pawnbroker.—JAMES DALY, apothecary and innkeeper.—LAWRENCE DOHERTY, labourer.—JOHN DONOGHUE, a cottier, holding five acres.—Doctor FINUCANE, dispensary surgeon.—JOHN HIGGINS, labourer.—JAMES KEANE, farmer of 12 acres.—THOMAS LYSAGHT, labourer.—AUSTIN M'CARTHY, a cottier holding two acres.—Rev. Mr. M'NALLY, P. P.—PATRICK M'NAMARA, weaver.—Mr. MALONE, farmer of nine acres, and tithe collector.—JOHN MALONE, a cottier holding four acres.—JOHN MORISSY, weaver.—JAMES MULQUENY, farmer of five acres.—JOHN O'REILLY, publican and farmer.—PATRICK QUINN, baker.—Widow ROURKE, widow of a carpenter, supporting four orphans.—MATTHIAS THYNNE, shopkeeper.—Rev. Archdean WHITTY, protestant rector, and justice of the peace.—Mechanics, labourers and others, besides the above, were examined by the Assistant Commissioners.

ALTHOUGH the assistant commissioners are unable to ascertain the number of illegitimate children in the parish, yet it was found in the course of the inquiry, that the applications to the magistrates in cases of rape, had somewhat increased. Bastard children were never supported by the parish; and it was stated that there had not been a case where one of them was deserted by the mother for the last four years. There were then, however, two foundlings supported by individuals, who were exposed about five or six years ago, and whose expenses had not been paid for some time back. Collections are made at the roman-catholic chapel for nursing two other foundlings, who were also exposed anterior to the above-mentioned period. There had been only one case of infanticide within the last 10 years. The infant was found in a bog lake, but no traces of the mother could be discovered at the time. When the investigation commenced there was the greatest anxiety evinced to detect the parent, but this zeal soon wore off, and it was ascertained eventually, that the suspected criminal had been screened, and got out of the way. It has been observed in that district, that the fathers of illegitimate children generally maintain them very well, according to their means; and Archdeacon Whitty said, that most applications to the petty sessions arose from the mother's making exorbitant demands, and not from the unwillingness of the reputed father to contribute to the support of the child. On these occasions the general defence set up, is the unreasonable amount claimed by the mother, and the assertion by the father, that if the child be left to himself he would be able to maintain it at a much less expense. Several of the witnesses remarked that the business is generally hushed up, until the reported marriage of the man, when the mother, fearing that no allowance will any longer be made, brings the matter before the public. There had had been no instance known there of a marriage having taken place from feelings of honour, after the affair had been made public by being brought before the bench of magistrates.

The system of granting wages has been in practice there ever since the sessions were first instituted; but where applications are made to the magistrates before the birth of the child, they always refer them to the quarter sessions. As to the amount usually granted, although the

BASTARDY.

Munster, County Clare.

Examinations taken by P. F. Johnstone, Esq. E. B. Molloy, Esq.

Parish *Kilmanaheen.*

Bar. *Corcomroe.*

the women often apply for the whole 6*l.* allowed by the Act of Parliament, yet the magistrates very rarely decree more than 3*l.* Out of 20 applications which had been made at the petty sessions, there had not been more than five successful, owing to the evidence to make out the case having failed. The amount awarded in these cases varies according to the contract made between the parties. In entertaining the question, the individual circumstances are never taken into account, the magistrates conceiving that their power is limited to the consideration of the bargain alone, and no farther.

It was the opinion of all present that the amount generally awarded was so trifling, that there could be no inducement thereby held out to incontinency; besides, as Archdeacon Whitty declared, he must do the people the justice to say, their chastity is marvellous, when their poverty and wretchedness are considered; and several persons added, that the morality of the women had considerably increased since the military had been withdrawn.

With regard to the difficulty that girls who have had illegitimate children would have in procuring husbands, four different witnesses stated that a great difference would be made on that point between a woman who had a child, by a countryman, and one who had connected herself with a gentleman. In the former case, no one would have anything to say to her, while in the latter many would be anxious to marry her, in the hope of getting money; all agreed, however, that by far the greater number of women who had committed themselves, remained unmarried. It does not always follow, however, that a woman loses all respect because she has had a child; and Mr. M'Nally said, that the people are discerning enough to, and do consider particularly the circumstances under which she had been seduced. There was only one instance remembered there of a person being induced to marry a woman under these circumstances, through the influence of one of the higher orders. The case occurred in a grazing part of the parish, and the woman was allowed five cows, which tempted a young man, who was her inferior in station, to marry her. The stain, however, never wears off the child, and several cases had occurred there of intended marriages being broken off in consequence of a discovery that one of the parties was illegitimate.

In a case of an application for wages for nursing a child, proof of a contract by a witness is all that is required, before it can be adjudicated on by a bench of magistrates. The woman's own oath and that of her witness, does most, however, preclude any proof to be offered by the man to the contrary, as he has it in his power to disprove by witnesses the statement made by the complainant. The reputed father is always first summoned to attend; and as the magistrates do not consider that they have any jurisdiction beyond the simple case brought before them, they do not go into the character of the women, consequently a second application might be equally successful with the first.

In case the reputed father should not pay, the magistrates can issue a warrant against his goods, a course, however, which it has never been necessary to adopt there. As to the time within which the amount awarded is to be paid, the magistrates, when they find the person decreed to pay is in poor circumstances, generally recommend the woman to receive it in instalments. This has been found, from experience, to be the best and most convenient way for both parties. It has never been known that the order for payment of wages has driven the reputed father to marry the girl, because the wages are not continued beyond the weaning of the child. It was also stated, that after the case has been once brought before the magistrates, the fathers continue to pay very regularly for the child until it is weaned, but after that period, the bench would not entertain the question. No acknowledgement by the reputed father is necessary to enforce an order for wages, nor is there any application made in the first instance to the churchwarden; it is made to the bench direct. The reputed father has never been known to abscond, where wages have been awarded against him. The men, however, sometimes leave the place where they reside for a few weeks or months, when they anticipate a claim being made upon them, but the woman invariably watches them, and brings her case on the very first opportunity when they return. This fact has been ascertained by the magistrates often asking the woman why she had allowed so long a time to elapse, without coming to them, which they have generally answered, that it was in consequence of the man thus leaving for a short time, in the hopes of escaping all expense.

A woman thus circumstanced will not be forced to beg, because she will be taken care of by her parents, while she receives the wages; but this remark only applies to women who have been unfortunate once, for a bad character would inevitably leave her home and parish.

Persons who attended the Examination.

Parish *Kilnaboy.*

Bar. *Inchiquin.*

Rev. J. HASTINGS ALLEN, perpetual curate of Corofin.—AUSTEN CURTEN, carpenter.— —— DAVIS, weaver.—GEORGE DIXON, farmer and tithe collecter.—MICHAEL EGAN, carpenter.—JOHN EMERSON, slater.—WILLIAM FITZGERALD, esq., J. P.—GEORGE FITZPATRICK, innkeeper.—TIM FITZPATRICK, publican.—MICHAEL HALLORAN, labourer.— —— HEHER, weaver.—JOHN HICKEY, postmaster, and farmer of 15 acres.—GEORGE HOGAN, labourer.—TIM HOGAN, farmer.—JOHN KENNY, shopkeeper.—THOMAS M'MAHON, labourer.—CHARLES M'NAMARA, farmer of eight acres.— —— MARTIN, weaver.—MICHAEL MORIARTY, farmer, holding 15 acres.—JAMES NOLAN, farmer.—Rev. Mr. WALSH, roman-catholic rector.

BASTARDS are never supported by the parish; indeed, the cases of deserted children are very rare, and no instance has been known here of a woman destroying her illegitimate child.

Women,

BASTARDY.

Munster, County Clare.

Examinations taken by P. F. Johnstone, Esq. E. B. Molloy, Esq.

Parish *Kilnaboy*.

Bar. *Inchiquin*.

Women with bastards very commonly apply to the petty sessions for wages. This, indeed, has been the custom of all since the establishment of petty sessions. No wages are ever granted before the birth of her child. The system of granting wages at petty sessions does not appear to have made any difference whatever in the number of bastards, nor have any women made applications for a second child.

No punishment is inflicted on a woman who makes application for wages. The petty sessions have no such power.

Young men in this district have never evinced a desire to marry women for the wages they might receive for the support of illegitimate children; nor have they been induced by any of the richer classes to marry their mistresses. Indeed, women who have had illegitimate children find great difficulty in getting husbands; they are shunned by their own sex, and looked down upon by all their neighbours. If a bastard behaved himself well, and became an industrious member of society, the circumstance of his unfortunate birth would be forgotten; at the same time several of the farmers stated that they would "move heaven and earth to prevent their daughters marrying bastards."

The magistrates can issue a distress warrant against the goods of the reputed father, but they conceive they have no power to levy an attachment against his person. If the amount claimed by the mother of the child as wages for nursing be proved to the satisfaction of the magistrates, even without the acknowledgment of the reputed father, it is ordered to be paid; but whether in weekly or quarterly sums is a matter of convenience among the parties. The award of wages has never here induced the reputed father to marry the woman. Men sometimes marry to get rid of charges of rape.

Persons who attended the Examination.

Par. of *Tomfinloe*, *Kilnasullagh*, *Kilmaleary* and *Drumline*.

Bar. *Bunratty*.

JAMES BRASIL, farmer, holding seven acres.—THOMAS CARROLL, labourer.—Rev. Mr. COFFEY, roman-catholic curate.—M. COLLON, weaver.—Major CREAGH, J. P.—MARY FITZGERALD, a beggarwoman.—Dr. FRAZER, dispensary surgeon.—Widow GRIFFEY, widow of a labourer.—Mr. HACKNEY, steward to Sir A. Fitzgerald.—MARTIN HALPIN, labourer, occasionally employed.—MARY HALPIN, his wife, always begging in Newmarket.—MICHAEL KEOGH and JAMES GEARAN, small farmers, holding about 12 acres each.—Rev. Mr. M'CULLAGH, rector.—JOHN M'NAMARA, labourer.—JOHN MOLONY, clerk of the petty sessions.—RICHARD MOLONEY, a decayed shoemaker.—HENRY O'BRIEN, esq.—LUCIUS O'BRIEN, esq., late M. P. for the county of Clare. Rev. Mr. O'BRIEN, roman-catholic curate.—PATRICK SHIELDS, carpenter.

IN this parish the usual clue to the number of bastards is wanted; namely, a distinguishing mark after the entry of their baptism in the register kept by the catholic clergyman. The number of women to whom the ceremony of churching has been refused would in some measure have been a guide; but the Rev. Mr. Coffey could not find his papers upon that point. The clerk of the petty sessions supplied, however, a list of the number of applications for wages for the nursing of illegitimate children within the last three years; but the information thus obtained is only an approximation, as of course many cases of bastardy are never brought before the public. The number of such applications in 1831 was 13, in 1832 it was 15, and in 1833 it was 21. The parish never undertakes the support of illegitimate children. Instances of desertion are rare in it, and Mr. Coffey could not recollect more than one case during the last six or seven years. About a year ago, however, an attempt was made by a woman who left her child in a ditch, but fortunately a boy passing near the spot at the time questioned her as to her intention. She said that she was only leaving it for a few moments, and taking it up again she went away. It was afterwards ascertained, however, that she was successful in deserting it without detection, in the next parish of Clare Abbey. "In general," said Molony, "women are fond of their illegitimate children, and seem grieved when the magistrates order them to give them up. In some few cases they have even preferred forfeiting their wages to losing their young one." The Rev. Mr. Coffey stated that the crime of infanticide occurred but once since he came to the parish, a period of about nine years. A child was found in a drain that runs into Lough Gash. It was impossible to make any satisfactory examination of the body, as it was totally disfigured by water rats. The affair created a great sensation, and a woman was taken up and interrogated three times. Although a surgeon was of opinion that she had been recently delivered, yet she was ultimately acquitted of infanticide for want of evidence. The fathers of these children are generally too well inclined to escape supporting their own offspring. They will sometimes take the child for a short time, but they soon get tired of it, and return it to the mother after making a compromise, and agreeing to pay her something for nursing it. Subsequent marriages are seldom brought about on these occasions from a feeling of honour; and the catholic clergyman does not press the matter unless there be equality between the parties. He considers that if there be much disparity, it is very unlikely that the girl could have become the dupe of a promise of marriage. Women who have had bastards sometimes apply at the petty sessions for wages; and Major Creagh said that this practice has prevailed for the last 13 or 14 years; the demand being made for services done, and expenses incurred in nursing the child. Wages are never awarded before birth of the child, nor indeed until some time after it.

The general amount awarded varies from 10*s.* to 3*l.* It varies according to the character of the mother, but still more according to the circumstances of the father. Most applica-

BASTARDY.

Munster, County Clare.

Examinations taken by P. F. Johnstone, Esq. E. B. Molloy, Esq.

Par. of *Tomfinloe*, *Kilnasullagh*, *Kilmaleary* and *Drumline*.

Bar. *Bunratty*.

tions are directed against farm-servants, they being most commonly the fathers of bastards; and Dr. Frazer said he is surprised it does not happen oftener, in consequence of the promiscuous manner in which male and female servants are permitted by farmers to sleep together in barns and outhouses. And he added, that he has even known incest to be the consequence of this disgraceful neglect of decency.

As to the moral effects of granting wages, the Rev. Mr. Coffey said that he had never been able to trace any increase of incontinence to it; he mentioned, however, several children by different fathers, and also the case of three sisters who had children by one and the same father; and Major Creagh, who had been a magistrate for a long time, was also unable to supply any information on the increase or decrease of bastardy; but judging from the return above given, it would appear to be on the increase.

The magistrates have not the power of inflicting any punishment on the woman who applies for wages. Although the amount awarded must chiefly depend on the contract or promise made by the father, yet if the woman have a general bad character, or have had more than one illegitimate child, great caution would be adopted in admitting the evidence she might bring, or in giving credence to her oath.

Wages are never awarded beyond the time at which children are usually weaned; never for more than two or three years, and therefore, observed Molony, one is not surprised to hear that no young man has been so mean as to marry a girl for so paltry a consideration. Some years ago, a mechanic did marry a girl who was in the receipt of wages for her illegitimate child, but as she was remarkably handsome, few thought that he was influenced by such a base motive. In general, indeed, girls who have had bastards find the greatest difficulty in procuring husbands, and there is not even an instance known where any one has been tempted to marry one by a bribe from the richer classes. Keogh observed, as to the way in which such women are generally received, that if one has had but one child, she does not necessarily suffer much from her frailty; if she can procure employment and get some one to take charge of the child, she is to be found labouring in the fields with other girls, and at all times she is freely admitted into their society. The bastard suffers more than his mother; and it appears that he is more alive to the stigma which is sometimes thrown upon him by illnatured people, and bastards when they grow up frequently leave the place or even enlist.

Previous to the last two years, it was the custom with the magistrates to order a small amount of wages, even when no previous promise did exist; they ceased to do so, however, when they found that the law did not warrant it: at present it is required that the applicant for wages shall produce proof that a promise had been made to her, or that the father has at any time acknowledged the child by giving her anything for its support; a promise is generally obtained at some unguarded moment, at a time when nothing is likely to be refused. The man is always summoned to attend on the day when the woman is to apply, and is permitted to bring forward what testimony he can, to disprove her assertions.

If the father be unable or unwilling to pay the amount awarded, there is no way to compel him but by issuing a warrant for distraining his goods, and if he has none, the matter goes no further. If the mother rears the child for six months, or longer, under a promise of so much per quarter, she procures a summons for the amount, and the man, if he be able to pay it, does so at once; as he cannot be punished for disobeying the order, there is no inducement to him to marry the girl. Molony observed, that the men hardly even deny their children, however unwilling they may be to contribute to their support. The application for wages is never in the first instance made to the churchwarden, as the parish is not interested, but always to the petty sessions directly. Molony stated, that he knew instances of individuals absconding before the warrant consequent on their refusal to pay was issued.

When wages are not granted, in general women who have had only one bastard are observed to be very cautious in their behaviour for some time at least, in the hopes of getting married to the men who seduced them.

A woman who can bring herself to destroy her child must be dead to all the feelings of nature; and Mr. Coffey said he feared that the example given by the case of presumed infanticide, mentioned above, was not without its bad effects. The woman suspected had a sister who was observed to be in the family way; a week after the discovery of the dead child, groans were heard in the house of the two sisters as of a woman in labour, and in a few days the size of the sister was remarked to have diminished, but no infant was forthcoming.

Persons who attended the Examination.

County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Holy Trinity*, or *Christ Church*. City of *Cork*.

Mr. ABRAHAM ABELL, officer of health.—Mr. MICHAEL JOSEPH BARRY.—Rev. CHARLES H. LESLIE, rector.—Mr. GEORGE LOVE, overseer of the parish; appointed by the officers of health.

IT is impossible to tell the number of bastards in the parish; there are no cases known of bastards being destroyed. It is not usual for women with bastards to apply for wages at petty sessions

BASTARDY.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Par. *Innishannon*. Bar. *Kinnalea*.

Persons who attended the Examination.

Mr. PATRICK J. ANNELL, baker.—BENJAMIN BELLEW, labourer.—Mr. DAVID BUTLER, farmer of 75 acres.—Mr. DENIS CALLAGHAN, farmer of 26 acres.—Rev. MICHAEL FIELD, parish priest of Leffinney and Knurkairly, barony of Innishannon.—Mr. JEREMIAH HURLY, farmer of 47 acres.—Mr. JOHN LEARY, innkeeper.—Mr. THOMAS LEARY, foundling overseer.—DENIS M'CARTHY, labourer, formerly farmer and overseer of the parish.—Mr. EUGENE M'CARTHY.—Mr. JOHNSTONE MACKINTOSH, clerk of the petty sessions.—Rev. THOMAS MEADE, rector.—Rev. WILLIAM MORE CROSTHWAITE, curate.—WILLIAM NEAL, labourer.

Mr. FIELD says, "I find by the parish register that there were only 24 illegitimate children born in the extensive district under my charge, comprising four parishes, during the last five years. There were three more children baptized who were not the offspring of women resident in the parish. The mothers represented themselves as being from the neighbourhood of Clonakilty and Skibbereen, and travelling after their husbands, who, they said, left home in search of employment."

In very few cases are wages granted, only where the woman swears to an agreement on the part of the father to pay her for nursing the child, or where she brings forward a witness to prove such agreement. There were two cases this year; in one, the woman swore that the man made such an agreement, and the magistrate awarded 2 *l.* 10 *s.* (not per annum), it being necessary that the wages must be first actually earned. In the other, the roman-catholic curate proved that the father had agreed to pay for the nursing such a sum as the two clergymen should consider right. The magistrates awarded 30 *s.* or 40 *s.* In this case the woman had had illegitimate children; but her oath would have been considered sufficient. The evidence of the clergyman was required, because she said she had a witness."—(Mr. *M'Intosh.*)

"Here," Mr. Field said, "he never knew that was the law before, and if it was generally known the applications would be very numerous."—"No man," said Neal, "would marry a woman that had a bastard, unless a very forlorn man entirely." "What if a gentleman gave her 30 *l.* or 40 *l.*?" "If a man was going to quit the country, he might then take her." In general, however, a woman who had a bastard is looked upon with a kind of compassion on account of her "misfortune;" and it was added, if a bastard had a good sum of money, it would be considered in most cases a sufficient counterbalance to his birth.

Parish *Kilbrogan* and *Ballymoodan*. Bar. *Kinalmeaky* and *East Carbery*, (East Division.)

Persons who attended the Examination.

JOHN BASSETT, weaver.—Mr. THOMAS BULLEN, farmer holding 57 acres.—Mr. ROBERT CLARK, farmer.—Mrs. REBECCA CLARKE, employed to take foundlings to Cork.—Mr. ROBERT EDWARDS, tobacconist.—Mr. MICHAEL FALVEY, churchwarden of 1833.—Mr. JOHN FAWCITT, shopkeeper, churchwarden of Ballymoodan in 1833.—THOMAS HAWARD, weaver.—Mr. WILLIAM HORNEYBROOK, farmer.—Rev. WILLIAM HUNTER, minister of the presbyterian congregations.—Rev. ARTHUR KNOX, vicar of Ballymoodan.—JOHN LINDSAY, weaver.—Mr. RICHARD JAMES LONG, churchwarden of Kilbrogan for the present year.—Rev. DANIEL M'SWEENEY, roman-catholic rector.—Rev. HORACE T. NEWMAN, rector of Kilbrogan.—ROBERT PHILIPS, weaver.—CORNELIUS QUILLINAN, labourer.—Mr. GEORGE STANLEY, farmer holding 175 acres.—Mr. THOMAS TANNER, farmer.—Mr. STEWART TRESSILIAN, churchwarden of the present year.

THE Rev. Daniel M'Sweeney, parish priest, says, "I kept a register of the baptisms of illegitimate children some time ago, but discontinued it, because I found that many were brought to me who were not natives of the parish; women came 16 and 20 miles from the country to be in the town for the purpose of concealment."

The fathers generally neglect the illegitimate children; within this fortnight a young woman left a child with a young man, the father; he sent it to the churchwarden; the provost has threatened to summon the father before the magistrates, but is afraid nothing can be done.

Girls who have had illegitimate children find the greatest difficulty in getting husbands; they scarcely ever get married; sometimes a gentleman prevails upon his own servant, or a man of not a very respectable character, to marry such a girl. The bastard is looked down upon even more in the country than in the towns, and unless he had a good deal of money, a farmer would not let his daughter marry him.

Sometimes the girl continues with her parents. If she has not parents to go to, and is not assisted by the seducer, she has no resource but begging, as a means of support. A curious circumstance partly connected with this subject is mentioned by Mr. Kelligher, foundling overseer of Kilbrogan parish; he says, "A girl in the country that had a bastard child, sent it home to the father, a farmer's son; another son of the farmer's brought in the child to me, and I refused to take it; he then brought it to the churchwarden, and laid it on his counter; the churchwarden sent for me, and then I sent it to the nurse. I summoned the parties before the magistrates, and they told me that I must provide for the child, and sue by process for the maintenance. The child is on the parish now, and I have done nothing since."

BASTARDY.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Kilgariffe*, including town of *Clonakilty*.

Bar. *Ibane* and *Banroe*, and East Division of *East Carbery*.

Persons who attended the Examination.

Mr. JOHN ABBOTT, shopkeeper.—MICHAEL ALLEN BEECHER, esq., churchwarden.—JOHN BENNETT, esq., J. P.—JEREMIAH COLLINS, labourer.—JEREMIAH DEASY, labourer.—RICHARD DEASY, esq., merchant.—Dr. FOLLIOTT.—Mr. DENIS HURLEY, farmer of 18 acres.—Mr. JOHN KINGSTON, farmer of 65 acres.—Mr. EDWARD LUCY, farmer of 70 acres.—Mr. JAMES NEAL.—Mr. DENIS SEXTON, farmer of 20 acres.—Rev. HENRY WILSON STEWARD, LL. D., vicar of Kilcoe.—Rev. C. C. TOWNSEND, rector.—Rev. D. WALSH, roman-catholic rector.—JOHN WHITE, labourer.—And several others.

WAGES are awarded by the magistrates in petty sessions to women having illegitimate children, when the father appears to have made any promise. Mr. Twohigg, clerk of petty sessions, stated, that in 1831 there was a case in which was awarded 1 *l.* 14 *s.* 2 *d.*; in 1832, a case in which was awarded 1 *l.* 10 *s.* In December 1832 a case came on, and was dismissed for want of evidence. In March 1833 another case dismissed, because the woman's own testimony would not be received.

It is thought that the system of giving wages has not contributed in any way towards the production of incontinency. Mr. Walsh says, "that in most cases illegitimate children are neglected by their fathers, and the mothers are driven to beggary to support them. The having a bastard leaves an indelible stain on a woman, and under such circumstances she seldom gets married. Money might operate as an inducement with some, but, generally speaking, a labourer would not consider money a sufficient compensation for taking a wife of a bad character." Mr. Walsh adds, "that women of the description under consideration often disappear, and do not again return; some go to strange parishes to be delivered, and have been supposed in many instances to have exposed and deserted their offspring."

Parish *Liscarrol*.

Bar. *Orrery* and *Kilmore*.

Persons who attended the Examination.

JOHN CONNOR, weaver.— —— DALY, esq.—Mr. CHARLES FLINN, publican.—PHILIP FLINN, labourer.—WILLIAM FOX, carpenter.—JOSEPH DEANE FREEMAN, esq., D. L.—Mr. JAMES HARTSTONGE, farmer.—CORNELIUS LEAHY, labourer.—TIMOTHY LEARY, labourer.—MAURICE LEENY, blacksmith.—TIMOTHY NOONAN, labourer.—Rev. DANIEL O'BRIEN, roman-catholic rector.—Mr. WILLIAM SHARP, clerk of the petty sessions.—Mr. DANIEL SULLIVAN, farmer.—And several others.

THE evidence of Mr. Sharpe, the clerk of petty sessions, detailed the practice of the magistrates as to the granting of wages in cases of bastardy: he stated, that when a woman who had an illegitimate child applied to the magistrates assembled in petty sessions, and was able to bring forward a witness to prove a promise made by the father to pay her (the mother) wages, an order was made against the father for a sum not exceeding 2 *l.*, varying according to his circumstances, or according to what he had undertaken to give. There had been, in that year, within a district about 12 miles long by 10 wide, four or five instances of the granting of wages. In the year preceding, about half a dozen. Mr. Sharpe thinks that the diminished number may be owing to the circumstance, that a witness is now required to prove the promise, whereas formerly it was deemed sufficient that the woman should swear to the agreement. It is very probable that promises of the kind under consideration are often made without the presence of witnesses. Mr. Sharpe says, "During the present year, about 10 persons have come to me looking for summonses, allowing at the same time that the father had made no promise to them; after this admission, of course, I did not give them the summonses." Mr. Sharpe is of opinion, that the practice of ordering the wages is not productive of incontinency; "for," he observes, "the promise is, in many instances, made after the women have been confined, and have threatened to send home the child."

It is stated, that even if the wages ordered were double their present amount they would not operate as an inducement to young men to marry women with bastards. It sometimes, however, but very rarely, happens that the father of the child marries its mother, by the persuasion of the roman-catholic clergyman. In general a woman with a bastard, who receives wages, and who is neglected by her seducer, has no resources but begging: and many in these circumstances have disappeared, and have gone to other places. The following cases were mentioned by the witnesses, as illustrative of the condition of the class, of their means of support, and of public feeling towards them. Nelly Connell is about 26 years of age; after the death of her father she was engaged as a servant maid, and about two years ago had a child by a labourer, in consequence of which she was obliged to leave her place; she then endeavoured to support herself by working in various farmers' houses, where she received the maintenance of herself and child as a return for her labour; about 12 months ago she obtained a permanent situation at 5*s.* per quarter; she has since summoned the father of her child before the magistrates, but as she could not produce a witness, she got no wages.

Judy Hayes, about 30 years of age, was servant at a farmer's house; had a child about two years and half ago, by the son of the farmer. His mother turned her out of the house as soon as she knew that she was pregnant; she did not beg, but got some assistance from the neighbours; she summoned the father of her child, but having no witness, was unsuccessful.

Mary

BASTARDY.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Liscarrol.*
Bar. *Orrery* and *Kilmore.*

Mary Hayes is sister to the last-mentioned woman; she is about 22 years of age, and was servant to a young farmer, by whom she had a child about a year and a half ago; she was obliged to resign her place, but the farmer's mother continued to be very kind to her; she has summoned the man for wages, and has been ordered 10 *s.* a quarter for two quarters.

A second application for wages is as successful as in the first instance, if the applicant have a witness to prove her assertions.

Kate Noonan had a bastard, about eight or nine years ago, by a rich farmer; on which occasion she obtained an order against him for 2 *l.* She had another child by the same individual about a year ago, and got an order for 1 *l.* She is since gone to London.

Kate Sullivan had a child about two years ago by a farmer's son; she brought the child to him at different times, and obtained altogether about 37 *s.* from him. She is now begging.

Kate Murphy was employed in a farmer's house, and became pregnant by a servant boy; has never received any wages, and is supported by the charity of her acquaintances. Both the last-mentioned women live together in one cabin.

Mr. Daly observes, that there are among the beggars a great many women with bye-children (*i. e.* bastards), and that mendicancy is almost the only way of supporting themselves, which such women have when they are deserted by their friends. "Sometimes," he adds, "a woman with a bye-child gets into a farmer's house, and works for herself and her child, supported without any wages; and she is often a great slave for it."

Persons who attended the Examination.

Parish *Macroom.*
Bar. *West Muskerry.*

RICHARD ASHE, esq., J. P.—DENIS COLLINS, smith.—PATRICK CONNELL, labourer.—CHARLES DALY, labourer.—R. HODGES EYRE, esq., Macroom Castle.—Mr. C. R. FIELD, apothecary.—WILLIAM FURLONG, esq., M. D., dispensary physician.—Mr. WILLIAM GOOD, farmer.—Rev. WILLIAM HALLARAN, rector.—Mr. WILLIAM HANAHAN, shopkeeper, vintner.—Mr. JAMES KELLEHER, farmer.—Rev. ROBERT KIRKHOFFER, rector of Clondrohid parish.—Mr. DENIS LENIHAN, farmer.—JOHN M'CARTHY, esq., M. D.—Rev. Mr. MURRAY, roman-catholic curate.—Mr. TIMOTHY REARDON, shopkeeper.—THOMAS SHINKWIN, labourer.—DANIEL SWEENY, labourer.—THOMAS TAYLOR, labourer.—Rev. JAMES WALSH, parish priest.—Mr. JAMES WELPLY, shopkeeper.—Mr. PETER WILLIAMS, postmaster.—And several others of all classes.

Mr. WALSH, having examined his register, thinks he is correct in stating that 30 illegitimate children have been baptized in the parish within the last three years; the error, if any, is very slight; besides these, there were a few who were taken, through shame, to other clergymen to be baptized.

Children are very seldom exposed in this parish; but Mr. Walsh believes that some are sent off by the mothers to Cork, to be exposed there, and by that means got into the Foundling-hospital; and he heard particularly of one case of a woman who came from Kerry to lie-in here, and whose child was sent off. Collins says, "I know a man who was paid for taking a child to Cork about three years ago; he took it in a basket, and I heard he exposed it at a gentleman's gate." There have been very few cases of infanticide. Mr. Walsh does not recollect one within three years. Collins mentions the case of a child which was found in a bog about a year ago. He says, "There was a woman married about the same time, who was with child when she married, by a different man from her husband, and every one thought that the child that was got out of the bog was hers, and that it was not put there without her knowledge." Another witness mentions the case of a child that was taken out of the river about 10 years ago; and the mother was suspected of having murdered it. The fathers of illegitimate children in general neglect them; in some few cases, however, they contribute to their support. Marriages subsequent to improper connection of this kind have taken place; some in consequence of the persuasion of the roman-catholic clergyman, who thinks it his duty, under such circumstances, to encourage marriage.

Wages are never granted at petty sessions. The magistrates have no such power; when the father has promised wages, the woman can process for it at quarter sessions. At the last sessions there was a man decreed for 5 *l.*, at the suit of a woman from this district.—(Mr. *Ashe.*)

Mr. Walsh says, from the frequency of the occurrence here, there is not that shame attached to the having an illegitimate child that there is elsewhere; and a woman does not find so great a difficulty in procuring a husband as she would in other parts of the country.

Mr. Walsh mentions the following cases which occurred to him of such women having got husbands: "A young woman, the daughter of a labourer, who had a child, the father of which, she said, was a pensioner; she was married to a pensioner; she had no money to induce him; she is a well-looking young woman; he is a very well-conducted man, and well educated."—"There was another woman who got married after having two bastards; but the husband was a man of no character."—"Another woman who had a child by a gentleman got married to a shoemaker; I believe she got a portion of 20 *l.*" Collins says, "I am working to-day with a poor man that is married to a woman of that sort; she was a poor servant girl, and he was a labourer that was good for little; if he was otherwise, I am sure he would not have married her; the bastard she had is with her; it is about seven years old; he wants to turn away the child, and they do be wrangling from morning

BASTARDY.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Macroom.*

Bar. *West Muskerry.*

till night." The same witness says, "If women of that kind had money, they would get husbands flying, though I cannot call to mind at this moment any man that did marry a woman that way for money." The support of illegitimate children falling entirely on the mothers, they are often in a very wretched condition. Mr. Ashe says, "They have a notion that swearing to the father of the child while they are pregnant is of some use; and several of them, half-starved, wretched, miserable creatures, come to me, wishing to make affidavits of this description." The great resource is begging; and to this the most of them are driven. Collins says, "You may see many of them, women with bye-children, going about begging. I know one woman that went about with four of them. There is another woman in my neighbourhood that has three bastards by different fathers; she finds it hard enough to live; she gathers a little manure; she has two sisters; they cannot give her any assistance; what manure she can get would not give her half enough of potatoes; she begs sometimes; she is employed in harvest; in the summer time she goes away to beg."—"There was another woman had a child by a tailor that was married. The tailor's wife was near destroying her. She was brought to bed in a little hut, with such a door that you should make legs of your hands to get into it. She begs about; her father is an old man, that could not give her anything, or support her or himself; he could not support a sparrow." There is another that has a child of eight years old; she had two by two fathers; she begs; she has relations; but they would not support her, or have anything to do with her; they do not like her for her bad behaviour.

It is not known particularly that the difficulty of supporting has injured the mother's health. Mr. Walsh says, there was a case in which, I think, the child perished from neglect. The mother was the daughter of a labourer; she left the child at the father's house; the father took no trouble about it; the grandfather did the best he could for it; but there was no nurse, and the child died in eight or ten days. There was another case in which a servant maid left her child with an aunt; the aunt attended it as well as she could, but employed no nurse; the child died in four or five days.

Persons who attended the Examination.

Parish *Ross-Carbery.*

Bar. *East Carbery*, (West Division.)

TIMOTHY CALLINAN, farmer of 20 acres.—Mr. JEREMIAH COLLINS.—THOMAS FITZGERALD, labourer.—Dr. FITZGIBBON, dispensary surgeon.—MICHAEL GALWAY, esq.—JAMES HAYES, farmer of 65 acres.—THOMAS HUNGERFORD, esq., J. P. Cahirmore.—THOMAS HUNGERFORD, esq.—NICHOLAS LOMBARD, beggar.—DANIEL MAHONY, farmer of 45 acres.—Mr. JOHN MAHONY, shopkeeper.—Mr. KANE MAHONY.—JOHN EUGENE MACARTHY, esq., under-agent to Lord Carbery.—Rev. JEREMIAH MALONEY, P. P.—JOHN MENAHAN, labourer.—RICHARD SMITH, esq., J. P.—Mr. JOHN WOLFE, farmer.—Rev. JOSHUA WOOD, protestant curate.—And several others.

THE Assistant Commissioners were informed by the Rev. Mr. Malony, that within the preceding three years about 12 illegitimate children had been born in the parish of Ross-Carbery.

The bench of magistrates assembled in petty sessions have adopted a practice of compelling fathers of illegitimate children to pay wages to the mothers. This practice has been in existence for a period of several years; and there are upon an average about five or six applications to the bench annually by females who wish to avail themselves of it. It is conceived that a natural obligation is imposed on a man of contributing towards the maintenance of his own offspring; and accordingly, when a woman appears before the magistrates, and swears that a certain individual is the father of a child, the magistrates issue an order to him for the payment of wages to the applicant. It is not usual, on this occasion, to institute any examination into the character of the woman, unless there be some particular reasons for regarding her assertions with suspicion or with doubt. The sum usually awarded is about 1 *l.* The decree does not in any way affect the man's person, and can only be enforced against his goods. The extreme step of seeking a decree is sometimes rendered unnecessary by an arrangement or composition entered into between the two parties; and it is not, in general, until the influence of the roman-catholic clergyman has failed to bring about an amicable adjustment, that an appeal is made to the petty sessions.

If the father be willing to undertake the care of his child, and receive it under his charge, the magistrates no longer think themselves called upon to make an order against him for wages. It is their practice in such a case to direct that the child be given up to him; and if the mother refuse to surrender it, she is not considered to have any grounds for demanding an allowance, and she must be content to maintain the child at her own expense as well as she can. It has happened in not a few instances, that when an offer to take the child has been made by the father, the mother has preferred retaining it even under the conditions just mentioned, and that she has had recourse to mendicancy to obtain a subsistence.

There are no reasons for supposing that the system of granting wages to the mothers of illegitimate children has had the effect of diminishing the checks upon incontinence. The average amount given is so inconsiderable, that it could hardly be expected to operate as an inducement.

BASTARDY.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Skull.* Bar. *West Carbery*, (West Division.)

Persons who attended the Examination.

Rev. JAMES BARRY, parish priest.—Rev. JOHN BARRY, catholic curate.—JOHN BROOKS, farmer, pays 1 *l.* 10 *s.* per annum rent.—BARTHOLOMEW BROWN, labourer.—BARTHOLOMEW DONOVAN, farmer, pays 30 *l.* per annum rent.—Mr. ALEXANDER ENGLISH, churchwarden last year.—JAMES LEVIS, farmer, pays 33 *l.* per annum rent.—CORNELIUS MAHONY, labourer.—PATRICK MAHONY, farmer, pays 10 *l.* per annum rent.—JAMES MAHONY, quarryman and labourer.—JOHN MURPHY, quarryman and labourer.—RICHARD SALTER, farmer, pays 14 *l.* per annum rent.—WILLIAM SHANNON, farmer, pays 36 *l.* per annum rent.—Mr. JAMES SWANTON, merchant.—JAMES SWANTON, esq.—THOMAS SWANTON, esq.— ——— SWEETMAN, esq., dispensary surgeon.—DANIEL SULLIVAN, quarryman and labourer.—JOHN SULLIVAN, quarryman and labourer.—Rev. JOHN TRIPHOOK, protestant curate.—TIMOTHY TUOMY, labourer.

Mr. BARRY says, that in his part of the parish there were 10 bastards baptized in each of the last three years, and he thinks there were other cases where the children were taken, through shame, to strange parishes to be baptized. Exposure very seldom takes place; but Mr. Barry believes that, in order to conceal the disgrace of the mothers, bastards are sometimes taken away by the friends, and exposed in strange parishes. He knew one case within the last year where the child was so taken away, and the circumstance even now is known to very few. Mr. Barry thinks there were three cases of infanticide, but no more, in his portion of the parish (about two thirds) within the last five years; he heard of two in the other part of the parish within that period; the mothers were very strongly suspected. Illegitimate children are generally neglected by the fathers, who in most cases belong to the same class as the mothers; very often they are servants in the same house.

The petty sessions being held in a place about four miles distant, and there being no magistrate resident near Ballydehob, there was no witness who could state exactly the practice of the petty sessions bench relative to ordering wages to mothers of illegitimate children. Mr. Barry says that the magistrates take the oath of any woman who is not a bad character, and make an order on the father according to his circumstances. No previous promise by the fathers to pay wages is deemed necessary. Mr. Barry says, however, that very few applications are made; the mother either seems unable to go to the trifling expense necessary, or else waiting in the hope that the father will do something without being compelled. Mr. Barry believes that the system has had no effect in producing incontinency.

The following cases, mentioned by the witnesses without selection, show the way in which women who have illegitimate children are supported, and also the feelings with which such persons are regarded by friends and others. By a bye-child is meant a bastard.

Mary Driscol lived in the house with a miner after his wife died, and had a bye-child by him about three years ago. Mr. Barry made them separate when the man would not marry her. She begs about the neighbourhood; people know her, and are charitable to her. She was about 15 or 16 when she had the child; she is not more than 19 now; her health has not suffered in any way.

Nelly Scully, an old woman, had eight bastards, four of them died when young, three of them are daughters and one a son. One daughter married a servant boy, who is now a labourer; another is at service, and the third has a bastard, and is living with the mother. The son is about 11 years old; the woman is a regular beggar. She gets no assistance from the married daughter, unless this, that she stops in her house for a week or a fortnight now and then. Upon this case the witnesses were asked what sort of person would marry one of the daughters, Murphy answered, "He is a poor creature that can do but little; no decent man, or a man that thought anything of himself, would marry her, or a woman of her kind, unless she was a gentleman's daughter, that he might get something with her to support her."

Being asked whether there were any illegitimate children of gentlemen married in the neighbourhood, they said there were three strong farmers married to the bastard daughters of gentlemen. They were believed to have got good fortunes; there were no bastard men married. Sullivan says, "When a gentleman has a son, a bye-child, he mostly sends him away abroad somewhere."

Mary Carty is daughter of the former, Nelly Scully; she lived as servant-maid with a man whose wife had left him. She had a child by him about three years ago; she was not more than 15 then. He left her a trifle of money, and a cabin rent free, and went off to America. She lived with her mother since in the cabin; she goes about among the neighbours, her health is not injured; she is strong and hearty.

Norah Driscoll had a bye-child about seven or eight years ago by a labourer. She was about 17; she was a servant-maid; the child died and she continued in service. About four years ago she had another by a man who promised to marry her. Mr. Barry endeavoured to make him do so, but he would not; he gave her 10 *s.* She has the child, and goes about the country spinning wool, and selling eggs, and jobbing in different ways. She has a great many friends who assist her; she does not beg.

Mary Sullivan was servant-maid to a gentleman, she had a bye-child by him about three years ago. She was about 20; he made some allowance for the first year; her mother has a house, and pays 15 *s.* a year for it. She has one son at service, who gives her no assistance, and another about 12 years, whom she supports at home. She has also a daughter married who can do nothing for her; she keeps Mary Sullivan's bye-child. Mary is at

BASTARDY.

Munster.
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Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Skull.*
Bar. *West Carbery,* (West Division.)

service, and gives her what she can earn, but "it sets her"* to keep the clothes on herself. She has but small wages, 3*s.* or 4*s.* a quarter, perhaps. She was a good proper honest girl to earn her wages before she went to that place. The old mother is very poorly off; the most of her time she has not enough to eat, but she does not beg.

—— Croyn was a servant to the gentleman that Mary Sullivan was with. She had a bye-child by him about 15 months ago; she was not more than 15 years of age. Sullivan says, "You never saw a woman having a child that looked so young. She sent home the child to him, and he sent it out to nurse; she processed him to the quarter sessions, but did not push the business to an end; she offered to take 1*l.* James Mohony says, "Very few of them get anything by processing; she had the right on her side, to be sure, but she did not go the right way about it."

Nelly Donovan was a servant-maid in a farmer's house; about two years ago she had a child by the farmer's son; he gave her no assistance, "not a penny," said Daniel Sullivan. I heard her say the child died in about three months; while it lived she was going about and getting a night's lodging and a meal; her own friends would not let her in, "they disregarded her for doing the like." After that she was employed by a poor man, whose wife died, to nurse his child for 10*s.* a quarter; "he could not pay for a decent nurse." Being asked was she a good nurse, Daniel Sullivan says, "The like of her would not be taken if it could be helped. A man don't like to give such suck to his child." He was a poor distressed miner with two children besides the young one; he went away and left her in care of the children; one of them was taken by a gentleman for charity, she has the other two, and is doing for them like a mother. The father sends her a trifle of money, but very little. "I knew a man to lend her about 10*s.* last summer until such time as she would get money from the man. She gets assistance from the neighbours; she could be better off if she left the children, but she is so long acquainted with them she would not do it. I asked her why? and she said, If I went away what would that child do, it would be lost, with nobody to look after it."

Mary Regan, a stranger, has a bye-child about three years old. She lives by begging about.

Norah Mahony had a child about six years ago by a farmer's son. She was about 30. She had a little house of her own, and was at that time trafficking in fish, tobacco, and other things. The father gave her no assistance; he could give her a little potatoes if he had a mind. She lives in the same way, trafficking ever since, and is rearing the child.

Margaret Sullivan had a bye-child by a farmer's son, about a twelvemonth ago; she lives in the house with him; he is promising to marry her, but he is not doing it. Daniel Sullivan says, "It is only pleasing her he is, for fear she'd prosecute and bring him into trouble about it."

Catherine Sullivan had five or six bye-children by several fathers; she is old and blind, and it is not exactly known what became of the children; one enlisted, one went to America, one went to England last Christmas, and will not return. There is one daughter at home who supports the old woman, by trafficking in fish and other things (though she would want the little she could get for herself.) She got a sore leg five or six weeks ago, and it is not exactly known how they lived since; the neighbours must send them something, otherwise they would starve.

Mary Sullivan has two bye-children; the eldest is about eight or nine; she was about 30 years of age, and was in the habit of going about jobbing, manufacturing wool, &c. When she had the first child by a kind of farmer, he gave her no assistance, and she went begging. She had the second child while she was begging, by a poor farmer's son. He did nothing for her. She remained begging, and does so still. She has no cabin; she gets a night's lodging up and down, and goes about a great part of the country begging.

Nelly Daly has two bye-children; the first about 12 years ago, by a shoemaker. She was a servant in a farmer's house, and was obliged to leave it when she was big with child. The father did nothing for her, and she was forced to beg about until the child died, in about 15 months; then she went into service, and in about three years had another bye-child by a pensioner, which is about seven or eight years old now. She is begging about ever since. When the neighbours are tired of her she must take a long voyage round the country, and she does take a great round to be sure; she does not like to trespass much.

Molly Donovan has two bye-children by different fathers; one about 15 years old, the other about eight; she lives entirely by begging, and supports herself and the little boy; the other is sometimes at service, but he is with her now.

Several other cases were mentioned; in almost every one the mother supports herself by begging, or, what is nearly the same, living among the neighbours.

Mr. Barry thinks that the circumstance of having an illegitimate child is less thought of in this parish than elsewhere; they are all too much reduced, and in too great poverty to feel these distinctions. There is very little feeling of respectability among them.

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* "It sets her," it gives her as much as she can do.

BASTARDY.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Par. *St. Finn Barr.* City of *Cork.*

Persons who attended the Examination.

Rev. JOHN EGAN, curate.—Mr. EDWARD MALONY, member of the Josephian Society.—Very Rev. THEOBALD MATTHEW, provincial of the Capuchin Franciscan Order.—Rev. —— O'CONNOR, roman-catholic curate.—Mr. RICHARD O. KELLY, member of the Josephian Society.—ROBERT RONAIRE PEARCE, esq., editor of the Cork Mercantile Chronicle.

THERE has been no instance of infanticide for many years.

Women with bastards do not often apply for wages at the petty sessions. Girls who have had illegitimate children find very great difficulty in getting husbands, even when the father of the child has given the mother a sum of money.

Women with bastard children are sometimes obliged to beg; they would do anything to support the child; they are sometimes driven to prostitution.

Parish *St. Mary's, Shandon.* City of *Cork.*

Persons who attended the Examination.

Mrs. COLEMAN, superior of the convent of the Sisters of Charity.—Rev. Mr. DALY, senior catholic curate.—Mr. EDWARD JAMES DOWNEY, clerk of the chapel for 23 years.—Mr. R. HOWELL, woolcomber.—Mr. JOHN MURPHY, coffin-maker, president of the sick poor society.—Mr. JOHN NAGLE, son of a tradesman.—Mr. JAMES NOLAN, foreman maltster.—Dr. QUARRY, rector of the parish.—Dr. SLOANE, minister of presbyterian congregation.

WITH regard to the number of bastards in the parish, the roman-catholic curate stated them to amount to about 28 or 30 among 1,400 children. The parish has had no instance of the mother destroying the child. It was not known to witnesses whether women with bastards apply for wages at petty sessions. A woman who has had an illegitimate child is looked on with contempt, and would not be associated with. But the young women have a great deal of discretion, and few of them go astray in that way.

There are several cases of women that have had illegitimate children being driven to begging. There is a prejudice against employing them. A lady who found she had such a servant would immediately discharge her; yet there are cases of such becoming respectable members of society. It sometimes happens that they are driven to prostitution from the difficulty of supporting themselves, but this is not often the case; the nearest relatives think it a duty to support them, though they have an unpleasant feeling towards them on account of the shame they have brought on the family.

Parish *St. Multoze*, Town of *Kinsale.* Bar. *Kinsale.*

Persons who attended the Examination.

Mr. MICHAEL CADOGAN, boatman.—EDWARD DALY, esq., barrister-at-law, resident.—JEREMIAH M'DANIEL, esq., burgess of the corporation.—Mr. DANIEL DEMPSEY, boatman.—Mr. GEORGE DAWSON, boatman.—EDWARD HEARD, sovereign of Kinsale.—Mr. JEREMIAH HURLY, shopkeeper.—Rev. JUSTIN HOLEY M'NAMARA, parish priest.—HENRY THOMAS KING NASON, esq., foundling offices collector.—JAMES SANDYS, esq.—Mr. JOHN SULLIVAN, pawnbroker.—Rev. MAURICE WALSHE, catholic curate.

THE average number of bastards is about 12 in the year, none of whom are supported by the parish. The fathers very often cease to give towards the support of the children in a few months after their birth, so that the entire burden from that time is thrown on the mother.

The parish priest gives the following case: "A few days ago I applied to a gentleman for some relief for a poor girl who has a bastard by him. It was with the greatest difficulty that I got 10*s.*, which is scarcely any relief to her, as she is in the greatest distress; she has pledged away every thing, and I do not see what she is to do now."

There are no instances of the mothers of bastards applying at petty sessions for wages.

Women having had illegitimate children seldom succeed in getting husbands afterwards; nor is there any attempt on the part of the richer classes to make the poorer marry such women. They are looked on with feelings of compassion by the neighbours, though they do not associate with them; but the illegitimacy of birth does not operate against the bastard if he be a person of good conduct, and persons of this class often get married into the families of small farmers.

There are no instances of women bringing actions against the reputed father for nursing, &c., although they are always greatly reduced, and often obliged to beg, notwithstanding which they show the strongest affection for their children. A witness mentioned one poor girl, who suffered for eleven months the greatest privation and misery, on account of an illegitimate child; and during all that time she treated it with the utmost fidelity and affection.

The mothers are not often driven to a life of prostitution; there is not one improper house in the town of Kinsale, and not more than perhaps half a dozen unfortunate women, who seem to have come from other parishes.

BASTARDY.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Templetrine*. Bar. *Courceys*.

Persons who attended the Examination.

WILLIAM CONENEY, shoemaker and publican.—Mr. WILLIAM CONNELL, farmer.—DANIEL CROWLEY, labourer.—EDWARD FARMER, grocer, and clerk to petty sessions.—JAMES GIBBONS, esq.—JOHN M'KENNEDY, labourer.—JONAS MAURICE SEALY, esq., J. P.—Rev. JOHN ROGERSON COTTER, rector.—Dr. SAMUEL WOOD, dispensary surgeon.

THE number of bastards in the parish is very small. There were only two foundlings in 10 years; but there were three instances of women exposing their children, who were discovered. There was no instance of a mother destroying her child. When a woman has an illegitimate child she generally disappears, and if infanticide ever does take place it must be where the mother is unknown, and where being seen without her child, does not cause suspicion. A girl who has had an illegitimate child is sure to find great difficulty in procuring a husband; she is looked upon by her own sex as disgraced in the highest degree; they do not absolutely refuse to associate with her, but in any dispute it is sure to be thrown in her face. A farmer also would have an objection to give his daughter to a bastard; but if he was of good character and had some money, he might get rid of the objection.

Women who have illegitimate children have no resource but begging; they leave this parish and go off to cities, and there become prostitutes. There were two cases lately of women who had bastards, both disappeared with the children, and it is not known where they are gone to; in the one case the reputed father was a married man, in the other a labourer. Women with bastards from other parishes often pass through this parish begging.

Persons who attended the Examination.

Parish *Tracton*. Bar. *Kerrycurrihy*.

Mr. PATRICK DONOVAN, publican and farmer.—Rev. THOMAS O'CONNOR, parish priest.—Mr. PHILIP PAND, farmer.

THE number of bastards in the last year was about eight; there may be about six or eight in the year; they are not supported by the parish. It has not occurred, in any instance, that they have been deserted or destroyed by the mother.

The system of applying for wages at petty sessions by women who have bastards has not been practised in this parish.

Girls who have had illegitimate children find the greatest difficulty in procuring husbands; nor has it occurred in the parish that any of the poorer class have been induced to marry them by persons of higher station. Though such women may sometimes be associated with, yet, in general, they are very much looked down upon; they would not be hired as a servant in a respectable family.

Persons who attended the Examination.

County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Cahir*. Bar. *Iveragh*.

Rev. Mr. CHUTE, curate of Cahir, Killenaule and Glenbargh.—Rev. Mr. FITZGERALD, parish priest of Cahir and Killanane.—Mr. HOARE, shopkeeper.—Rev. Mr. SULLIVAN, coadjutor.

THE Rev. Mr. Fitzgerald states that, out of 360 children which are baptized in the course of the year, not more than four are illegitimate. This gives a proportion of little greater than one per cent. As no parochial assistance whatever is given towards their maintenance, the support of them falls entirely on the parents, and in many cases on the mother alone. "The father is much disinclined to contribute," observes the Rev. Mr. Chute, "and many complaints are preferred against him before me as a magistrate."—"Still it not unfrequently occurs that a sense of honour induces him to repair the injury he has done her, by subsequent marriage, if she has continued to conduct herself well."—(Rev. Mr. *Fitzgerald*.)

It has never been the practice here for women to apply to the magistrates for an order for wages, to be paid to them by the fathers of their illegitimate children. The assistant barrister has decided that the petty sessions are not legally authorized to entertain such applications, even when the mother has been the nurse. It is customary with women who have become pregnant before marriage, to swear who the father of the child is before it has been born. This is done merely to satisfy the man of his paternity, and to induce him to aid in maintaining his offspring. Twelve affidavits of this nature have been sworn before Mr. Chute within the last year.

Girls who have had illegitimate children are universally looked upon with contempt; they are considered to have inflicted deep disgrace, not only upon themselves, but upon their families; and though they may not be driven on the world from their father's house, still their frailty remains ever a constant source of bickering and reproach at home. Amongst the beggars in this parish are three women with illegitimate children.

BASTARDY.

Munster, County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Dingle.*
Bar. *Corkaguinny.*

Persons who attended the Examination.

Rev. Mr. GOODMAN, curate of the parish of Dingle.—Mr. FITZGERALD, apothecary.—Mr. LAURENSON, chief constable of Corkaguinny.—Rev. Mr. SULLIVAN, roman-catholic curate, in a line of 14 miles in length along the southern coast.

MR. GOODMAN remarked that there were very few bastards in that parish. The people were, in general, very well conducted, and those who did go astray were mostly seduced under a promise of marriage. The reason of this remarkable chastity in the females, he thought, was that they never work in the fields with the men, but remain at home in their houses spinning. There had been only 12 illegitimate children baptized there within 14 years, in a population of over 14,000 persons. They are generally maintained by the mothers, who get assistance from the fathers, and sometimes the father takes them up himself, and sends them to nurse.

There were about nine or ten applications for wages at the Dingle petty sessions last year, chiefly against farmers; but Mr. Sullivan said he had heard of only one. The usual amount granted upon those occasions is about 2*l.* a year. Proof of a promise was always required. The girls find great difficulty in procuring husbands, and are always looked upon as bad characters; there were two instances known there of women who had bastard children, being compelled to resort to begging to support themselves.

Parish *Kenmare.*
Bar. *Glanerought.*

Persons who attended the Examination.

Rev. Mr. GODFREY, rector of Kenmare and Morsert.—JOHN HICKSON, esq., J. P., agent to the Marquis of Lansdowne.—Rev. Mr. FITZMAURICE, parish priest of Kenmare and Templenoe.

OF 300 baptisms which take place in the year, about 20 are of illegitimate children; but since the case of an infant, which was found drowned nearly 12 years ago, there has not been an instance of infanticide in Kenmare. The father of a bastard generally endeavours to throw the support of it entirely on the mother, and the consequence is, that in nearly a third of such cases an appeal for assistance is made by the woman to the assistant barrister. With this view it is customary for a woman in these circumstances to swear to, or make an affidavit of, the paternity of her child before the magistrates at petty sessions. This step sometimes induces the father to make her an allowance; but if it be not followed by that effect, the oath is adduced to the assistant barrister at quarter sessions, in support of the claim for compensation which she lays before him. Females who have had illegitimate children, especially those who have been repeatedly pregnant by different men, are "looked very meanly upon;" and although a few are to be found who have been fortunate enough to become the wives of those who had seduced them, the generality experience the greatest difficulty in procuring a husband, and for the most part remain unmarried. A permanent stigma is also attached to their offspring, and a farmer would not give his daughter in marriage to a bastard, unless a temptation of unusual value were held out.

Parish *Killarney.*
Bar. *Magonihy.*

Persons who attended the Examination.

Mr. CONNOR, manager of loan fund.—Rev. Mr. DUNNE, coadjutor.—Rev. Mr. FITZMAURICE, parish priest of Killarney and part of Aghadoe.—Rev. Mr. HERBERT, vicar of Killarney and Kilcummin.—Rev. Mr. HERBERT, rector of Castle Island.—Mr. DAVID MURPHY, linen-draper.

WHEN the population of Killarney is considered, it must be allowed that the number of illegitimate births occurring in it is not very great; of about 400 baptisms which take place in the course of the year, not more than 12 are of bastards. The mother of a bastard generally supports it with the assistance of the father, but it sometimes happens that she throws it entirely on the hands of the latter, who is much disposed to deny his paternity, and in many instances makes a counter affidavit to that of the woman, when she has taken the step of swearing her child to him. The assistant barrister at quarter sessions does not award wages to females for the maintenance of their illegitimate offspring, unless it can be proved by them that the person to whom they ascribe their child has, at any time, entered into an agreement to contribute towards its support. In the absence of other means of existence, many girls in the circumstances under consideration, are reduced either to mendicancy, or not unfrequently to prostitution. Even previous to arriving at this extremity, they constitute a degraded class in society; and although they may have been seduced by individuals of the upper classes, and in that manner have become possessed of some money, they experience the greatest difficulty in getting married, and have to endure the pain of hearing their offspring taunted with the stain upon his birth on occasion of every petty quarrel.

BASTARDY.

Munster, County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Listowel*. Bar. *Iraghticonnor*.

Persons who attended the Examination.

Lieut. W. E. BRADY, chief constable of police.—Mr. CHURCH, shopkeeper.—Captain HEWSON, magistrate.—Rev. Mr. MAHONY, parish priest of Listowel and Galey, in Iraghticonnor Barony, and part of Kilshinane and Finago, in the barony of Clanmaurice.

THE number of bastards in the parish amounted to six or seven altogether; they were scarcely one per cent. in proportion to the births. They are supported partly by the mothers and partly by the fathers; and it was stated, that there had been no case of an application for wages to the sessions within the last year. Applications for that purpose were very seldom, in fact, made to the quarter sessions. The practice was, that wages were never given unless there was an express promise proved; if a certain sum had not been agreed upon, 5*l.* or 6*l.* a year were generally awarded; depending however upon the circumstances of the reputed father: the disposition, however, generally was, to strain a point in favour of the mother.

In answer to the question, whether girls who have had bastard children find a difficulty in procuring husbands, it was stated that nobody, in general, but the father of the child would marry them, unless they got something considerable from their seducers to tempt them to do so.

In these cases, the mothers of bastard children frequently resort to beggary; and it depends on circumstances whether they take to prostitution or not. The child is always brought up badly. As to the treatment girls who have thus had children generally receive from their parents, they are turned adrift by them.

A labourer in that neighbourhood earning only 8*d.* a day for half the year, 6*d.* a day for a third, and nothing for the remainder, turned his daughter out some time ago, because she proved "unfortunate."

The parents are in general very harsh to their children under such circumstances.

Cases of infanticide and desertion were by no means numerous. There was one case of infanticide in a neighbouring parish about five years ago; a dead child was found in a field, there were marks of violence on its person, and it was doubtful whether it was still-born, exposed alive, or killed; no coroner's inquest was held upon it, as the coroner resides upwards of 20 miles off; the child had probably been brought from a distance.

Persons who attended the Examination.

Parishes *Tralee* and *Ardfert*. Baronies *Trughenackmy* and *Clanmaurice*.

H. J. BROWNRIGG, esq., sub-inspector of police.—Rev. Mr. M'ENNERY, parish priest of Tralee Union.—Rev. Mr. O'SULLIVAN, parish priest of Ardfert, Kilmoily in Clanmaurice, and Ballinahaglish, in Trughenackmy.

THERE were not many bastards comparatively speaking in that neighbourhood; about 30 a year, on an average, were born in a population of 16,000. There had been no case of infanticide known in that parish for the last three years; but Mr. Brownrigg stated that this crime was not uncommon, as there might be perhaps 12 or 13 cases of children found dead in the county of Kerry in the course of the year; in the neighbouring parish there had not been known six cases of bastards for three years, in a population of 7,000.

Bastards are generally supported by the mothers themselves in that country, but the father sometimes assists. The child is however rarely sent home to the father; the mother in most such cases becomes a beggar, and seldom succeeds in getting married. In some few instances she continues to get wages from the father by an application to the sessions. Mr. Brownrigg stated that there were about two applications of that kind at Tralee sessions in the course of the year, and proof of promise, or of payment, was always required. As to the question whether girls who have had bastard children are much injured in reputation, it was generally agreed that they were thought nothing at all of, that in fact a servant boy would not marry a farmer's daughter who had had an illegitimate child. The children do not however always become beggars, for in general the children of beggars take to work as well as others, for when they grow up and are able to work, they cannot get relief by begging as greater objects would.

Person who attended the Examination.

Rev. Mr. DAY, rector of Valentia.

Parish *Valentia*, in Island of *Valentia*.

THERE are some bastard children here; the fathers are generally very careless about them: they are commonly supported by their mothers. There has been one instance of application to the sessions, which was compromised, and the father gave something to support the child.

BASTARDY.

Munster, County Limerick.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Union of *Askeaton* and *Ballytun*.

Bar. *Lower Conello*.

Person who attended the Examination.

Rev. MICHAEL FITZGERALD, parish priest of the union of Askeaton and Ballytun.

THE number of bastards here is about five per cent. on the births; these are not supported by the parish; and no cases of desertion by the mothers, or infanticide, have been known here.

If the fathers are able to pay, the women almost always apply, who are generally farmers' servant girls, and the fathers farmers' sons. Wages are granted by the assistant barrister, where the paternity is admitted, without proof of a contract; the sum is not more than 20*s.* per quarter; this does not afford an inducement to incontinence, as the payment in general is only continued for a year, and not more than one case in four occurs of women having more than one bastard child by different fathers. Girls who have had bastards are not easily married; but the vice is too common to excite much odium.

When wages are not granted to women who have bastard children, they beg and work occasionally, and it rarely happens that a woman, owing to the difficulty of supporting herself and child, is driven to prostitution.

Persons who attended the Examination.

Mr. MORRIS, sub-agent to Lord Charleville.—Rev. Mr. WALLER, rector of Chapel Russell.—And a farmer resident in Kilcornan.

Parishes *Chapel Russell* and *Kilcornan*.

Bar. *Kenry*.

MR. WALKER knows of one or two cases of bastardy in the neighbourhood; the mothers support their children.

The system of applying to petty sessions is practised, and wages usually granted, as the disposition is to favour the mother.

Mr. Morris knows of no case of bastardy in Kilcornan. A woman who has a bastard is thought lowly of, and would not easily find a husband.—(Mr. *Walker*.)

Persons who attended the Examination.

Rev. Dr. COLL, parish priest of Newcastle.—ALFRED FURLONG, esq., agent to the Earl of Devon.—Rev. JOHN LOCKE, rector of Newcastle and Monygea.—JOHN PEARCE, esq., surgeon and physician to the dispensary.—Mr. PERCY, chief constable of Newcastle upwards of 13 ½ years.

Parish *Newcastle*.

Bar. *Lower Conello*.

THERE are not many bastards in the parish, and the vicious habits connected with prostitution are chiefly confined to the soldiery. Dr. Coll stated that 48 bastards had been baptized in the parish of Newcastle during the last eight years, that is, on an average about six a year: the whole number of baptisms vary from 100 to 130 in the year.

The bastards are in general voluntarily supported by the father; but Mr. Locke stated that he knew a case of a woman, almost an idiot, who had a bastard child, and is not assisted by the reputed father. Mr. Furlong observed upon this subject, that morality, so far as sexual intercourse is concerned, is preserved to a wonderful extent, even amongst the poorest, particularly when the crowded state in which they live is considered. Rape is often sworn falsely in order to get a husband.

As to the system of applying for wages for the support of bastards at the sessions, Mr. Percy stated that applications of the kind were favourably received at the Ballinagarry sessions. But Mr. Furlong said that there were but few such applications there.

It depends upon whether the promise by the reputed father was general or not, as to whether wages be awarded before the birth of the child or otherwise; subject therefore to the promise, the amount given varies from 10*s.* to 1*l.* a quarter. Wages are frequently granted for children five, six, or even seven years of age.

As to the point about the subsequent state of girls who have had illegitimate children, Mr. Coll stated that such persons seldom get married; they find great difficulty also in procuring service; they generally migrate to other parts of the country, or to England; several have done so from that parish within the last five years, and the accounts from them were, that they had got into service, and that they had become comfortably settled.

Mr. Furlong stated that proof of a promise was required, and the woman was bound strictly to the proof of a "hiring."

"I suspect," said Mr. Furlong, "that many of the beggars are mothers of bastards, who have been spoken to in the chapels; these women follow the barracks while they are well-looking, and are obliged to beg when they have lost their good looks."

BASTARDY.

Munster, County Limerick.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Rathkeale.*

Bar. *Lower Conello.*

Persons who attended the Examination.

The Rev. M. GRIFFTH, protestant curate.—The Rev. D. HOGAN, parish priest.—Mr. MULCAHY, shopkeeper.—WILLIAM SMITH, esq., J. P., sub-inspector of police.

THERE are very few illegitimate children in the parish, and these are never supported by it. Mothers are not known to desert their illegitimate children, nor are they known to destroy them; but the fathers sometimes neglect them.

The system of applying for wages at petty sessions is common in cases of women with bastards, when the father is able to pay. These cases are rare; about once a year. In one case, the person denied the paternity; in another, a contract was admitted and wages awarded. There has been no case of two applications by the same woman for the support of illegitimate children. In this neighbourhood, young men do not evince any anxiety to marry a woman who has an illegitimate child, for the purpose of being benefited by the wages allowed at the sessions. Girls who have had illegitimate children find much difficulty on that account in procuring husbands. These women are ill thought of by their own sex in the parish. There is a great feeling against bastards. A father would not give his daughter to a bastard in marriage; they think much of the clan or family of the party married, and of making numerous connexions by marriage. In all cases it has happened that where the paternity was not denied, the contract was admitted. A woman's oath does not preclude any proof to the contrary offered by the man. The reputed father is always summoned to attend the sessions when application is made.

Women who have had bastard children are sometimes obliged to resort to begging.

Person who attended the Examination.

Rev. Dr. COLLINS, parish priest of the union of Shanagolden, Robertstown, and Ballyhargill.

Parishes of *Shanagolden, Robertstown* and *Ballyhargill.*

Bar. *Lower Conello.*

BASTARDS in this parish amount to about five per cent. on the births; they are never supported by it.

The mother generally keeps the bastard and gets some assistance from the father; in some instances the parties are married, and sometimes the father is summoned to the sessions, but this rarely happens; however, if he is summoned, the magistrates only require proof of paternity, but not of a promise. It sometimes happens that a woman will have two or more children by the same man, but rarely by different men. When girls have had illegitimate children they are ill thought of, and find great difficulty in getting husbands.

When the mother of a bastard can procure no assistance from the father, she supports herself and child by work or by service; but there has been no instance of begging being resorted to for the last three years.

Persons who attended the Examination.

County Tipperary.

Parish *Carrick.*

Bar. *Iffa* and *Offa*, (East Barony.)

FRANCIS BRANIGAN, gentleman farmer.—Rev. Dr. CONNELLY, parish priest.—WALTER CULLEN, tradesman.—TIMOTHY DONOVAN, brogue-maker.—Dr. LEACH, M. D.—Rev. Mr. MANDEVILLE, protestant clergyman.—MICHAEL MULLEN, weaver.—WILLIAM O'DONNEL, esq.—Dr. O'SHEA, M. D.—JAMES PRENDERGAST, esq.—JAMES QUON, clerk of roman-catholic curate.—Rev. Mr. SANDS, rector of Carrick.—And others present at different times.

THERE are not many bastards in the parish; the mothers are chiefly servant maids in farmers' houses; the children are supported by the parents, generally by the mother.

The parish priest thinks there are 10 or 15 illegitimate baptisms out of 300 in the year; strangers also come in from the country, and stay at Carrick for their confinement. Sometimes a feeling of honour, on the part of the father, induces a subsequent marriage when they are in the same rank. No case of infanticide has occurred.

Cases of granting wages occasionally happen. The magistrates require proof of an agreement between the parties, and the amount awarded is according to the agreement; there is no instance of affidavits being sworn before the birth of the child.

A policeman present states, that he has known bad women in Clonmel to get money in two or three instances from respectable shopkeepers by the threat of fathering a child upon them.

The effect of having an illegitimate child on a woman's character is, that she is cast off from society, and has little chance of getting a husband, unless she has a good deal of money. A bastard is thought nothing of; it sticks to him through life, and to his children and grandchildren for five or six generations.

Half of the women who have bastard children are forced to beg. Sometimes, if the mother is an honest woman, she is kept in a farmer's house, and does her work as well as she can.

The parish priest thinks the mothers of illegitimate children generally beg. Sometimes out of their wages they pay for the nursing of the child. The children are ill brought up when they are females, as the example of the mother works on them. The number is so small, it is impossible to say whether the males take to begging or not.

BASTARDY.

Munster, County Tipperary.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Roscrea*.
Bar. *Ikerrin*.

Persons who attended the Examination.

Mr. ALLOWNEY, actuary for the savings' bank.—Mr. THOMAS CROTTY, woollen-manfacturer.—Dr. DELANY, M. D.—Rev. Mr. HIGGIN, rector of Roscrea.—SAMUEL H. LAWSON, esq., chief constable of police.—Rev. Mr. O'SHAUGHNESSEY, parish priest.—Hon. Mr. PRETTY, J.P.

THE parish never contributes to the maintenance of illegitimate children, of which the number, according to the Rev. Mr. Higgin, is very small. The uncertain aid afforded by their fathers is sometimes entirely withheld; and the mother, in many instances, is compelled to have recourse to mendicancy in order to support them. Infanticide, however, may be said to be unknown; there has not been an instance of it during the last 25 years. The Hon. Mr. Pretty states, that the magistrates at petty sessions very seldom think proper to order the payment of wages to women by the fathers of illegitimate children; the practice has never been extensively introduced here. A woman who has had a bastard child is looked upon with great contempt, and generally ever afterwards remains unmarried; she feels that she has lost her character, and becoming reckless, has little shame at being repeatedly pregnant. The Rev. Messrs. O'Shaughnessy and Higgin agree as to the extreme unfrequency of a woman being with child at the time of her marriage.

Parish *St. Mary's, Clonmel*.
Bar. *Iffa* and *Offa*, (East Barony.)

Persons who attended the Examination.

Rev. Mr. BALDWIN, roman-catholic clergyman.—Rev. Dr. BELL, master of the endowed school.—BENJAMIN B. BRADSHAW, esq., J. P.—WILLIAM CHAYTOR, esq., mayor of Clonmel.—Mr. GRUB, merchant.—Mr. JOHN HACKET, proprietor of Tipperary Free Press.—Mr. HODGES, attorney.—DAVID MALCONSON, proprietor of factories.— ——— MEAGHER, shoemaker.—Mr. O'CONNOR, foreman of the Clonmel Advertiser.—Rev. Mr. STEVENSON, protestant clergyman.—THOMAS WALSH, labourer.—And many others present at different times.

MR. BALDWIN says, that out of 600 yearly baptisms, there are 20 or 30 illegitimate. The children are supported by the mothers, never by the parish. No instance of desertion took place, except with the view of leaving them on the father; by these means he is often induced to make an allowance rather than be subjected to such an annoyance. There was a case of infanticide in a neighbouring parish; the sentence was commuted, on the ground that the child might have been still-born. Another case occurred of a child found dead near Clonmel; the mother was not ascertained; the mother in general is fond of her illegitimate child.

Sometimes the father calls on her to give up her child, in order to put it out to nurse, and she will refuse. If the father and mother are of the same rank of life, they often marry. Mothers often apply to the petty sessions, when there has been no agreement; if the father does not provide for the child, she summonses the father; the magistrates compel the father to give compensation (a year's wages), and sometimes they compel the father to support the child for three years. Bastardy chiefly arises from the in-door servant girls, by the better class of persons, in the houses where they are employed.

The feeling against bastards is now subsiding, it was formerly stronger. No farmer's son would marry a bastard unless she was terribly rich; perhaps he would marry her and then run away with the money. They keep up ideas of family, and go back several generations; but of late they are beginning to give up this feeling, and to look more to their worldly interests.

When the father neglects the child, they are sometimes reduced to beggary. Sometimes she will quit a good service and go beg with her child, sooner than part with it. The child is very ill brought up, and the mother, under such circumstances, is as attentive as she can be.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ahoghill*.
Bar. *Lower Toome*.

Persons who attended the Examination.

R. ARNOLD.—S. ARNOLD.—Mr. JAMES CHRISTIE, churchwarden.—Mr. E. CRAIG.—Messrs. EWART, LOGAN, &c. &c. including several of the police.—Rev. J. JOHNSTON, late curate of Ahoghill.—Captain KENNETT, officer of police.—Rev. GEO. KIRKPATRICK, rector.—Rev. JOHN KRELAN, parish priest.—Rev. Mr. HARKE LEE, Moravian agent.—G. LOGAN.—Rev. T. MALLALIEN, of Gracehill.—A. M'MANUS, esq., magistrate.—Dr. MILLER, surgeon of dispensary.—H. O'HARA, esq., magistrate.—JAMES O'HERRITT.—W. QUILLAN.—Mr. JAMES SMYTH, merchant.

THE number of bastards here is unknown; there are 10 deserted children, who are supported by the parish. Mothers do not frequently desert, and never destroy their illegitimate children, but their fathers generally neglect them. A feeling of honour frequently induces marriages; and there exists here a practice of a woman going before a magistrate to clear her character from suspicion of indiscriminate prostitution, and to show who is the father. This often induces marriages.

No applications are ever made for wages by the mothers of illegitimate children to the magistrates;

BASTARDY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ahoghill*.
Bar. *Lower Toome*.

magistrates; but generally the mother, or some other person who nurses the child, sues the father by process at the quarter sessions; the amount recovered varies according to the age of the child, and other circumstances. The usual measure of the amount to be recovered by the decree is the actual expense of nursing. No young men have married the mother on account of the wages granted by the quarter sessions, nor are they often influenced by persons of higher rank to do so. The woman finds the greatest difficulty in procuring a husband; she is looked on as degraded, but the child is pitied and relieved when begging; such a child could not obtain in marriage the daughter of a small farmer. An instance was stated where the woman's father was plaintiff, and where she, being examined on oath, falsely charged a man who was able to pay the sum sought. The reputed father has not been known to be driven by the order for wages to marry the mother of the child; he sometimes absconds for a time, when such an order has been obtained against him.

Women with bastard children generally beg in their own parishes. The children do not usually become vagrants or immoral, but the mother is often driven to prostitution.

The refusal of the reputed father to maintain the child leads to scolding between the parties, but to nothing more. The mother, if unwilling to beg, is frequently injured in her health by the difficulty of supporting the child, who also suffers much in turn.

The mother is supposed to be influenced to desert or destroy her child from a wish to conceal shame.

Persons who attended the Examination.

Parish *Antrim*.
Bar. *Antrim*, Upper Half.

Dr. BRUCE.—Dr. BRYSON, surgeon of dispensary.—Rev. JAMES CARBY, presbyterian minister.—Mr. S. CLARKE.—G. S. CLARKE, esq., magistrate.—Mr. M. CRAUFORD.—Rev. DANIEL CURAL, parish priest.—Mr. M. DICKIE.—Mr. M. GIBSON.—Rev. WILLIAM GREENE, protestant vicar.—Mr. J. E. LUDLIF, publican.—Dr. M'MASTER, surgeon and apothecary.—Rev. ROBERT MAGILL, presbyterian minister.—Mr. J. SKELTON, agent to Lord Ferrard, &c. &c. and many of the paupers.

THERE are from 30 to 40 bastards in the parish; they are not supported by it. Bastards are never supported by parochial assessment unless when deserted, which it seems does not frequently occur, there being now only four deserted children on the parish. In some cases the father neglects his bastard child; and in other cases, subsequently to its birth, marries its mother.

About three years ago, there was an instance of a mother having destroyed her bastard child; there is no other case of infanticide known of in the parish.

The crime of being the mother of a bastard, and the misfortune of being a bastard, are little thought of here.

In this parish repeated wrongful affiliations have been attempted and made at the quarter sessions, both by the oath of the mother (in case of her father being the plaintiff), and by that of other witnesses proving acknowledgments by the alleged father, in cases where the mother herself is plaintiff.

The mothers of bastard children are often compelled by want to beg, even in their own parishes, and are sometimes driven to prostitution. In many cases the children are well reared and kept at school.

Persons who attended the Examination.

Parish *Ballymoney*.
Bar. *Upper Dunluce*.

Mr. J. CUMMING, farmer.—Rev. Mr. DENVIR, parish priest.—Rev. J. DUNSEATH, protestant curate.—The Very Rev. Dean GREEN.—Mr. R. HAMILTON, farmer.—Mr. W. HOPKINS, farmer.—GEORGE HUTCHINSON, esq., J. P.—Dr. MOORE.—CHARLES O'HARA, esq., J. P.—Mr. W. ORR, shopkeeper.—Mr. S. PERRY, farmer.—Surgeon REYNOLDS.—Mr. R. ROWAN, farmer.—Surgeon TAYLOR.—Mr. B. THOMPSON, farmer.—Mr. J. THOMPSON, shopkeeper.—Dr. THOMPSON.—Mr. J. WHITE, shopkeeper.—Police, labourers, &c.

THE number of bastards here is not known; they never are supported by the parish, unless deserted under the age of 12 months. No instance is known of a mother having destroyed or deserted her bastard child. The fathers constantly neglect them, and are very seldom induced subsequently to marry the mother.

Petty sessions exercise no jurisdiction in the granting of wages to the mothers of bastards.

Wages are never awarded before the birth of the child. Affidavits as to the father of the child are frequently made before the magistrates, in cases of pregnancy. The mother esteems the affidavit to be a clearance of her character, in some measure, from the charge of common prostitution. The amount granted at the quarter sessions is generally the expenses of the maintenance of the child. The amount given is generally the same; there is sometimes a slight variation, which depends not upon the power of the reputed father to pay, but upon the actual cost of supporting the child, it alone being considered.

The system of allowing for their support has caused no change in the number of illegitimate children. There is no punishment inflicted on the women who apply for their maintenance,

BASTARDY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ballymoney*. Bar. *Upper Dunluce*.

tenance, nor is there any difference made in the amount granted on the ground of the applicant having had more than one bastard.

There has been no instance of young men marrying the mothers of bastards, for the purpose of benefiting by the decrees granted at quarter sessions. Such women find it very difficult to get husbands; they are considered degraded. A stigma is always attached to a bastard.

An acknowledgment by the father of the child, proved by a disinterested witness, is required in the assistant barrister's court; such actions are not usually brought in the manor court. The testimony of the woman is not admitted in the assistant barrister's court, except in an action for seduction, in which 5*l.* Irish only is recoverable. In this action her testimony may be rebutted by general evidence as to her character, credibility, &c. A second application is equally easy to establish, by proof, as at first. The reputed father is always summoned to attend.

The maintenance is granted in one large sum; and if the reputed father refuses to pay, an execution is issued against either his body or his goods. This procedure very rarely has the effect of causing the reputed father to marry the mother; there is no instance of it known in this parish. The reputed father refusing to support the child leads to ill feeling and often to violence, and frequently compels the mother to resort to begging, and sometimes drives her to common prostitution, in which case the child is necessarily brought up in and inured to vice. It is not supposed that the difficulty of supporting the child when unassisted can injure the mother's health, but there are some instances of the child's health being injured for want of proper nourishment.

Persons who attended the Examination.

HUGH ANDERSON, esq.—Rev. JAMES BOYLE, presbyterian minister.—Mr. R. DUNLOP, surgeon of dispensary.—Rev. HUGH HAMILL, presbyterian minister.—Mr. R. HUEY, farmer.—Mr. S. JOHNSTON, farmer.—Mr. A. MACAW, surgeon and apothecary.—Mr. W. M'MULLEN, grocer.—JAMES STEWARD MOORE, esq., magistrate.—Rev. JAMES MOREWOOD, rector of Dunluce.—Rev. JAMES O'HARA, parish curate of Drumseverick.—Mr. B. STEWARD, draper.—W. R. TAYLOR, grocer.—Mr. JAMES WALLACE, baker.—Several of the police, &c. &c.

Parish *Billy*. Bar. *Lower Dunluce*.

THE number of bastards here is not known; they are not supported by the parish. The mothers do not frequently desert them, and in no instance destroy them, but the fathers neglect them. Sometimes a feeling of honour induces subsequent marriage.

No women with bastards apply to petty sessions for wages, as there is no jurisdiction. The only remedy by action usually resorted to, is before the assistant barrister at quarter sessions, or before the seneschal in the manor court; in the latter case, where the sum sought is under 40 *s.*, the plaintiff is admitted as a witness, and in such case wrong affiliations have been frequently made against wealthy persons; but at quarter sessions, in an action for nursing, which is the usual one, the testimony of the mother is not received, she being the plaintiff; but sometimes an action is brought by the woman's father for the expenses attending the lying-in, and in this case the mother's testimony is admitted, and her credit is weighed; the reputed father is not admitted in any case to relieve himself from the charge. The actual expense is the general measure of the damages recovered in an action for nursing, which is sometimes brought every year, and at others for the amount of two or three years at once. And in this action an express promise, or some act of the reputed father to raise an implied promise, is required by the assistant barrister to be proved before affiliation, and the charge of the future nursing of the child is established.

No punishment is ever inflicted, and no difference is made in the amount of maintenance adjudged at sessions, on the ground of the applicant having had more than one illegitimate child.

No young men have evinced any anxiety to marry the mothers of illegitimate children for the purpose of benefiting by such maintenance; in general, these girls find it very difficult to procure husbands.

It is not known whether any influence is exerted by persons of higher station over young men to induce them to marry such characters; they are looked on as degraded by the generality of their own sex in the parish.

The description of evidence (as mentioned before) required for affiliating a child for the purpose of procuring wages is similar to that required by law in other actions; the reputed father is summoned or processed; the general character of the woman is not regarded in an action for nursing.

The practice of applying, in the first instance, to the churchwarden, and through him to the petty sessions, has existed in this parish, but is not founded in law, and is enforced by threats only, and has been frequently made the instrument of wrong affiliations; the magistrates having been in the habit of receiving the mother's oath, and then calling the alleged father before them, and compelling him to promise a certain sum annually for nursing; on which promise, in many instances, an action has been afterwards maintained.

The health of the child is not often known to suffer materially from the scanty provision the mother is able to afford it.

The state of mind into which a mother is brought before she deserts her child is not known from experience here.

BASTARDY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Carrickfergus*. Town of *Carrickfergus*.

Persons who attended the Examination.

Mr. DANIEL BLAIR, merchant.—WILLIAM BURLEIGH, esq., magistrate.—Rev. Mr. CARTER, protestant curate.—Mr. JOHN COATES, secretary to the grand jury, county Antrim.—Admiral DAWSON.—Mr. SAMUEL ERSKINE.—Rev. Mr. FLINTER, independent minister.—Dr. FORSYTH, physician to the dispensary.—Rev. ARTHUR O'NEILL, parish priest.—Rev. Mr. PAUL, presbyterian minister.—Mr. PRICE.—Captain ROWAN, late inspector of county Antrim gaol.—Mr. GEORGE SPEAR, treasurer to the mendicity.—WILLIAM STEWART, esq., magistrate.—Mr. WILLIAM STEWART, surgeon.

THE number of bastards in the parish is unknown. None can come upon it for support unless deserted under the age of 12 months. There are at present four deserted children here; it is not known whether or not they are bastards; but they are generally supposed to be so. One instance of infanticide happened a short time since, for which the mother was tried and convicted. The father has in most instances been compelled to support his illegitimate child. A feeling of honour frequently induces subsequent marriage.

Petty sessions exercise no jurisdiction with regard to granting wages to the mothers of bastards; but they recover the expenses of nursing the children by process at the quarter sessions; it is not granted by way of wages, but as refunding the cost of maintaining the child. The sum allowed varies in proportion to the age of the child. The number of illegitimate children is not stated to have increased in consequence of any allowance made by the quarter sessions. If a woman has become the mother of more than one illegitimate child, it has generally been by the same father; the mothers have in no instance been known to become prostitutes. No punishment has ever been inflicted on women who applied for the expenses of maintaining a bastard, nor has any mother been obliged to maintain her illegitimate offspring herself. It is not supposed that young men would be induced to marry the mothers of bastards by the wages granted at sessions; but no great distinction is made to the prejudice of a woman who has had an illegitimate child. A small farmer would formerly have made a great objection to give his daughter in marriage to a bastard; but of late this feeling has been much diminished.

No instance has occurred in this town of a woman having bastard children being compelled to beg, as the father is always forced by legal process to maintain the child. The mothers of illegitimate children are very anxious to obtain schooling for them.

Persons who attended the Examination.

Parish *Drumaul*, including Town of *Randalstown*. Bar. *Upper Toome*.

Mr. ADAMS, coach proprietor.—Mr. JOHN BROWN, merchant.—Mr. JOHN BRYSON, gentleman.—Mr. COLE, clerk of petty sessions.—Mr. COOPER, innkeeper.— ———COURTNY, esq., under-agent of Earl O'Neil.—Mr. THOMAS COURTNY, boot-maker.—Mr. JAMES CRAIG, manufacturer.—Rev. ——— CUROE, parish priest.—Rev. SAMUEL HEATLY, vicar.—Mr. HENDERSON, farmer.—Mr. M'AULEY, innkeeper.—Dr. M'KEON, apothecary, &c.—Rev. THOMAS REID, seceding minister.—Mr. ROBINSON, cotton manufacturer.—Dr. REESON, surgeon of dispensary.—Mr. THOMAS SWAN, grocer.

NONE of the witnesses could give any account of the number of bastards here. Some of them are supported by the parish. Mothers do not destroy or desert their illegitimate children, but, on the contrary, generally make great exertions for them. A feeling of honour sometimes induces the father to marry the mother of the child; but they generally neglect them. The mode of proceeding for wages is at the quarter sessions, by the father or next friend of the mother, in an action for seduction, in which 5*l*. Irish may be, and often is recovered, regard being had to the character of the female and the circumstances of the father. In this case, the mother is admitted as a witness; the father is not; but if the mother be the plaintiff, as she often is, she cannot give evidence, but on proof of a contract or acknowledgment by the father. She often recovers annually the amount of the cost of nursing, and sometimes only one sum as a final compensation for all demands. Sometimes both the action for seduction and that for subsequent maintenance of the child are adopted successfully. Punishment is never inflicted on those who apply for wages. The character of the applicant has great influence in determining the amount of wages granted. No young men have been known to evince any desire to marry women who have had illegitimate children, for the purpose of benefiting by the wages allowed at sessions. An instance of a person of the poorer classes having been induced through the hope of gain, by persons of a richer class, to marry his cast-off mistress, is not known. The mother of a bastard is looked upon as degraded among her own sex. It is with reluctance that a small farmer would give his daughter in marriage to a bastard. If the father is unwilling to pay the wages awarded at the sessions, payment may be enforced by an execution against his body or goods. The father of a bastard has not been known to have been driven to marry the mother in order to avoid the payment of wages; he has sometimes absconded, in which case the maintenance of the child falls altogether on the mother. The mother is frequently driven to begging, generally out of her own parish; when this takes place the children are likely to be brought up badly; but many instances are known of their being carefully reared. The difficulty of supporting a child, without being assisted by the father,

has not been known to drive the mother to prostitution; it however often injures her health. A refusal on the part of the father to maintain the child frequently leads to ill feeling and scolding; in such circumstances he is ill received by his neighbours. The scantiness of the subsistence which the mother is able to afford the child often injures its health.

BASTARDY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Persons who attended the Examination.

Rev. N. ALEXANDER, presbyterian minister.—Rev. DANIEL BELL, protestant cuate.—Mr. JOHN HOWE, cotton manufacturer.—Mr. JOHN M. JOHNSTON, grocer and farmer.—Rev. WILLIAM LANGHRIDGE, presbyterian minister.—Mr. WILLIAM M'NICE, innkeeper and churchwarden.—Mr. JAMES MURRAY, surgeon and apothecary.—Mr. JOHN SEFTON, innkeeper and farmer.—And several others who were visited and conversed with, by Assistant Commissioners.

Parishes of *Glenavy* Union.

Bar. *Upper Massareene.*

THE number of bastards in the parish is unknown; they are supported by the parish if deserted under 12 months old, but not otherwise. The mothers do not frequently desert their illegitimate children, and there is no instance of their destroying them; but the fathers of illegitimate children often neglect them; however, a feeling of honour frequently induces subsequent marriages.

There is no such practice as women with bastards applying for wages at petty sessions; but generally the mother, or some person who nurses the child, sues by process at the quarter sessions; the amount recovered varies with the age, &c.; the usual measure is the actual expense of nursing the child.

There has been no change in the proportion of illegitimate to legitimate children; the system of granting decrees in such cases has long prevailed. Cases have sometimes occurred of women having each several illegitimate children, and sometimes by different fathers; but in the latter case, the difficulty of recovering is greater.

No punishment is ever inflicted upon those who apply to the sessions in such cases, even if they had more than one illegitimate child; but sometimes less is given, on the ground of the applicant having had more than one. It has never occurred that young men of the neighbourhood have evinced any anxiety to marry a woman who has an illegitimate child for the purpose of benefiting by the maintenance allowed by the sessions. Girls who have had illegitimate children find much difficulty in procuring husbands on that account. It is not known that individuals of the poorer classes are influenced by persons of higher station to marry such women, who are degraded in the opinion of the generality of their sex; and, unless educated and well conducted, a bastard would be objected to by a small farmer as a match for his daughter. The quarter sessions, previously to deciding that a child should be affiliated to a man, and he be compelled to pay wages to its mother, follow the rules of evidence in ordinary cases. The woman's oath is seldom admitted, and never when she is plaintiff. The reputed father is always summoned to attend the sessions. If he be unable or refuse to pay the wages ordered by the barrister, an execution may issue against his body or goods, as in other cases.

The right of suing usually continues until the child is able to support itself; but the order for wages, or the consequences upon disobedience of it, is not often found to drive the reputed father to marry the mother of the child; the acknowledgment of the reputed father is required to found such a decree. It is not the practice that the application is made in the first instance to the churchwardens, and by them to the petty sessions. The father does not often abscond when such decrees are made; but in case of his doing so, the mother or charity supports the child. Women have been known to bring actions against the reputed fathers of their children for nursing, and so recovered.

Women who have bastard children are sometimes compelled to resort to begging, both in and out of their own parishes, and in such cases the children sometimes become inured to a vagrant life, with all its immoralities, in the case of female children particularly; and an instance is known of the mother and daughter being beggars and prostitutes, and the grandchildren likely to become so. But males very often become industrious, with feelings of shame on account of their condition and their mother's disgrace.

The refusal of the reputed father to maintain the child leads to ill feeling between the parties, and some scolding; but it is not known that the difficulty of supporting her child is often so severe as to injure the mother's health, or that the health of the child suffers materially from the scanty provision the mother is able to afford it.

There is no ground whereon to form an opinion, whether the state of mind to which a mother is brought before she can destroy or desert her child must not be highly immoral, or whether a woman who has become hardened to such an act is not so far corrupted as to be, with respect to others, less careful of human life; or whether, after such a circumstance, she would not lose all self-respect, and in so far be less likely to conduct herself correctly in her relations in life.

BASTARDY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parishes of *Kirkniriola* and *Ballyclug*, including Town of *Ballymena*.

Bar. *Lower Toome*.

Persons who attended the Examination.

JOHN BLACK, surgeon.—JOSEPH CRAIG, shopkeeper.—Rev. HENRY CUMMING, rector of Ballyclug.—GEORGE DUGAN, shopkeeper.—WILLIAM GEHAN, Esq., magistrate, and agent to the Ballymena estate.—Rev. CLARK HUSTON, covenanting minister.—Rev. BERNARD M'AULY, parish priest.—ARTHUR MAGILL, shopkeeper.—JOHN PATRICK, surgeon.—Rev. ALEXANDER PATTERSON, presbyterian minister.—JOHN ROSS, surgeon.—Rev. WILLIAM STANHOPE, presbyterian minister.—JOHN TELLET, shopkeeper.—JOHN WATSON, shopkeeper.—JOHN WILSON, farmer.—Dr. YOUNG.—Together with a large number of farmers, labourers, police, &c.

THE exact number of bastards in the parish is not known; but the Rev. Mr. Cumming stated that he had baptized one every Sunday for the last year. They are generally carried to the minister of the Established Church to receive baptism, as the catholic priests and the dissenting ministers frequently refuse it in such cases without strict inquiries. Some of these children may be supposed to have come from the adjoining parishes; but the number of bastards born in the town was stated by Mr. Cumming to exceed considerably in proportion the number born in the country parts.

They are not in any instance supported by the parish, except when deserted, which does not often take place. Their support frequently falls altogether upon the mothers, in which case they struggle by every possible means to maintain them. There is no instance of infanticide known here. The fathers frequently neglect their illegitimate children. Subsequent marriage very seldom occurs.

Wages are never granted before the birth of the child. Affidavits are made very commonly by women before magistrates as to who is the father of the child with which they are pregnant; and the magistrates universally receive the affidavit, in order to prevent the mother from entertaining any thoughts of destroying her infant. The mother considers such an affidavit to be in some measure a clearance of her character, and occasionally, but rarely, the affidavit produces marriage. The magistrates however are aware that the affidavit has no effect in compelling the maintenance of the child. In the action for lying-in, brought before the assistant barrister, 5 *l.* is the greatest amount decreed. In the action for the maintenance of the child (which is brought yearly, or at the expiration of one or two years, as it may happen), the exact amount of maintenance only is considered. After the father has once been compelled to pay for the maintenance of the child, it is seldom necessary to bring a second action, as he knows that he is sure to be cast in case such action should be brought. No change has been observed to take place in the number of illegitimate children since the system of granting such decrees has prevailed. No difference is made in the amount of wages granted, on the ground of the applicant having had more than one illegitimate child, as the expense of supporting the child is alone considered.

Girls who have had illegitimate children are, by the generality of their own sex, considered degraded, and find much difficulty in procuring husbands. There is no instance known of young men being induced to marry such women for the wages procured for their support at sessions, or by the influence of any of the richer class who may be the father of the child. The feeling against a bastard is not very strong; he is, however, looked upon as degraded.

In an action for seduction, brought in the name of her parent or relation, the mother is allowed to swear to the father of the child; but evidence is admitted against the credibility of her testimony. In the action for the maintenance and nursing of the child, which is brought by the mother, her evidence is not admitted, except in the manor court, where the latter action is sometimes brought, and where the evidence of the plaintiff has been sometimes admitted in a claim for damages, even when above the amount of two pounds. The defendant's oath is not admitted.

The assistant barrister decrees maintenance, and the sheriff commits the defendant to prison, if unable to pay the amount of the decree. The seneschal of the manor court does the same. The amount is decreed in one large sum. An acknowledgment of the child by the reputed father is required in the assistant barrister's court before a decree is issued. In the manor court, the gift of any sum, however small, to the mother, at or after her lying-in, is deemed an acknowledgment by the reputed father. There is no instance known of the father either absconding or marrying the mother for the purpose of avoiding the payment of the sum decreed.

The mothers have often great difficulty in maintaining the child; those of them who have to resort to begging generally become prostitutes; in such cases the children become inured to immorality and vice.

The father's refusing to assist in maintaining the child frequently leads to ill feeling; sometimes the difficulty of supporting the child presses so severely on the mother as to injure her health.

BASTARDY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parishes of *Larne*, part of *Invermore*, and part of *Inverbey*.

Baronies of *Lower Glenarns* and *Upper Belfast*.

Persons who attended the Examination.

Rev. Mr. ALEXANDR, presbyterian minister.—Mr. ATKINSON, treasurer of the Mendicity.—ARCHIBALD BARCLIE, esq.—Dr. BLAIR.—R. BURKE, esq.—Rev. Mr. M'CLOUGHY, seceding minister.—SOLOMON DARCUS, esq., clerk of the peace.—Mr. GARCH, shopkeeper.—Rev. S. GUYNNE, protestant rector.—Dr. KIRKPATRICK.—MALCOLM M'NEILL, esq.—Rev. Mr. MOLYNEAUX, presbyterian minister.—Rev. Mr. PORTER, presbyterian minister.—Mr. ROBINSON, farmer.—Mr. SIMPSON.—Mr. SMILEY.—Mr. TURNER, shopkeeper.—Rev. Mr. WARD, presbyterian minister, &c. &c.

THERE is but one bastard in the parish. The petty sessions have no jurisdiction with respect to applications for wages against the fathers of illegitimate children, but at the quarter sessions a father may be compelled to pay the expenses of nursing. The ability of the father to pay has no weight in determining the amount of the sum granted. Wealthy men do not allow themselves to be summoned. The system of granting decrees for the cost of maintaining illegitimate children is not considered to have caused any difference in the number of bastards. There is no punishment inflicted on the applicants for maintenance, even if they apply for the support of a second child; nor is there any difference made in the amount adjudged, on the ground of her having applied for a second, or even a third child. The amount granted is not sufficient to induce young men to marry the mother of illegitimate children; there is a strong feeling against them, and they generally find it very difficult to procure comfortable matches. If bastards be in good circumstances, there is no objection evinced by small farmers to give their daughters to them in marriage.

Even when wages are not granted, there is no likelihood of the mother's health being injured by the difficulty of supporting the child; a mother hires herself out to nurse for four guineas a year, and pays one guinea for maintenance of her illegitimate child, thus she is well able to support it. Infanticide is not known to occur here.

Parish *Layde*. Bar. *Lower Glenarns*.

Persons who attended the Examination.

Mr. CHARLES BLACK, farmer.—Rev. MARCUS FALLOON, rector.—Mr. A. HAMILTON, woollen-draper.—WILLIAM HAUGHTON, esq.—Mr. D. M'ALLISTER, publican.—Mr. D. M'ALLISTER, woollen-draper.—Mr. JAMES M'AULEY, publican.—Dr. M'DONALD, dispensary surgeon.—ALEXANDER M'DONNELL, esq.—Rev. JOHN M'KENNA, parish priest, &c. &c.

THE number of bastards in this parish is not ascertained. Some say there are very few, but the clergy say there are many. They are not supported by the parish, unless when deserted, which never occurs here. The mothers of bastards are never known here to destroy them. The fathers generally provide for them, and often marry the mother while pregnant, but marriage very seldom takes place after the birth of the child.

The petty sessions have not the power of awarding wages or maintenance, but it is said that a practice formerly existed here for magistrates, on the oath of the mother, and at the request of the churchwardens, to compel the alleged father to indemnify the parish. But this is not now the practice, and never was legal.

The practice now is either for the father or nearest relative of the woman to process the alleged father of the child to the quarter sessions for seduction, in which action the evidence of the mother is admissible, and a decree for 5*l.* late Irish currency, may be recovered, or the mother sometimes brings an action for the expenses of nursing and rearing, to succeed in which it is necessary to prove an acknowledgment on the part of the father. There is no instance known of persons of the richer classes influencing individuals of the poorer to marry the mothers of bastards.

The amount awarded by the assistant barrister is limited to the supposed cause of maintenance, and is granted annually.

Sometimes the mothers have to resort to begging both in and out of their own parish.

Parish *Lisburn*. Bar. *Massareene*, Upper Half.

Persons who attended the Examination.

HENDERSON BLACK, esq., magistrate.—Mr. EDWARD BOLTON, treasurer of charitable society.—Rev. R. BRIDGE, protestant curate.—WILLIAM CALDBECK, esq., sheriff county Down.—Mr. ROBERT M'CALL, one of the commissioners of charity society.—WILLIAM COULSON, esq., diaper manufacturer.—Mr. SAMUEL GAMBLE, present churchwarden.—Mr. JOHN GILLBURN, grocer and huckster.—Rev. A. HENDERSON, presbyterian minister.—EDWARD JOHNSTON, esq., magistrate.—WILLIAM MONTGOMERY, farmer, Ballinderry.—JOHN MOONEY, publican and farmer.—Mr. FRANCIS O'FLAHERTY, clerk of petty sessions.—Mr. JOHN READ, late churchwarden.—Rev. H. SMITH, roman-catholic clergyman.—The very Rev. JAMES STANNUS, dean of Ross.—Mr. JAMES WARD, secretary to charitable society.—THOMAS WITHERED, surgeon and apothecary.—With many others in conversation.

WITH respect to the number of bastards, we can only answer as to those who are on the parish. There are 16 deserted children thus situated, but these are not all bastards.

BASTARDY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Lisburn*. Bar. *Massareene*, Upper Half.

Mothers often desert their illegitimate children, and sometimes, though not frequently, destroy them. The fathers generally neglect them; but it sometimes occurs that a feeling of honour induces marriages before the birth of the child, but seldom after.

There is not any jurisdiction exercised by the magistrates at petty sessions in the case of a woman applying for wages, all such cases being referred to the quarter sessions or manor court.

There is no such practice as allowing wages previous to the birth of the child.

Young men in the neighbourhood are not anxious to marry a woman who has an illegitimate child, for the purpose of being benefited by the sums recovered against the reputed fathers, as such women are considered degraded. It has not been known that individuals of the poorer classes have been influenced by persons of higher station to marry women who have had illegitimate children; such a woman is looked upon by the generality of her sex in the parish as degraded. Bastards are looked down upon, and are not usually well reared, they are therefore refused by the farmers for their sons or daughters.

Women bring actions against the reputed father for nursing, and have recovered. Such applications are common at quarter sessions and manor courts, and are frequently successful on satisfactory evidence, which is regulated by the rules of evidence and course of proceedings in ordinary cases at law.

Women who have bastard children seldom beg, and some exertion is made by them to rear and educate the children; but sometimes the difficulty of supporting herself and child has driven a woman to prostitution; in such cases the children become profligates. It has not been known that the refusal of the reputed father to maintain the child has led to any ill feeling or violence between the parties, further than scolding, nor has the difficulty of supporting a child been known to be so severe as to injure the mother's health; neither has the health of the child been known to suffer from the scanty provision the mother is able to afford it.

A very profligate woman is not so likely to commit infanticide or desertion as those who are more impressed with shame; but we cannot say from experience whether a woman who has become hardened to such an act is in future, with respect to others, less careful of human life; but it is believed that after such a circumstance she would be degraded, and therefore become more criminal.

Persons who attended the Examination.

Parish *Ramoan*, including Town of *Ballycastle*. Bar. *Cong.*

Dr. BOYD.—Rev. Mr. CREERY, rector.—Mr. WILLIAM HILL, shopkeeper.—Dr. KNOX.—Rev. SAMUEL LYLE, presbyterian minister.—Mr. SAMUEL M'ALLISTER, shopkeeper.—CHARLES M'GILDOWNEY, esq., J. P.—ALEXANDER M'NEILL, J. P.—ALEXANDER MILLER, esq.—Dr. O'NEIL.—Mr. GEORGE SAMPSON, farmer.

THE number of bastards in the parish is not known, as they are never supported by it; they are but seldom deserted, and never destroyed by their mothers. Nor do their fathers often neglect them; on the contrary, they are frequently led by a feeling of honour to marry the mother.

Petty sessions have no jurisdiction with respect to granting wages.

Wages are never awarded before the birth of the child; but whatever may be requisite for its maintenance is allowed on an action brought in the assistant barrister's court, or the manor court of the district. The amount in the latter court is measured in some degree by the power of the reputed father to pay.

The system of allowing wages has not increased the immorality of the females.

Punishment is never inflicted on the applicant for wages, nor is there any difference made in the amount awarded, on account of the applicant's having had more than one illegitimate child.

No young men have been induced by wages granted to marry the woman. She does not easily obtain a husband, and, together with the child, is considered degraded.

The evidence of the mother when plaintiff is admitted in the manor court, if the debt sought to be recovered be under 40*s*. Evidence is also admitted against the credibility and character of the mother, the testimony of the defendant not being received. Proof of a promise from the father to maintain the child is required in the assistant barrister's court. In the manor court the gift of the smallest sum from the father to the mother or child is considered as an implied promise of support, and the maintenance of the child is accordingly enforced. Many applications from the same woman have not unfrequently been made in the manor court.

The amount given is usually awarded in a large sum; a decree is in general sought for at the expiration of a year's or two years' maintenance of the child. The father has never been known to abscond when wages were ordered.

No instance was known where a mother of bastard children was compelled to resort to begging.

BASTARDY.

Ulster, County Antrim.

Examinations taken by C. W Borrett, Esq. James Peebles, Esq.

Parish *Resharkin.* Bar. *Kilconway.*

Persons who attended the Examination.

THOMAS BRINNIE, esq., magistrate.—Rev. WILLIAM DICKSON, rector.—Mr. ROBERT ELDER, schoolmaster.—Mr. ROBERT GREEN, farmer.—Rev. Mr. HAMILTON, presbyterian minister.—PATRICK HENRY, farmer and shopkeeper.—PAUL HENRY, farmer and shopkeeper.—EDWARD KELLY, farmer and shopkeeper.—MICHAEL KELLY, farmer and shopkeeper.—JOHN M'CULLOCH, farmer and shopkeeper.—JOAN M'KINLEY, farmer and shopkeeper.—Rev. P. M'MULLEN, parish priest.—Mr. JOHN M. WATERS, late churchwarden.—JOHN SCOTT, farmer and shopkeeper.—Mr. JAMES SMYTH, farmer.—Rev. Mr. WALLACE, presbyterian minister.

THE number of bastards in this parish is stated to be very small; they are not supported by it unless when deserted by their mothers, which does not frequently occur. One instance only of infanticide is known to have occurred here. The reputed fathers seldom marry the mothers, but on the contrary frequently neglect the children.

No jurisdiction is exercised by the petty sessions, except allowing the mother to make an affidavit as to who is the father of her child, in order to satisfy her friends or to induce the man to marry, by showing herself free from guilt with others.

Five pounds, Irish, is recoverable at the manor court or quarter sessions, in an action for seduction brought by the father or the guardian of the woman, and in such cases she is often the only witness proving the cause of action. The reputed father is always summoned, and may bring proof to contradict the mother. Actions for nursing are often brought at quarter sessions by the mother; there she is not admitted as a witness, but must prove her case by some other competent witness, as some contract or acknowledgment of liability on the part of the alleged father. The sums recovered for nursing, or in actions for seduction, are not sufficiently large to furnish a temptation to young men to brave public opinion by marrying the mother of an illegitimate child. Girls thus circumstanced are commonly looked on as degraded, and find much difficulty in getting eligible matches. If bastards were well conducted and in comfortable circumstances, the objection of their birth would be easily overcome.

The general character of the woman is not regarded in an action for the expenses of nursing. A decree or execution against the body or goods of the father is the only punishment that can be inflicted in case of his refusal to pay the sum awarded, which is always in yearly sums.

After a decree is obtained against a man, he generally compromises the matter with the mother, and rarely leaves the country to avoid payment; but if he is unable or unwilling to support the child, the mother is sometimes obliged to beg. It is stated, that those of this neighbourhood do not often beg, but make great exertions to maintain themselves by industry. One case was stated of a woman having reared three children unaided by the respective fathers. An instance of the mother's or child's health being injured by the difficulty of obtaining proper maintenance has not been known.

Parish of *Tickmacraven.* Town of *Glenarm.* Bar. *Lower Glenarm.*

Persons who attended the Examination.

Rev. Ross JEBB, rector.—Mr. GEORGE HALLARAN.—Mr. HANNA, clerk to Seneschal of the manor.—D. M'AULAY.—Rev. GEORGE M'CAUGHLEY, presbyterian minister.—Mr. JAMES M'FAUL grocer.—Mr. WILLIAM MARTIN, farmer.—Rev. ALEXANDER MONTGOMERY, presbyterian minister, —Captain SERVANTE, R.N.—Rev. Mr. YOUNG, parish priest, &c. &c.

THE number of bastards in the parish is very small, but it is not exactly known. There are not any receiving support from the parish. An instance of infanticide is not known by any of the witnesses to have occurred; desertion also is stated to be of very rare occurrence, one only having been deserted during the last seven years. The father and mother not unfrequently divide the maintenance of the illegitimate child between them, each contributing an equal portion.

Petty sessions have no jurisdiction. An action in the assistant barrister's or the manor court is the only means which the mother has of compelling a father to support his illegitimate offspring; she can recover only the bare maintenance of the child. The amount given varies from 1 *l.* to 2 *l.* in the year. This action is sometimes brought after the expiration of one or two years, and is granted in one sum. The mother is generally plaintiff, and although such be the case, she is admitted as witness in the manor court, if the amount which she seeks to recover be under 4 *l.*; and although the mother has been admitted as a witness, the defendant's testimony is not taken. The law, however, allows both plaintiff and defendant to give testimony in a manor court, if the amount sought to be recovered be under 2 *l.* Evidence as to the character of the mother and her credibility is admitted. In the manor court, the power of the reputed father to pay is, in some measure, taken into account; little difference however is made. If the father refuses to pay, the seneschal of the manor court, or the assistant barrister, has power to imprison. Granting decrees for the recovery of the expenses of the maintenance of illegitimate children is not considered to have the effect of increasing the number. In the assistant barrister's court, the acknowledgment of the father is necessary to constitute the grounds of an action for recovery of expenses of nursing, but the manor court will compel maintenance of the child in a case of a promise given, or the smallest sum sent to the mother at or after her lying-in, if that be even so small as 6 *d.* or 1 *s.*

A girl who has had a bastard is generally considered as degraded; if, however, she obtains a good

BASTARDY.

Ulster, Country Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

a good settlement from the father, no degradation is attached to her, nor is the indisposition to contract a marriage with such a woman very great. The bastard is considered as degraded, but the stigma that attaches to him is by no means so great as that which attaches to the mother; if he be in any way well provided for, all stigma is forgotten. Marriage does not often follow an action for wages, it sometimes takes place before the birth of the child, as the clergy esteem it their duty to encourage marriage in cases of pregnancy. None of the women who had bastards in this parish have been compelled in consequence to have recourse to begging.

Persons who attended the Examination.

County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. *Clonderhorkey*, including Town of *Dunfanaghy*.
Bar. *Kilmacrenan*.

Rev. WILLIAM BATTERSBY, protestant curate.—Mr. J. BOYLE, a small farmer.—Mr. JOHN BURNS, farmer and whitesmith.—Mr. EDWARD CALL, farmer and innkeeper.—Mr. SAMUEL DINIMORE, farmer.—Mr. RICHARD DOHERTY, shopkeeper.—Mr. EDWARD GALLAGHER, farmer.—Mr. THOMAS HARPER, farmer.—Lieutenant HARRINGTON, royal navy.—WILLIAM HOGAN, labourer.—Mr. JOHN IRWIN, farmer.—Mr. CHRISTOPHER KING, farmer.—Mr. DAVID M'ELVORY, petty sessions clerk, and agent to the Ard's estate.—Rev. JOSEPH MAGEE, parish priest.—FRANCIS MAGURTY, labourer.—Rev. SAMUEL MAHAFFY, retired clergyman of the established church.—Mr. WILLIAM MITCHELL, farmer and enumerator of the parish.—Mr. WILLIAM MOFFITT, farmer.—Mr. HUGH O'DONNELL, farmer and grocer.—DANIEL O'DONNELL, labourer.—JAMES RANKIN, M. D., surgeon of dispensary.—Rev. DAVID REID, presbyterian minister.—Mr. BERNARD RODEN, farmer.—Lieutenant STEPHENS, R. N., chief officer of coast-guard.—Rev. CHARLES STEWART, rector.—Mr. GEORGE STEWART, farmer.—WILLIAM STEWART, esq., J. P., Hornhead.—Mr. JOHN WILKINSON, farmer.

THERE are no bastards known in the parish, nor has a case of infanticide been heard of within the memory of Mr. William Stewart. Mr. M'Elvory states that the fathers of illegitimate children most generally marry the mothers, otherwise they could not live in the parish.

In a case where a promise is made, and where it can fairly be brought within the Servants' Wages Act, Mr. Stewart and Mr. M'Elvory state, that it is the practice of the Dunfanaghy bench of magistrates to grant wages to the mother for the nursing the child, but they require that a promise of a specific sum should be proved, and only that sum is enforced. The practice of granting wages in this manner does not seem to increase the number of illegitimate children in the parish, as the thing very rarely occurs, perhaps not more than twice in the year.

It often happens that the grandfather is the person who (having undertaken to pay for the nursing) is obliged to do so. The young men of the neighbourhood are never known to marry the mothers of illegitimate children, for the purpose of sharing the wages thus awarded by the bench; on the contrary, these women experience the greatest difficulty in procuring husbands, being treated with contempt.

The same description of evidence is required to prove the affiliation of the child, as in case of servants' wages.

Both parties may be examined, and it sometimes happens that the party summoned is not the reputed father, but one of his relations. In case of refusal to pay the wages ordered by the magistrates, they may issue a warrant against his property, but have no jurisdiction over his person. The amount awarded is always what was promised by the father, which promise or contract must be clearly proved. In general it is a very small sum; the law requires the entire to be given in one payment.

Mr. Call states, that when the fathers cannot be compelled to pay for the support of their illegitimate children, the mothers are obliged to beg, and in such cases usually leave the parish where they have been shamed. When the children grow up to be strong they become herds, and earn from 8*s.* to 12*s.* a half-year and their food.

The father seldom refuses to maintain the child except where he doubts his paternity; but when it does occur, very bad feelings naturally follow:

The children are frequently weak and sickly, in consequence of the scanty and unwholesome food which the mother is only able to afford them.

Persons who attended the Examination.

Parish *Clonleigh* or *Lifford*.
Bar. *Raphoe*.

Mr. IRVIN AIKEN, churchwarden.—Mr. DANIEL BOYLE, farmer.—Mr. HUGH BRADY, late churchwarden.—Rev. WILLIAM BROWNE, roman-catholic curate.—Rev. E. M. CLERKE, curate, and inspector of Lifford gaol.—Mr. ANDREW CLERKE, of Forthall, a gentleman farmer.—Rev. JOHN CROCKET, protestant clergyman, resident in an adjacent parish.—JOHN GREER, esq., M. D., dispensary physician, Lifford.—Rev. JAMES HOUSTON, presbyterian minister.—Captain HUMPHREY, J. P.—Rev. WILLIAM KNOX, rector of Clonleigh.—Mr. W. M'CLINTOCH SPENCER, secretary to grand jury of county Donegal.—Rev. ARTHUR M'HUGH, parish priest.—Mr. JAMES MAHAFFY, a farmer.—Mr. PATRICK SCANLAN, farmer and vintner.—Mr. JOSEPH SHARKEY, late churchwarden, a carpenter.

THE number of bastards can only be ascertained by the fact, that but two deserted children are at present supported by the parish; and seven illegitimate children have been baptized

BASTARDY.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Clonleigh* or *Lifford*. Bar. *Raphoe*.

tized by the Rev. Mr. Clarke in five years, including the two foundlings. Within the same period there have been four instances of supposed infanticide; in these cases there were prosecutions of the suspected mothers, but no conviction. The fathers of illegitimate children often neglect them. In case of their being of equal rank and of the same religion, subsequent marriages between the parents are common, particularly among the roman-catholics.

There are no petty sessions held nearer than Raphoe, but the magistrates do not conceive that they have any jurisdiction. At quarter sessions there are frequent instances of civil bill processes, upon which decrees are granted on proof of any act of adoption on the part of the father after the birth of the child. The amount usually granted in such cases is about 4 *l.* a year. This system has been in operation for many years. Wages are never awarded before the birth of the child; but it often happens that actions are brought by the parents of the mother, as in the supreme courts, for loss of services during pregnancy, in which case the remuneration may amount to 5 *l.* of the late currency, the limit of the jurisdiction in the Civil Bill Courts. The amount awarded varies according to the circumstances of the case, the means of the reputed father, the previous character of the female, &c. The cases where wages have been granted are not so frequent as to have produced any observable effect in increasing the number of illegitimate children. But few women have more than one illegitimate child. No punishment is ever inflicted on the applicant for wages, except in the diminution of the quantum of remuneration, or in withholding any allowance. The young men of the neighbourhood have never evinced any desire to marry the mother of an illegitimate child, on account of the wages granted her. She finds, indeed, great difficulty in obtaining a husband, except among soldiers, or persons ignorant of their circumstances. No cases were known where she had been married by an individual of the lower class through the influence of one of higher grade. Such a woman is generally looked upon with great contempt even by persons of her own family, and the child suffers equally, the term "bastard" being the strongest reproach and degradation among the lower classes. In order to obtain wages from the reputed father, some act of adoption on his part must be proved, such as having given or promised money. Evidence is received on behalf of the man, and a summons issued in all cases; the general character of the woman is always taken into consideration. In cases of refusal to pay on the part of the reputed father, an attachment against body and goods is issued. Mr. Spencer knew two instances of persons in gaol who had availed themselves of the Insolvent Debtors' Act from inability to pay the sum awarded. This sum can only be drawn in one payment at sessions, and that retrospectively. Labourers sometimes marry in such cases in order to avoid the consequences of threatened proceedings. The acknowledgment of the father, or proof of some act of adoption on his part, is required to enforce an order for wages, or rather is necessary to obtain that order. The application for it is made directly to the petty or quarter sessions. The parish never interferes except in cases of deserted children; nursing has always been the ground of action against the reputed father.

The mothers of illegitimate children are very often obliged to become mendicants. This and other worse consequences often ensue from the refusal of the reputed father to maintain the child.

The woman who can desert or injure her child must have become very depraved and have lost all self-respect.

Persons who attended at the Examination.

Parish *Conwall*, including Town of *Letterkenny*. Bar. *Kilmacrenan*.

JOHN BOYD, esq., K. C., and treasurer of county Donegal, J. P.—JAMES COCHRANE, esq., clerk of the peace, county Donegal.—JOHN DEVENNY, a working mason.—MARY DEVENNY, his daughter.—Mr. WILLIAM FISHER, wine and spirit merchant.—HANNAH GALLAGHER, widow, a poor housekeeper.—Rev. Mr. GAMBLE, dissenting minister.—Rev. Mr. GUIRLY, roman-catholic curate of Letterkenny.—SAMUEL HALL, painter and churchwarden.—KITTY HAGARTHY, widow, a poor beggarwoman.—Mr. ROBERT HUNTER, farmer.—Rev. Mr. LYTLE, dissenting minister.—Right Rev. Dr. M'GITTIGAN, roman-catholic bishop.—Rev. Mr. NOWLAN, protestant curate of Letterkenny.—SUSAN M'LAFFERTY, a blind beggarwoman.—FRANCIS MANSFIELD, esq., of Castlerea, J. P.—Mr. ALEXANDER MUNN, shopkeeper.—Mr. THOMAS PATTERSON, merchant.—Mr. ROBERT RAMSAY, farmer.—JOHN BOYD, esq, K. C., and treasurer of county Donegal, J. P.—Rev. Mr. SPRATT, presbyterian minister.—ALEXANDER ROBERT STEWART, esq., of Ards, J. P.—JOHN STEWART, esq., of Rock Hill, J. P.—GEORGE STRAIN, an old mendicant.—WILLIAM WRAY, esq., of the Park, J. P.

THERE may be some bastards in the parish, but they are not known as such, never being supported by the parish, unless deserted when infants. Mr. Hall, churchwarden, states that in four years only two instances were known of the desertion of children by their mothers, and but one case of imputed infanticide within the last year, and one in the preceding year; but in the latter case there was an investigation, but no proofs could be had. There was a third case within two years, and a certain female was suspected, but no proofs could be had. In the last case it was proved, indeed, that the child was born dead.

William Wray, esquire, J. P., says, that in his parish there was not a case of even imputed infanticide within the last 10 years; and that applications for wages are never made at the petty sessions by the mothers, but frequently at the quarter sessions. In a late case of illegitimate children, a woman who had three illegitimate children obtained a decree at quarter sessions, on the evidence of her sister, a person of as bad a character as herself. A barrister advised an appeal to the judge of assize, but the decree was affirmed.

BASTARDY.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. of *Donegal* and *Killimard*.

Town of *Donegal*.

Bar. of *Tyrhugh* and *Bannagh*.

Persons who attended the Examination.

JOHN BAIRD, clerk of the petty sessions.—THOMAS BROOKE, esq., Lough Esk, high sheriff of the county.—CATHERINE CAROLIN.—FRANCIS CLARK, painter.—Mr. DILLON, innkeeper.—Mr. A. DIVER, postmaster.—Rev. JOHN ELLISON, rector of Killimard.—Rev. RICHARD HOMAN, rector —M. W. LOVE, farmer.—JAMES M'CLARKY, labourer.—M. M'CORSCADAN, grocer.—PATRICK M'DIARMID, cottier.—ANTHONY M'DONNELL, esq.—Mr. W. M'DONAGH, merchant.—Rev Mr. M'HAFFERTY, roman-catholic clergyman.—ANNE MAGUIRE.—Mr. W. MARTIN, shopkeeper.—PATRICK MULLINS, labourer.—Dr. MULRENY, dispensary surgeon.—JOHN SHEEHAN, labourer.—Dr. SWAN, dispensary surgeon of Mount Charles.—M. TAIT, farmer.—Rev. J. THOMPSON, parish minister.—And others, mendicants.

THERE are no bastards in the parish supported at the public expense; nor have the mothers ever been known to destroy or desert their children.

Within the last three years about 12 applications have been made by mothers for the support of their illegitimate children. £. 1. per quarter is usually decreed by the magistrates; one-half of the sum to be paid by the reputed father, and the other half by the mother. John Baird, who had been clerk of the petty sessions for 18 years, said that ever since he had been so such had been the custom. No wages are awarded until the child has been nursed for six months. The average is generally 4 *l.* a year, paid quarterly. Bastardy is so unfrequent that he did not observe any change in it. No punishment is ever inflicted on the applicant; and the magistrates made no difference in the amount adjudged to those applying, in consequence of their having had more than one illegitimate child. The young men of the neighbourhood never evince any anxiety to marry such women for the sake of the wages. John Baird also said that these women find the greatest difficulty in getting married; he never knew any instance of one of them getting a husband; she is looked down upon by all the parties, particularly by women of her own station. Most people would take pity on a bastard child, and when old enough would give it employment. No farmer would willingly allow his daughter, unless for some very great consideration, to marry such a person. They require at the sessions the evidence of a second person, who had been a witness to a contract made or some payment of money at any time by the father, who is always summoned. A second application by the same woman would be successful. The magistrates have no power to punish the man, but they can issue a warrant against his goods; if, however, he has none, the woman must support the child herself. The amount awarded is generally paid quarterly. Baird remarked, that he never heard of a case in which such an order drove the man to marry the woman. The acknowledgment of the father is always required. The woman makes the application, in the first instance, to the bench, and not to the churchwardens. He knew of two instances of labourers going away from the country to avoid payment of wages ordered by the bench. The woman, in one case, is begging from door to door, and in the other she is striving as hard as she can to support herself. Women, under those circumstances, seldom bring actions; they generally make the application to the bench under the Servants' Wages Act.

Parish *Fahan*, Upper and Lower.

Town of *Buncrana*.

Bar. *Ennishowen*.

Persons who attended the Examination.

SAMUEL BELL, farmer.—THOMAS BOLDRICK, churchwarden, tanner.—JOSEPH COCHRANE, shopkeeper and churchwarden.—JAMES COOLLY, spirit merchant, Bandanna.—Captain DARLEY, J. P., Buncrana.—JEREMIAH DEVLIN, farmer and merchant tailor, Buncrana.—The Rev. —— DOHERTY, roman-catholic clergyman of Clonmany parish.—The Rev. —— DOHERTY, roman-catholic clergyman of Fahan.—CON DOHERTY, farmer, and collector of county cess.—PATRICK DOHERTY, county cess collector, shopkeeper, Buncrana.—PATRICK DOHERTY, Long Barrack, farmer.—Mr. MICHAEL DOHERTY, rent agent, Glen-house.—Doctor EVANS, surgeon of the dispensary.—PATRICK FARMER, grocer, Buncrana.—The Rev. WILLIAM HAWKSHAW, rector of Upper Fahan.—PATRICK KERR, innkeeper, Bandanna.—The Rev. Mr. KELLY, roman-catholic clergyman of Dysertegny parish.—JOHN LANGHREY, farmer.—Mr. M'DOHERTY, rent agent, Glen-house.—WILLIAM M'GRATH, farmer.—The Rev. EDWARD MAGINN, roman-catholic priest.—CHARLES NORMAN, esq., J. P., Fahan.—CONSTANTINE O'DONNELL, clerk of petty sessions.—DOMINICK O'DONNELL, Cock-hill, farmer.—PATRICK O'DONNELL, shopkeeper and farmer, Buncrana.—The Rev. WILLIAM O'DONNELL, parish priest of Clonmany parish.—The Rev. HAMILTON STEWART, rector of Lower Fahan.—Several other farmers and traders appeared at the meeting of the Assistant Commissioners.

THE Rev. Hamilton Stewart, rector of Lower Fahan, says, no bastards have been supported by the parish within the last three years. The instances of their desertion are very rare, and no case of infanticide has been proved within the last 12 years. Illegitimate children are rarely neglected by their fathers, who are sometimes even induced by a conscientious feeling to marry the mothers.

In the course of the last 12 months half a dozen applications for wages were made by the mothers of illegitimate children to the petty sessions, which have been referred to the quarter sessions. The amount usually granted varies according to the circumstances or the ability of

of the reputed father to pay. Generally 1 *l.* per quarter was the sum decreed. This system has been a long time in operation; and though the population has increased, the number of applications for wages has remained stationary. It matters not what number of illegitimate children a woman has had; she would invariably succeed in her application if an implied promise on the part of the father could be proved; nor does her previously having had bastards alter the amount of the sum granted; but that rests with the jury.

Those girls who have had illegitimate children find the greatest difficulty in getting husbands afterwards, as they are generally looked down upon as a degraded class. This feeling, however, does not now prevail so strong as it did some years ago, which Mr. Cockran thinks is attributable to their more frequent intercourse with Scotland and England in the factories.

An acknowledgment on the part of the father of his being the parent, or money given by him at any time for the support of the child, proved by a witness, would constitute ground for awarding a sum for the maintenance of the child until it should arrive at such an age as would enable it to maintain itself. The oath of the woman herself is not required, nor is her character taken into consideration if the evidence is sufficient.

In case of refusal or inability to pay on the part of the father, a decree is granted against his goods or body. The alternative, in case the sum awarded was not paid, would be imprisonment until the individual could avail himself of the Insolvent Debtors' Act. The amount awarded is generally given in a "lump."

The mothers of illegitimate children are very often driven to beg, and usually go into strange parishes for that purpose. No cases are known of their having been driven to prostitution from the difficulty of obtaining subsistence; but the characters of the children are injured from early habits of mendicancy.

The refusal on the part of the fathers to contribute to the support of their illegitimate offspring frequently leads to ill feeling, but not often to violence.

The state of mind to which a mother must be reduced before she can bring herself to destroy her child, must be immoral in the extreme.

BASTARDY.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Fahan*, Upper and Lower. Town of *Buncrana*. Bar. *Ennishowen*.

Persons who attended the Examination.

CHARLES BOYLE, farmer.—The Rev. DANIEL COYLE, roman-catholic clergyman, Inniskeel.—The Rev. DANIEL EARLY, parish priest, Inniskeel.—ANTHONY GALLAGHER, farmer.—Mr. ALEXANDER HILL, farmer.—DANIEL M'DIVETT, clerk of the petty sessions.—PATRICK M'SWINE, farmer.—ROBERT RUSSELL, esq. agent to Lord Conyngham.

Parish *Inniskeel*, Lower. Bar. *Boylagh*.

BASTARDY is scarcely known at all here. Boyle said, that a woman who had what they call a "misfortune," would be looked down upon with the strongest feelings of contempt, and he thought she would find it almost impossible to get married.

No case of infanticide had occurred for the last 30 years in this parish.

Persons who attended the Examination.

Mr. W. ALLINGHAM, merchant.—Mr. BARTLEY, attorney, Dublin.—Mr. WILLIAM BELL, publican.—Doctor CRAWFORD, surgeon of the dispensary.—S. CRAWFORD, esq., attorney.—The Rev. JOHN CUMMINS, parish priest of Kilbarron.—M. DAVIS, esq., J. P.—Rev. JOHN DUNBAR, curate of Innismacsaint.—WILLIAM ERSKINE, merchant.—Captain CHARLES FERGUSSON, J. P.—PATRICK GORRIGLE, a small farmer.—The Rev. GEORGE GRIFFITH, curate of Kilbarron.—Mr. IRWIN, clerk of the petty sessions, and collector and secretary of the Ballyshannon Mendicity.—Rev. D. KELLY, roman-catholic curate, Kilbarron.—Mr. P. KELLY, brewer.—Mr. J. KERRISON, Bundoran, innkeeper and farmer.—Rev. FRANCIS M'DONNELL, parish priest, Innismacsaint.—Mr. J. M'GOWAN, merchant.—Mr. JOHN M'GOWAN, bangbeggar to the Mendicity of Innishannon.—Mr. J. MORIARTHY, publican.—Rev. Mr. RAMSAY, roman-catholic curate, Kilbarron.—Mr. JOHN SCOTT, stamp distributor.—Doctor J. SHEIL.—SIMON SHEIL, esq. Wardtown.—The Rev. G. NESBIT TREDENNICK, rector of Kilbarron.

Par. of *Kilbarron* and *Innismacsaint*, including Town of *Ballyshannon*. Bar. *Tyrhugh*.

THERE are now four bastards supported by the parish of Kilbarrow. There is not one in Innismacsaint, nor has there been for three years. Two children have been found within the above period in the river dividing both parishes, under very suspicious circumstances, but there were no proofs nor marks of violence. The Rev. Mr. Kelly stated that he knew one case very lately where a feeling of honour induced a subsequent marriage.

Within the last year there have been two cases entertained by the petty sessions, and warrants issued. The amount allowed in one of these cases was 1 *l.* a quarter, and in the other 1 *s.* a week. With regard to its variation, the magistrates consider themselves authorized only to grant the amount agreed upon between the parties. There have not been sufficient facilities afforded, by the granting wages, for creating any inducement to increase the number of illegitimate children. It has, however, been the practice at all times. No case has occurred where a difference was made at the sessions, in the amount adjudged to an applicant who had more than one illegitimate child. Women thus situated scarcely ever get married, except in a rank of life far beneath them. The stain is not only never forgotten

BASTARDY.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. of *Kilbarron*, and *Innismacsaint*, including Town of *Ballyshannon*.
Bar. *Tyrhugh*.

to themselves, but " it is cast up to their children's children;" and they are always regarded with the greatest contempt by both sexes. The magistrates seldom take the oath of the female at the sessions; they require further evidence of an agreement. The woman's oath, when received, does not preclude proof to the contrary being offered by the man; but the bench never interfere except in cases of acknowledgment and special agreement, when they bring it under the Servants' Wages Act. The amount awarded is always according to the agreement, and not prospectively. There is no law whatever authorizing the interference of the churchwardens. Mr. Irwin, the clerk of the petty sessions, said that the parents of the women have sometimes brought actions before the assistant barrister for loss of service of the daughter, but he never knew more than two such cases. When they fall into a misfortune of the kind, it is too much the practice with their friends to turn them on the world, when they must either become beggars or prostitutes.

Persons who attended the Examination.

Par. of *Killaghtee* and *Killybegs*.
Bar. *Bannagh*.

Doctor ANDREWS, Killybegs.--Mr. T. BROGAN, farmer, Killybegs.—Mr. R. CORSCADDAN, farmer.—NICHOLAS M'DONAGH, esq., chief constable of police.—Rev. Mr. DRUMMOND, parish priest of Killybegs and Killaghtee.—Mr. A. GRAHAM, churchwarden, Killybegs.—Mr. A. HAMILTON, farmer.—JOHN JOHNSON, labourer.—ANDREW LYONS, labourer, Killybegs.—Mr. OWEN M'CLOOKY, foreman and bailiff on Mr. Wm. Murray's estate.—Mr. W. M'ENTIRE, baker.—Mr. J. M'LAUGHLIN, farmer, Killybegs.—Mr. R. M'MULLEN, shoemaker.—Mr. J. MAGRATH, farmer.—Mr. HUGH M'BRIASTY, farmer.—Mr. A. MAGEE, churchwarden, Killybegs.—Mr. P. MULRANNY, bailiff on Mr. Murray's estate, Killybegs.—Mr. E. MURRIN, publican.—Rev. G. STEWART, rector of Killybegs.—Rev. CHARLES WALSH, curate of Killaghtee.—Mr. J. WATSON, farmer, Largysallagh.

THERE is scarcely anything known about the bastards in this parish. There must certainly be some cases, but they seldom come under public observation. There was no case of desertion remembered for several years, and not even a case of suspected infanticide within the memory of any one present.

The Rev. Mr. Stewart, justice of the peace, stated that he had only recollection of one case of a woman with an illegitimate child applying for wages within the last three years, at the petty sessions of Ardra, where a promise or bargain had been made by the reputed father to pay the mother for nursing the child, and the bench awarded wages against the party at the rate, he thought, of 20*s.* quarterly. Any dereliction from virtue is looked upon with the strongest feelings of contempt; there is not only a difficulty but scarcely a possibility for such females to get married, except in cases where the persons who are participators in their crime are induced to make reparation by marriage. Bastards are generally looked upon with great coldness, and must remove the stain either by a long course of good conduct or by the acquisition of property.

Not a single case of infanticide remembered in this parish, not even of a suspicion of it.

Persons who attended the Examination.

Parish *Moville*, Upper and Lower.
Bar. *Innishowen*.

Rev. DAVID BABINGTON, curate of Lower Moville.—Mr. JOHN BARR, innkeeper and farmer.—JAMES CAMPBELL, esq., gentleman farmer.—Mr. SAMUEL CARMICHAEL, an extensive farmer.—Mr. JOHN EAKIN, farmer.—Rev. CHARLES GALWEY, rector of Lower Moville.—JOHN IRWINE, esq., M. D., surgeon of Moville dispensary.—Mr. EDWARD LARKEY, shopkeeper and farmer.—HUGH LYLE, esq., J. P., treasurer of county Londonderry.—Mr. M'ARTHUR, Castle Carey, agent to Sir A. Chichester, baronet.—Rev. WILLIAM M'CAFFERTY, parish priest of Upper and Lower Moville.—Mr. JOHN M'DEVITT, shopkeeper and farmer.—Rev.—— M'DONAGH, roman-catholic curate of Upper and Lower Moville.—Rev. SIMON M'LEER, roman-catholic curate of Upper and Lower Moville.—Rev. STEWART MARKS, curate of Upper Moville.—Mr. NEIL O'DOHERTY, shopkeeper and farmer, Moville.—Mr. HUDSON REYNOLDS, farmer.—Rev. JOHN STAPLES, rector of Upper Moville, J. P.

THERE are no bastards in the parish, and none have been supported by it for several years. There is no instance known of a mother deserting or destroying her illegitimate children; a feeling of honour very rarely induces the father to a subsequent marriage.

The Rev. Mr. Staples said, " they never entertain at petty sessions cases of women with bastards applying for wages" before the birth of the child. Females able to prove an acknowledgment have sometimes processed the fathers to quarter sessions; and on satisfactory evidence, an allowance of about 20*s.* a quarter is made. In this parish a most extraordinary degree of morality prevails, scarcely a case of bastardy is known. No young men have evinced any anxiety to marry women guilty of such misconduct, for the sake of the wages allowed by the sessions. There cannot be a more disgraceful event both to herself and to all her family than a girl having an illegitimate child. Persons of higher station never influence people of the lower class to marry such women, who are regarded, according to circumstances, with either great contempt or great pity, and there is the strongest feeling against marrying a bastard. The evidence required by quarter sessions, in cases of affiliation,

BASTARDY.

Ulster, County Donegal.

Examinations taken by P. F. Johnstone, Esq. J. R. Barry, Esq.

Parish *Moville*, Upper and Lower. Bar. *Ennishowen.*

tion, is legal proof of acknowledgment, or adoption on the part of the father. The woman's oath does not preclude any proof to the contrary being offered by the man; the reputed father is always first summoned to attend the sessions. The general circumstances of the case are considered on every application. On conviction a decree, with a warrant against the person or goods of the father, is issued. The amount of wages awarded is usually the sum due up to the date of the process, generally at the rate of 1 *l.* per quarter. Marriage seldom takes place to avoid the consequences of an order for wages being issued. The acknowledgment of the reputed father is required to enforce an order for wages; the churchwarden never interferes in such cases. In the event of the father absconding, the parish never supports the child; the usual mode of proceeding against the fathers is for the mothers to bring actions for nursing.

There are no cases known here of women with bastard children being compelled to resort to begging.

Persons who attended the Examination.

Par. *Stranorlar*, including Towns of *Stranorlar* and *Ballybophay.* Bar. *Raphoe.*

ANDREW ALLEN, farmer.—JAMES ARMSTRONG, farmer.—JOHN BATTEN, shopkeeper.—JOHN COCHRAN, esq., J. P., Edinmore.—Mr. COCHRAN, gentleman, elder of the presbyterian congregation.—ROBT. CORCADDIN, farmer.—Dr. DAVIS, surgeon, dispensary of Stranorlar.—Rev. Mr. DERINNEY, roman-catholic curate of Stranorlar.—Rev. Mr. DOHERTY, parish priest, Stranorlar.—D. DOHERTY, farmer.—WM. FENWICK, esq., J. P., Raphoe.—Mr. ROBERT FLETCHER, farmer.—Mr. GREER, innkeeper and churchwarden.—Mr. GUNNING, sen.—Mr. GUNNING, jun. shopkeeper, Stranorlar.—Mr. JAMES HOLMES, farmer.—JAMES JOHNSTON, esq., J. P.—JOHN KEAN, farmer.—EDWARD KEAN, farmer.—Mr. ROBERT KILPATRICK, farmer, Longhill.—DANIEL LYNCH, shopkeeper.—Mr. E. M'LOUGHLIN, farmer.—Mr. M'MIMININ, shopkeeper, Stranorlar.—RALPH M'KENLEY, farmer.—THOMAS MAGILL, shopkeeper.—ROBERT ROLLESTON, shopkeeper.—Mr. SMITH, farmer.—Mr. SPEER, gentleman farmer, Knockgannon.—Mr. SPENCER, farmer, Mullindrait.—Rev. J. STEEL, presbyterian minister, Stranorlar.—H. STEWART, jun. Trycallon.—ADAM TAIT, farmer.—Mr. WILLIAM WALKER, gentleman farmer, Kilcordan.—Mr. W. WALKER, land-agent, Drumboe.—CORMACK and HANNAH WARD, two old beggars.

THE number of bastards can only be known in cases where they are deserted, but this is not at all common in this country; it is presumed that any who have been deserted are illegitimate; the average is two within the last three years; it is supposed that the fathers do not neglect them, as very little is heard on the subject; in the parish, the influence of the clergy, more than any feeling of honour, induces subsequent marriages.

Cases of application for wages are never entertained before petty sessions, but sometimes at the quarter sessions, either in shape of a process for wages or an action for loss of service, and the sum given in these cases is generally 1 *l.* per quarter. No punishment is ever inflicted on applicants for wages, even though they have had more than one illegitimate child, nor is any difference made in the wages adjudged at the sessions on this account.

Boyle says, "having had an illegitimate child is a stamp on the character of a girl, that can never be got over; the rich have never influenced the poor here to marry such women, whom they generally, of her sex, look upon with the greatest contempt." "The bastard," continues he, "is looked upon with great coldness, aye, and his children's children." It would be a greater cause of objection than even poverty to a marriage. Some act must be proved in evidence at the sessions, that the man recognized the child as his, to found a decree for wages; the oath of the woman not precluding any proof to the contrary being offered by him. The reputed father is always summoned to attend the sessions; the wages are always paid in one sum; the general charge for nursing in the country is taken as the guide for the amount granted; the acknowledgment of the reputed father is required to enforce an order for wages. The churchwarden has nothing to do with any but deserted children; women have brought actions for nursing against the reputed father, and have succeeded when they could prove a consent to pay wages.

When women with bastard children beg, it is always away from their own parishes; the difficulty of supporting herself and child often drives the mother to prostitution. There is very little knowledge in this parish as to whether the father's refusal to support the child leads to ill will.

Persons who attended the Examination.

Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Par. *Drumachose*, including Town of *Newtown Limavaddy.* Bar. *Kenaught.*

DAVID CATHER, esq., J. P.—Mr. COLE, grocer.—Dr. DILL, dispensary surgeon.—Mr. DOHERTY, grocer.—Mr. FOREST, farmer and agent.—HENRY GREIR and others, labourers.—ROBERT HENRY, court-keeper.—Mr. HUNTER, grocer.—Mr. LANE, solicitor.—MARCUS M'CAUSLAND, esq., J. P.—SAMUEL M'COY, small farmer.—Rev. Mr. M'DONOUGH, roman-catholic curate.—Mr. MOODY, linendraper.—Mr. O'HAGAN, schoolmaster.—Rev. Mr. OLPHERT, rector.—Mr. O'NEIL, baker.—Rev. Mr. PORTER, presbyterian minister.—Mr. PROCTOR, grocer.—Rev. Mr. STEEN, presbyterian minister.—Mr. STEWART TATE, small farmer.

THE number of bastards baptized by Mr. Olpherts in the year 1832, was six; in the year 1833, three, and in the year 1834, two.

BASTARDY.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Par. *Drumachose*, including Town of *Newtown Limavaddy*.

Bar. *Kenaught*.

Mr. Steen had baptized but three within two years, but this arises from the presbyterian rule of not baptizing the children until satisfied of the repentance of the parent. They are never supported by the parish. The mothers rarely desert, and never destroy them, but frequently procure abortions by medicines and over exertion. The fathers constantly neglect them; a feeling of honour frequently induces marriage before the birth of the child, but never after it.

Petty sessions exercise no jurisdiction. Wages are never awarded before the birth; but women frequently make affidavits which they imagine will assist them in obtaining subsequent wages. The amount recoverable in an action for seduction is 5*l.* Irish; in an action for maintenance, the amount given, with slight variation, is 4*l.* annually; if the reputed father be very poor, the amount is somewhat lessened.

No variation in the proportion of illegitimate children has been observable, since wages were granted. Few cases have occurred of women having illegitimate children by different fathers; for a second or third child, 10*s.* a quarter would probably be the sum granted.

No punishment is ever inflicted on the mothers.

There is no anxiety to marry them on account of the wages; they are considered, said Mr. Porter, very little degraded; it is said, "she had a mishap," or, that "some one got the better of her." A man in the village, possessed of between 1,000*l.* and 2,000*l.*, has married the mother of two illegitimate children. No instances known of the rich influencing the poor to marry such characters, though they are looked upon as very little degraded. The middle class only entertain strong feelings against the bastards.

The action for seduction is brought in the name of the father, grandfather, or master of the woman; the evidence of the mother is admitted, but may be rebutted by contrary evidence, impugning her character and respectability.

In the action for maintenance, which is brought generally in her own name, the woman's evidence is not admissible, and some direct acknowledgment of the reputed father is required. A second application succeeds, but a less amount is generally awarded.

Should the father refuse, or be unable to pay the wages ordered, the magistrates have no power, but the assistant barrister may direct the sheriff to issue an execution against his body or goods; but this never causes the father to marry the mother.

No previous application is made to the churchwarden: reputed fathers, whether innocent or guilty, have often absconded before the action was brought.

The women are often assisted by the friends of the father, but often also, from distress, become prostitutes; they generally, however, go to service, and maintain the child. When the mothers beg, the children are often immoral, especially the daughters; the sons are, however, frequently industrious, and the son of a beggar prostitute in this village is now respectable. The refusal of the father to maintain the child frequently produces ill will, but not violence; there is a common bargain for the father and mother to support the child each quarter alternately. When the mother can beg, her health is very seldom injured by the difficulty of supporting her child, nor is the child, in that case, from a scanty supply of food.

No instance of infanticide is known; three years since one woman was tried, but acquitted.

Persons who attended the Examination.

Par. of *Dungiven* and *Banagher*.

Bar. *Kenaught*.

—— DOHERTY, wandering beggar.—Rev. Mr. GIBSON, presbyterian clergyman.—JOHN IRWAN, farmer 50 acres.— —— KING, esq., gentleman farmer.—Mr. KYLE, collector of county cess.—MICHAEL M'CLOSKEY, farmer 22 acres.—MICHAEL M'CLOSKEY, farmer 12 acres.—Mr. MITCHELL, churchwarden.—HENRY MORRISON, grocer.—ANDREW MULLEN, small farmer seven or eight acres.—JAMES O'HAGAN, farmer 16 acres.— —— O'KANE, woollen draper.—ANDREW QUIGLEY, farmer 11 acres.—Rev. Mr. Ross, protestant rector.—MICHAEL Ross, esq., gentleman farmer.—BRYAN M'TAGUE, and several other labourers.

N. B.—The small farmers in this district all labour occasionally for others, and combine the wants and feelings of both classes.

THE number of bastards baptized in the union within the last three years by clergymen of all denominations was about seven; they are never supported by the parish. Their mothers never destroy them, and seldom desert them; but their fathers constantly neglect them, unless when compelled to contribute to their support, which takes place in nine cases out of ten. A feeling of honour frequently induces marriage before the birth, but seldom after it.

Wages are never granted at the petty sessions; but an affidavit of application is often made by the woman before the birth of the child, which, she thinks, will enable her to recover wages for maintenance, such wages are never granted before the birth.

In the action for seduction, the amount is limited to 5*l.* Irish; in that for maintenance, 4*l.* annually is the usual limit of the sum granted. The amount given is generally the same, the power of the reputed father to pay not being considered; but if he be poor, he generally agrees to give the woman something less on her swearing not to bring an action against him.

The amount of wages granted never can produce misconduct; indeed "they enter into no such calculation." Many have illegitimate children by different fathers; having once misbehaved themselves, they have less shame afterwards.

BASTARDY.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Par. of *Dungiven* and *Banagher*. Bar. *Kenaught*.

Punishment is never inflicted on the mothers of illegitimate children. The same amount is granted for any subsequent as for the first child.

The wages granted would not influence a young man to marry the mother of an illegitimate child; they find very great difficulty indeed in procuring husbands; no respectable man would marry such a woman, nor could the influence of a person in the higher stations of life induce a man of the lowest rank to connect himself with one of them.

A woman who has lost her character is looked on as degraded very low indeed. A bastard is generally regarded in a great degree according to his private character; yet, even though that may be good, a farmer would probably object to give him his daughter.

In proceeding against a man for wages, the evidence required in one action is different from that in the other. In an action for seduction, the woman's testimony is admitted, the action being brought by her father or master; whereas in an action for maintenance, some direct acknowledgment, on the part of the reputed father, must be proved by a third person; and the woman's oath does not preclude any proof that may be brought to the contrary by the man.

The reputed father is always summoned to the sessions; and a woman's second application, if supported by proper evidence, would succeed equally with the first.

If the reputed father refuses to pay the sum ordered by the magistrates, the proceeding is the same as that to recover any ordinary debt; they generally award it in one sum, to be paid at the end of the year, for maintenance during that time. These proceedings very seldom, if ever, have the effect of causing the reputed father to marry the mother of the child. The application is always made to the quarter sessions; and the father frequently absconds through fear of an action, which, when brought for nursing, constantly succeeds.

The mothers being frequently cast off by their relations, are obliged to resort to begging, in which case the children, especially if they be daughters, are very liable to be corrupted.

If the mother be driven to prostitution, it is more from choice than necessity; she might beg, and would be assisted where she was not known. When the reputed father refuses to maintain the child, ill feeling, but no violence, is produced. A case occurred lately here where the child, after having been carried backwards and forwards two or three times between the parties, was finally take care of by persons utterly unconnected with it.

By the difficulty of obtaining support, the health of both mother and child is injured; "they do not look so well as other children."

The mother rarely deserts, and never destroys her children; "she could not be so hard-hearted."

Persons who attended the Examination.

Parish *Templemore*, including city of *Londonderry*. Barony, City and Liberties of *Londonderry*.

ROBERT ALEXANDER, farmer of 130 acres.—Mr. ANDERSON, secretary to the Mendicity Institution.—Rev. A. BOYD, curate in cathedral.—JOHN DENNIS, shoemaker.—HANNAH DERLIN, gives lodging to beggars.—JOHN DERMOTT, small farmer and labourer.—JOHN DOGHERTY, farmer, seven acres.— —— GALLAGHER, bangbeggar.—CORNELIUS GALLAGHER, labourer.—Rev. GEORGE HAY, presbyterian minister.—JOHN KEELER, publican.—THOMAS LYONS, decayed farmer.—Mr. M'ARTHUR, guardian of deserted children.—Rev. WILLIAM M'CLURE, moderator of the Synod of Ulster.—JANE M'DOWD, poor widow, six children.—Right Rev. Dr. M'LOUGHLIN, roman-catholic bishop of Derry.— —— MARTIN, mason.—JAMES MURRAY, working tailor.—Rev. —— O'KANE, roman-catholic curate.—CHARLES OWENS, an aged labourer.— —— RAMSAY, merchant.—Dr. —— REGAN.—KITTY ROURKE, wife of a labourer, obliged to beg.—Ross SMITH, esquire.—CHRISTOPHER WALSH, labourer.

THE number of bastards in so populous a parish could not be ascertained. They are never supported by parochial assessment, unless as deserted children. Mothers in many cases desert, but seldom destroy their offspring. Marriages subsequent to the birth of the child very seldom take place, but often before, through the influence of the clergy.

The action is generally brought at the end of the year for the child's maintenance; the amount awarded generally 4*l.*; which sum it very seldom exceeds, though, according to the means of the reputed father, it is sometimes reduced.

Women who have had illegitimate children have never been married for the sake of the wages. A girl thus circumstanced is looked upon as completely degraded, and can very seldom obtain a husband; the child also is often looked down upon; but Dr. M'Loglen thought, if he had good prospects, a farmer would not object to give him his daughter.

In the action for seduction, generally brought either by the father or master of the girl, her evidence is admissible, but may be disproved. In the second action for maintenance of the child, usually brought at the end of a year, some direct acknowledgment of affiliation, on the part of the reputed father, is required, but the leaning is always in favour of the woman.

Women who have had illegitimate children are generally driven out by their families, and then reduced, first to beggary, and afterwards, perhaps, to prostitution. "A woman yesterday," said Mr. M'Clure, "asked me to put her in the penitentiary; she was just about to be discharged from the infirmary, where she had been taken in, owing to violent rheumatism, contracted by sleeping out in the ditches, and in the tent of the cholera hospital, where she had occasionally tried to shelter herself. She had been seduced at service in Maghera, and when her child was born, endeavoured to get the father to afford her some assistance, when turned out on the world; she said, she and her child were starving, and

BASTARDY.

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Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

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Barony, City and Liberties of *Londonderry*.

that when she could not get money from her seducer she took goods, and carried off a quilt to pawn for their support. For this she was put in gaol, where she became acquainted with bad characters, and was led to prostitution. She complained bitterly of the wretchedness of her life, and begged of me to send her to the penitentiary, which I did, but she cannot long remain there.

The health of the mothers of both legitimate and illegitimate children among the poorer classes, frequently suffers from the difficulty of supporting them, especially as she continues to suck the child much longer than in propriety she ought, from being unable to obtain for it milk or suitable sustenance. Children are frequently seen at the breast when two years old. The Commissioners themselves saw a child strong and large thus supported by its mother, Kitty Rourke, who said she could not get milk or anything proper for it.

See Questions, Nos. 2 *and* 9, *in the* SUPPLEMENT, *also the* ADDENDA.

Widows with Children.

WIDOWS HAVING FAMILIES OF YOUNG CHILDREN.

Connaught, County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Headford*. Bar. *Clare*.

Persons who attended the Examination.

John Boroughes, labourer.—Joseph Botherill, servant to Mr. St. George.—John Burke, esq. —Rev. J. Fitzgerald, roman-catholic rector.—Dr. Hartnett.—Dr. Kelly.—James Lynch, labourer.—Rev. J. Mara, protestant rector —John O'Flagherty, esq.—John Ryan, labourer.—R. J. Mansergh St. George, esq., Headfort Castle.—Mr. C. Jamieson, merchant.—Lawrence Toole, carman.—Rev. J. Walsh, roman-catholic rector.

"The number of widows in the union is not ascertained; they are generally more wretched than the rest of the community. There is almost always what is called a widow's holding, that is, about an acre set apart, at a nominal rent, for her support."—(*St. George.*) ——"Some of the widows not on Mr. St. George's estate are the most miserable people in the parish."—(*Joseph Botherill.*)

"No widow could support herself by the trifle she could earn by spinning, knitting, &c. Some of them earn a little by selling tobacco, salt, eggs, &c.; but I do not know any of them to be in the habit of selling whiskey. I do not think they earn, on an average, 3*d.* a week. Some are supported by their neighbours, some by their relatives, and some by begging. There are more supported by their relatives than by their neighbours, and more by their neighbours than by begging."—(*Lynch.*)——"I know many of them to carry eggs for sale to the market of Tuam. They buy tow at the market, and bring it home to spin; when spun they return with it to Tuam, and sell the yarn for 1*d.* per pound more than they paid for the tow. Tuam is 10 miles from this. They would spin about three pounds in the week."—(*King.*)——"Unless a woman was a good needle-woman, and lived in a town, it would be extremely difficult for her to support a family. Very few of the country women work at the needle and lace-making which prevails in this town; it is a poor trade."—(*St. George.*)

"There are from 26 to 30 on Mr. St. George's estate in the union; they are principally supported by their sons. Two of them have half an acre each during their lives, at 6*d.* a year; another, whose husband is dead five years, pays nothing for the five acres which her husband held. When he sees their families weak and unable to work, he leaves them their husbands' land, rent free, until the family grows up. There are about 35 widows in this town; 17 of them live in houses belonging to Mr. St. George, and pay no rent; they are chiefly supported by lace-making. They receive a good deal of assistance from Mrs. St. George; the remainder live, some with their children, some in houses which they rent; they occasionally get some help from Mrs. St. George."—(*Botherill.*)——"The parish or petty sessions have no power to afford any relief. The landlords generally assist their tenants' widows, either by giving them land or by charitable donations, but not to such an extent as to render it unnecessary for her to exert herself. We have only one landlord who comes under the name of absentee, *i. e.* who lives out of Ireland. He is much more charitable and attentive to the wants of his tenants than those who live in other parts of Ireland; and his tenants are universally better off than the tenants of residents."—(*St. George.*)——"That gentleman's property is very small; his tenants are very well off; he receives very little of his rents; he lays out, if not the whole, the greater part of them in improving the place; but the other non-residents do not by any means assist the widows."—(*O'Flagherty.*)—— "The tradesmen cannot afford to assist the widows of their fellow tradesmen. There is no regular subscription fund established here, except a dispensary, to which all the gentry subscribe. Any assistance given by them to widows is by private charity."—(*St. George.*)—— "The labourers used formerly to till the widows' land on Sundays; but they do it now on the week days. If orphans are able to work, the farmers will take charge of them, otherwise they will not. They would be able to do something at 14 years of age."—(*King.*)

"They very seldom resort to begging; but when they adopt it as a regular occupation, they go far from home; they do this from a sense of the moral degradation which accompanies begging."—(*St. George.*)——"They go privately and get a stone or two of potatoes from their neighbours, and cover them discreetly with a little cloth; then, when their neighbours are tired of that, they buy a few small fish, salt leaf and things of that kind, and they come to the neighbours and swap them for potatoes; they generally come when the people are at their meals, and bring their children with them, when they are always handed some of what is going, and they give a handful of salt leaves in return; a good many of them live by this kind of half begging."—(*King.*)——"The entire of the union under Mr. Ward's charge is not under mine. In the part under my ecclesiastical jurisdiction there are about 200 widows, all of whom, with the exception of 50, are what you might call struggling creatures. They are supported by their relatives and neighbours, I would say about half of them by each. On the estates of non-residents they get no assistance, and are in greater distress than on the other estates. They are assisted by their sons getting more work; they are more lenient to them in the paying of their rents; they often get presents; and on Mr. St. George's estate many of them are forgiven the rent. Mr. Bourke, of Oure, does the same."—(*Walsh.*)——"They get a dividend at the church-door along with the other poor; the

Widows with Children.

Connaught, County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Headford*. Bar. *Clare*.

the collections are very small; when Mr. St. George is at home they amount to about 6*s*. each Sunday; when from home, they are not, on an average, more than 1*s*. There is no distinction made as to the creed the applicant professes."—(*Botherill.*)

"There is no regular collection made for the poor at the chapel; there is sometimes a special collection made to bury some poor object, or to assist some very destitute widow. This is done very seldom; they sometimes reserve the church collections to purchase clothes."—(*Lynch.*)——"I do not think that relieving from a congregation fund is likely to be used as a means of proselytism; and I am quite sure that neither the roman-catholic or protestant clergyman of this parish would think such converts worth having. I am sure the wages granted at sessions for illegitimate children, and there not being any fund for widows' children, has not the effect in producing incontinency. Wages are never thought of nor applied for till absolute want demands it; and they are so small and so difficult of collection, and their being granted so doubtful, that I am sure it is only thought of as the last resource.

"A workman who gets constant employment can leave his widow well provided for; I have known instances of it."—(*St. George.*)——"The generality of workmen are hardly able to support them while living; and what can they do when dead?"—(*King.*)

Persons who attended the Examination.

Parish *Kilcummin*. Bar. *Moycullen*.

Patrick Burke, esq., J. P., Damesfield.—Owen Clarke, small landholder.—Patrick Fox, formerly brazier, now a labourer.—Mr. John Gerraghty, shopkeeper.—Peter Joyce, labourer.—Redmond Kelly, mason.—Rev. Dr. Kirwan, roman-catholic rector.—Anthony Martin, esq., J. P., Currariva.—John M'Donogh, housekeeper.—M. M'Donogh, labourer.—Richard M'Donogh, farmer.—Denis M'Grath, formerly shopkeeper, now a butcher.—Mr. John M'Kew, under-agent to Mr. Martin.—Capt. O'Flaherty, J. P., Lemonfield.—George O'Flaherty, esq., Lemonfield.—John Sweeney, carpenter.—Rev. John Wilson, protestant vicar.

In order to form an accurate estimate of the proportion of those amongst this class of the community who are able to support themselves, or are either in part or altogether dependant on their relations or neighbours, the following examination has been made into the circumstances and situation of all the widows living in a limited district. The village of Outerard was chosen, without any reference to its comparative poverty or comfort, nor was it until the several instances narrated had been gone through that the witnesses expressed their opinion, that, if in anything, this was not a fair specimen of the condition of the entire parish; the difference consisted in there being some trifling advantages belonging to the poor of Outerard above those of the average of villages in the neighbourhood.

By this enumeration it appears, that in a village containing 114 families there are 22 widows; of these, six are entirely dependant on their relations for support, and two partly so maintained; eight live upon the bounty of their neighbours, and one is assisted by their charity to support herself, and four maintain themselves altogether by their own industry. There are seven who have families of young children; of the whole number not more than half can be said to be removed above abject want, and but five enjoy any degree of comfort.

1. "Mary Kelly is 45 or 50 years of age; is 11 years a widow; has four children, two sons, the eldest of whom is only 13, and two daughters, the eldest of whom is 14. She lives in a small cabin built for her by an officer who was quartered here; she has no plot nor potato ground, and pays no rent; she is quite unable to work in a field, and has no earnings. She had some good days in her father's house, who was a comfortable farmer, and lived pretty well before her husband died; she is now depending on her friends for her support. The land they held being too dear, all they had was canted, and they were obliged to fly, and though she does not carry a bag, she goes to the neighbours' houses to ask for relief."

"The family are very badly clothed, and are often stinted in their food, and I fear they will be worse off before a year goes round."—(*Clarke.*)

2. "Mary Commons is 70 years of age, is 10 years a widow, and has no children living with her. She has two daughters married, who are in a low state, and unable to do anything for her. She cannot earn anything for herself, and still she does not beg publicly, though we do not see that she has any better means. She has no house, but a few sticks put up against the gable end of an old house that lately fell in, and many a better shed is made for pigs; a tall man could not stand up in it; there is neither hearth nor window, and a wattle thrown across serves for the door. She appears to get her health very well, and I do not know how she can, lying on a wisp of straw without any covering."—(*Clarke.*)

"She is old and feeble, but healthy (*J. M'Donogh*;) only she is of a hardy race of people she would not live at all in it."—(*R. M'D.*)—"She has two sons, who are no help to her. Her children's houses are little better than her own, and unless she happens to come in at meal-time she gets nothing from them."—(*Fox.*)

3. "Mary Manly is 60 years of age, and never had any children. She is three or four years a widow. She held three acres of land, for which she paid no rent, having a freehold lease. She now has neither house nor land, since she was turned out last May. While she had a house she kept lodgings, and lived very comfortable. She is now very low, and could not be much worse off. She sold the most of her furniture, and must sell the rest. She is depending

WIDOWS WITH CHILDREN.

Connaught, County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Kilcummin*. Bar. *Moycullen*.

depending upon charity now. She is now in Dublin, looking for law; she went there on foot, to show her lease to the chancellor."

4. "Mary Halloran is 45 years of age, and has five children, the eldest of whom is only 14 years old; they all live with her, and she tries to support them by washing, which is the only means she has of earning. Her brother, a man who gets only petty jobs, helps her; she is not as badly off as some others are, but she is worse off than those who beg; for they get in one place or another, but she would scorn to ask alms."—(*Fox.*)——"I do not know how she rubs through at all."—(*E. O'Flagherty.*)

5. "Bridget Sullivan is 70 years of age, and has five or six children, all of whom are married; as yet she is entirely supported by her children, and gets no assistance from any other person. She has no house, and goes, turn about, to each of them."

6. "Catherine Walsh has two sons, one of whom is not able to earn a fraction, the other can earn 8 *d.* a day whenever he gets employment; nothing would please him better than hard work if he could get it, but he cannot, and is oftener idle than employed; they count themselves very well off any day they get two meals. They have a right to be much better off now than they were some time ago, for he has constant employment for the last two months. She lives in a small cabin, and holds no land, and they have nothing to subsist upon but his 8 *d.* a day as often as he can get it."—(*Kelly.*)

7. "Mary Lee is 70 years of age, and 12 years a widow. She has no children; she has no house now; she once had, but it was taken from her two years after her husband's death. She is now in a most miserable state of want, and is hardly able to cross the road she is so weak; she has too genteel a manner to be a common beggar. She intrudes upon the neighbours, with whom she was once acquainted; they know what she wants, and never wait for her to ask it. She generally stops three or four nights in each house."—(*Fox.*)——"She has hardly so much clothes as would screen her."—(*Kelly.*)——"She is not the least use in any house into which she goes; I know, for I had her nine years in my own house, being loath to turn her out, as I bought the house she lived in. I never made any difference between her and my own family, though she was unable to do anything, except to make down a fire, and never brought anything into my house unless a piece of tobacco, or a grain of tea; and if she came a night now she would be as welcome as ever."—(*Clarke.*)

8. "Mary M'Donagh is 60 years of age, has a house of her own, and is comfortably supported by her son."

9. "Catherine Burk is between 70 and 80 years of age; has neither son or daughter, brother or sister; she is supported by going from house to house among the neighbours."

10. "Sally Cane is as poor as she can be; she is 60 years of age, and has no children; she sometimes stops with her brother, who is himself poor enough, but is chiefly supported by her neighbours, and goes about from house to house. She is as badly off as any widow in the parish. New South Wales would be a good birth for half of them."—(*Fox.*)

11. "Bridget Keating has one son, who is 13 years of age; she has a cabin, but has no ground, not even a garden; she is able to do a little work for Miss Geogehan, by whom she is chiefly supported; she never goes from house to house.

12. "Widow Cooney is 50 years of age; has three children, two boys and one girl. The elder son renders her some assistance, the others being young, are not able. She is supported chiefly by the visitors and strangers who go to see the spa."—(*R. M'Donagh.*)

13. "Widow Curly is very poor, and is unable to work; she keeps a lodging-house, but it is not half support to her. A good house will get very few lodgers, and hers is only a poor one. Her daughter gives her some assistance."—(*J. M'Donagh.*)

14. "Sally Walsh is not in distress; she has two sons in constant work."—(*Denis Magrath.*)

15. "Widow M'Gauley is 50 years of age; is reduced low enough, but is tolerably comfortable when compared with others. She carries on little traffic."—(*Clarke.*)

16. "Widow Joyce is 70 years of age; she lives with her son, who is very well off. She looks bare enough, but I believe she has enough to eat."—(*J. M'Donagh.*)

17. "Mary Kelly is 45 years of age, is handy at the needle, and very industrious; she has one son, a little boy, whom she supports; she has no land, and will be thrown out of her little cabin immediately."—(*Denis M'Grath.*)

18. "Bridget M'Donagh is 30 years of age, and is two years a widow; she has one child; her husband was servant to Mr. Martin. She sometimes stops in her father's house, and, I believe, would always, but her step-mother would not allow her; she goes in and out to the neighbours, and lives mostly upon them."—(*Clarke.*)

19. "Mary Cooney has two children, one six and the other three years of age; her father supports her and them."—(*J. M'Donagh.*)

20. "Mary Carr is supported partly by carrying eggs to Galway and selling them, and partly by the assistance of the neighbours."—(*Denis Magrath.*)

"The poor widows living in the country are positively worse off than those in the towns. In towns they have many chances, but the creatures in the country have none."—(*Clarke.*)

"All these are of the town; it would take us a year and a day to count all the widows in the parish."—(*Fox.*)

"No man, except one having an old lease, could lay up anything for his widow or for old age. In other cases there is no chance of it."—(*R. M'Donagh.*)

"Mrs. Walsh is nine years a widow; has five children; her eldest son is 24, her second 18 years of age; her son is a labourer, and got only 6 *s.* to earn this year, he got that from Dr. Davis and Dr. Kiernan."—(*R. M'Donagh.*)——"She is as much distressed as any widow in the parish; her case is by no means singular; the only difference between her and others being

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being that she has sons able to work if they got work to do, and others have not. She holds half an acre of land, on which her husband built a small mill, and though her rent is only 1*l.* a year, yet from the scarcity of work she was unable to pay it."—(*John M'Donagh.*)

Persons who attended the Examination.

JOHN BURKE.—PATRICK CAMPBELL, labourer.—Rev. FRANCIS COGHLAN, catholic rector.—Mr. J. DONNELLAN, farmer.—THOMAS EGAN, nurseryman.—Rev. Mr. KEATING, late catholic rector.—Major KELLY, Longford Lodge.—WILLIAM KILLEEN, weaver.—GEORGE KIRKALDY, esq., Heron Brook.—Mr. EDWARD LOVERTY, farmer.—THOMAS LOWRY, farmer.—FRANCIS MADDEN, mason.—JOHN MARA, farmer.—MICHAEL MONAGHAN, esq.—PATRICK MORAN, householder.—BRIEN O'HARA, nurseryman.—MICHAEL WALSH.

WIDOW ROBINS is about 64 years old; has the support of three grandchildren, the eldest of whom is only four years. She has a house, but no land. She has no means of earning except spinning or knitting; she would get 6*d.* or 8*d.* a pair for carding, spinning and knitting stockings; she could not do a pair in the week. There is no other means of procuring money open to her except that of rearing a pig. During the digging time she is employed in picking potatoes; the season continues about three weeks; during the three weeks she would get from six to ten days work. She is generally paid in potatoes; and being a widow, I believe she is better paid than another may be; she gets as much potatoes for the six or eight days as would support herself and grandchildren for four weeks.—(*Egan.*)——She sometimes gets a basket of potatoes from some of her neighbours for whom she never worked any; they would not call it charity, lest it would hurt her feelings; they call it a present. She is many days without a sufficiency of food.—(*Moran.*)——From May till August she is on an average three days in the week on which she has the name of two meals, but in reality they are one meal divided into two; she has that same through the commiseration of the neighbours. She would be much better off by begging, but her spirit would not allow her.—(*Egan.*)

Widow Good, aged 66, she holds four acres of land from Mr. Daly, one rood of which he charges her nothing for, the remainder she pays for. She has two sons, who till the land for her. Mr. Daly has frequently forgiven her a part of the rent; she is tolerably comfortable.—(*Moran.*)

Widow Coan is about 56 years of age, has neither house nor land; she pays 6*d.* a week for a room. She has two daughters, who are sometimes at service and assist her a little; she earns something by sewing and washing. I do not think that on an average she earns much more than what pays for her lodging; her relatives assist her a good deal, which prevents her from being obliged to beg.—(*Moran.*)

Widow Glynn has a house and plot, and is pretty comfortably supported by the industry of her children, who are all at service.—(*Egan.*)

Widow Smyth is about 55 years of age; supports herself, a sickly child and grandchild, by selling apples, onions, &c., she sometimes sells flour and meal, she gets it by the stone on credit, and must pay for one stone before she gets the other; she does not sell more than two stones in the week; she would have 2*d.* profit on each stone. She is able to have an onion for kitchen with her potatoes, which very few hard working labourers can have. During the months of June and July she never eats a full meal; she could not do it without encroaching on her little capital. She never begs.—(*Egan.*)

Widow Campbell lives with her daughter who carries on the huckering business, and is tolerably well off.—(*Moran.*)

Widow Loughly is supported partly by knitting and spinning, at which she can earn about 6*d.* a week, and partly by her daughter, who is at service. She cannot get much from her daughter out of 5*s.* a quarter. She has some married children, but they do nothing for her; they are as badly off themselves as she is. She lives alone in a poor cabin at the side of the road, of which the defending ditch forms one of the gables; she never begs. The neighbours are very kind to her; only for their poor neighbours, half her class would starve. The rich do not attend to their wants at all.—(*Burke.*)

Widow Lorkan supports herself and a sickly son by hard industry; she is wretchedly poor: the neighbours built a hut for her, and covered it with potato stalks. She has potatoes sown every year, she sows and digs them herself; she procures manure by scraping the roads, and gets an ass every year to bring bog mud, which she pays for by giving in return some days picking potatoes, by putting the manure on half spent land; she will be charged no rent for taking off a crop. She once had a good holding and built a comfortable house of it, but was dispossessed for nonpayment of rent.—(*O'Hara.*)

Widow Burke is about 70 years old, she is a great object; has one son; he is more an injury than a service to her; he is ill conducted, which breaks his mother's heart; she is frequently in want of clothes and food; she sometimes begs privately; she has a small cabin rent free.—(*Egan.*)

Widow Flood keeps a public-house, and is well off. Widow Whelan lives with her daughter, she is comfortable.

Widow Burke is supported by her son, and is well off.

Widow Reary is comfortable, she is supported by her son.—(*Moran.*)

Mrs. Glover has been six years a widow, she holds six acres of land; her sons till it for her. She is comfortable.—(*Egan.*)

Mrs. Darcy

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Mrs. Darcy has been 15 years a widow, she is about 65 years of age; she is much more destitute than a common beggar; one married daughter with her child lives by her; the daughter's husband is a soldier and is abroad; her daughter spends all she can earn on dress, and though she lives on the old woman, she never gives her anything; she gets some assistance from two unmarried daughters who are at service. She earns a little by spinning and knitting; her husband was a cottier of Thomas Egan; she has her house on his bog. It is a square hole in a turf bank, from which turf had been taken; the banks form the walls.—(*O'Hara.*)

Mrs. Shally has been a widow 14 years, has a house in Egan's bog; her husband was a cottier of his; earns a little by spinning; gets her chief support from her neighbours; sometimes begs, but not publicly.—(*Burke.*)

Mrs. Mara lives with her sons; they hold some land, and support her tolerably comfortably.—(*Moran.*)

Mrs. Cooney lives in a wretched hut in a bog; she has no means of supporting herself except the trifle she could earn by spinning, about a penny a day; she is not constantly employed at it; she derives the greater part of her support from the charity of their neighbours; she has two daughters married, but they are not able to afford any relief to her; one of them is an incumbrance to her, for the mother divides with her whatever she has when she sees her in want.

Mrs. Grady has a hut in a bog; pays no rent for it; she has an industrious son who keeps her in food; her clothing is very bad, I might almost say she has no clothes; he finds it very difficult to give her enough of potatoes; if they all had enough to eat they would not grumble about clothes, so as they had wherewith to cover their nakedness.—(*Egan.*)

Persons who attended the Examination.

Parish *Omay*. Bar. *Ballynahinch*.

THOMAS BURKE, mason.— —— CARR, innkeeper.—JOHN CORBAT, builder.—Mr. THOMAS CUNNIS, Beleck.—JOHN D'ARCY, esq., Clifden Castle.—Mr. J. DUAN, farmer.—MARTIN EVANS, M. D.—Rev. PETER FITZMAURICE, catholic rector.— —— FLYNN, not resident in the parish.— —— JONES, esq.— —— JOYCE.—JOHN KELLY, mason.—PATRICK LIDDAN, butcher.—THOMAS MARTIN, esq., M. P., Ballynahinch.—ANTHONY MULLIN, freeholder.— —— O'BRIEN.—CHARLES ROWE, esq.—Rev. J. THOMAS, protestant rector of Omay.—CONSTANTINE TULLY, collector of cess.—MICHAEL WHITE, weaver.

THERE are from 15 to 20 widows about Clifden; on an average they have four children each.—(*Kelly.*)

The landlords generally leave the land to the farmers' widows for one or two years free of rent, and in some cases during their lives.—(*Corbat.*)

They have little or no earnings, they do not knit, because they cannot buy the wool: wool is 20*d.* per lb., from this they can make four pairs of stockings, for which they will get 8*d.* a pair, they would make four pair each in the fortnight, by doing no other work.—(*Corbat.*)

Three-fourths of them live partly by begging and partly by industry; this is worse than begging, for this is half starvation.—(*Kelly.*)——They earn some pence by carrying water to the shopkeepers, and by washing coarse things.—(*White.*)——The tradesmen are too poor to support each others widows.—(*Kelly.*)

They prefer to beg at home where they are known, and are never known to become prostitutes.—(*Corban.*)

If two women, the one having legitimate children, and the other illegitimate children, were begging, the one with the legitimate children, if known, would be more pitied than the other.—(*O'Brien.*)

Evidence of his Grace the Archbishop of Tuam, as written by himself.

Parish *Tuam*. Town of *Tuam*. Bar. *Clare*.

WIDOWS whose husbands held lands, and which have passed into the hands of the widow, her children being infants, hire a farming servant for the husbandry purpose, and struggle and strive by the produce of the land to exist, until the children are able to take a part in the culture of it.

The number of meals which they can afford to use may be averaged at two, nothing but dry potatoes; it is not easy to estimate the exact quantity of which each meal consists; it is however often in the "long summer," (as they say) scarce. Many of them can work at spinning, knitting and needlework; but there is no demand for the produce of such employment. It is very difficult for a widow to support herself and family, unless she has land; and beggary or vice frequently ensues. They are not remarkable for selling illicit spirits; none of the lower orders would be deterred from selling or making illicit spirits if the doing so were profitable; it is not looked upon as a criminal act. The detection brings sorrow, but no shame.

There is no assistance afforded by either the parish or petty sessions, the law making no such provision for them.

The owner of the estate on which the husband lived often assists the widow; this is more frequently done on the estates of resident proprietors than on the estates of absentees, though recently absentee landlords have become more attentive to their Irish poor. In the north, the absentee proprietors, I am taught to believe, are very considerate. It is not

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not the practice to relieve them by giving them land. Master-tradesmen do not support the widows of those who worked for them. Their fellow-workmen cannot afford to do it, for the generality of tradesmen are dissipated, and therefore have no surplus fund; but I have known societies where subscriptions were received of its members, for the purpose of assisting the widows and orphans of deceased brethren. I have known gentlemen to subscribe liberally in and out of such societies. Widows are generally supported by their relatives; any of them who have a house and furniture try to support themselves by opening feeding houses, letting beds, &c. The labouring classes do not subscribe to their support; but where any of them have land, it is generally tilled by the labourers of the neighbourhood, *gratis*. It is usually done on Sundays.

When driven to begging, a sense of the moral degradation attendant thereon causes them to remove from home. Prostitution, I fear, is often the consequence of poverty. Hunger "will break through stone walls." I would rather save a fellow-creature by maintenance at public cost, than destroy her through the crosses and temptation of poverty, body and soul. But I am fully satisfied that were the population of Ireland provided with regular work and regular wages, and that of such a description as to allocate as they advance, the moral plague would be stayed, and the residue of poverty, unprovided for by relatives, would be very small. Let us not begin where we should end: provide work generally for the working class, and then contemplate the balance of poverty to be provided for. Prostitution is not prolific.

The bad example of the parent has naturally an evil effect upon the child. This certainly adds to the bulk of crime, but it is but a small item. The source of our evils, in every sense, is idleness, from the want of employment. Vagrants are not relieved by the collections made in churches. The protestant poor are considered, primarily, in distribution of protestant alms, but roman-catholics are not excluded as such. There is no doubt of the inequality of taxation (if charity can be called taxation). Protestant contribution to the relief of the poor is much greater than that of roman-catholics.

The roman-catholic priests do not countenance the exertions of the protestants for benefiting the poor. I suppose they conceive it may have the effect of proselyting. I cannot say whether this effect might or might not be produced; I am not aware of a hypocritical profession of any particular religion having been made by any individuals for the purpose of having their names put on the poor list; in fact, after supplying the protestant poor from the congregational contributions, the remainder is very trifling, if any.

The widows are better off than women having illegitimate children, except in those cases where the latter are "kept" (to use the appropriate term) by the paramour. Wages being granted at the sessions does not produce incontinency. Where wages have been adjudged to females for nursing illegitimate children, the stipend ceased altogether after infancy, *i. e.* at two years old; at this period, if the reputed father choose to receive the child, the cause of action ceased. It would be impossible for the labourer to provide against destitution to his widow from his wages simply, but many of the working classes have other resources.

Evidence of Dr. M'Hale, Roman-catholic Archbishop of Ireland, as written by himself.

WHEN the linen trade flourished the females could support themselves decently by spinning, &c. &c.; now, though employed from morning until night, a woman can scarcely by spinning earn a penny a day.

Within the parish no petty sessions afford any assistance to widows. It seldom happens that the owner of the estate on which the husband lived and worked, provides for the widow or her children; the landowners scarcely ever give cabins or gardens to such.

In answer to some interrogatories regarding the demoralization which might possibly arise from the destitution in which widows are frequently left, and the consequences of such to society; these questions are founded upon ignorance of the influence exercised by religion on the Irish peasantry.

They are applicable to the English and their system of poor laws; the suppositions made are grounded on fanciful conjectures, not on facts.

Whether the children of bad mothers are liable to similar vices, with bad examples continually before them, are questions which may be answered by a reference to the immutable principles of morality.

(Whether the relief of widows from a congregational fund might not be made a means of proselytism?)—In the year 1831 there were many who were required to send their children to proselytizing schools, as a condition of obtaining relief.

(Whether the circumstance of the sessions granting wages for illegitimate children, but not granting assistance to widows with young families, has any effect in producing incontinency?) —A question which would not be proposed nor thought of in Ireland, and which could only be suggested by the immoral speculations to which the English poor laws gave rise. With the most earnest anxiety to see the poor provided for, and to see them cease to be, in the strong language of Scripture, "devoured by the rich," I should infinitely prefer their present virtuous poverty to that horrible systematic depravity which has grown out of the English poor laws, and which makes those acquainted with it transfer the same vices to those who have no connexion with them.

WIDOWS WITH CHILDREN.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq

Parish *Aughavale*. Bar. *Murrish*.

Persons who attended the Examination.

Mr. WILLIAM BIRMINGHAM, woollen-draper.—Rev. Dr. BURKE, roman-catholic rector of this parish and dean of Dunmore.—GEORGE CLENDENNING, esq., magistrate.—Mr. COLLINS, a gentleman connected with the press.—RICHARD GIBBONS, small farmer of 12 acres.—Mr. LARGE, clerk of petty sessions and churchwarden.—MATTHEW M'DONNELL, esq. magistrate.—ROBERT W. M'ILVEA, esq., magistrate.—WILLIAM M'MILER, small farmer of 12 acres.—EDWARD M'NALLY, weaver.—JOHN REEGAN, labourer.—THOMAS REILLY, labourer.—Mr. GEORGE WOODS, general merchant.—Mr. JOHN WYNNE, general merchant.

THE witnesses can give no account of the number of "widows having families of young children" in the parish.

M'Nally has mentioned the names of all such widows that live within a certain distance round his neighbourhood in the country; he has accurately described the condition of each, and the means by which she lives. We do not give the circumstances as detailed to us, but offer a brief abstract, as presenting a correct idea of their general condition.

Of the 26, one is supported by the protestant clergyman; four are begging; four are described as on the point of begging; some whose husbands died a short time since, leaving them provisions which are now almost exhausted; some who, being left in more comfortable circumstances, have expended, in their endeavour to hold the land, whatever substance was left to them, and can now no longer struggle against the rent which is falling into arrear; five are described as either wholly supported by their relations, or so assisted by them as to be enabled solely through their means to keep possession of the land; 11 are described as continuing to hold their husbands' land, and supporting themselves by it, being assisted in tilling it (except in two instances) by the gratuitous labour of neighbours and relations; most of them also are receiving from the same persons some occasional help of provisions. With three or four exceptions, these widows are described as living in the most miserable condition, not having for themselves or children a sufficiency of either food or clothing. Of one of them, M'Nally says, "she does not beg, but she goes half naked, and lives worse than any beggar;" of another, "she lives in great wretchedness, but does not beg; but I fear she soon must, though she would work the bones through her skin if that could prevent it." Of another, who has set part of her land at a profit rent, and labouring in the field herself, is by this means enabled to hire some assistance, requiring no gratuitous labour, he goes on to say, "this supports her and her family, but does not half support her." Being asked what he would consider whole support, he says, "I would call it whole support if she could always have enough of potatoes for her family, without kitchen." One only derived entire support of herself and family from other means than land, being employed and receiving 4*d.* a day at a small cotton factory in the neighbourhood, the only establishment of the kind in the province.

Mr. Large says, I am not aware of any system of relief afforded by landlords to the widows of their tenants, but a widow and orphans will get more indulgence from their landlord for the payment of their rent than any other tenants, though, strange to say, when I was collecting his rents for Lord Sligo last year, I found the widow and orphans more punctual in their payments than any other class of tenants.

Mr. Large thinks, that in the town of Westport and its suburbs there cannot be less than 100 widows, chiefly cholera widows, and most of them having families of young children to support, and no means but their own exertion. Mr. M'Ilrea thinks 100 is rather under than above the real number. Mr. Large is of opinion that one half of those widows are obliged to beg. They beg one day in the town of Westport, and during the rest of the week, in the country. Of those who support themselves without begging, he says, some outside the town have small plots of land, which being easily tilled, as they are planted year after year with potatoes, their neighbours till for them gratuitously. Some spin. A woman may earn about 1½*d.* a day by spinning. If there are two or three females in a family capable of spinning, this may give them a support, though a very poor one. Some make out a very poor subsistence, by small dealing in different ways, and several have relations who help them. "On the whole," says Mr. Large, "I think that those who struggle to support themselves unassisted are worse off even than those who resort to beggary." Mr. Large goes on to say, "if they can escape detection, dealing in illicit whiskey is a more profitable business than any other they can engage in. There is little reluctance to engage in it. It is considered no disgrace, and it must be a very tempting trade, when, having been confined three months in gaol for the offence, they are found committing it again." Mr. Miler says, "the temptation is that they have no other means of earning their bread; and it is more creditable to go into gaol for it than to go in for theft, or to beg the world."

WIDOWS WITH CHILDREN.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Town of *Ballina* and *Ardnaree*.

Bar. *Trawley*.

Persons who attended the Examination.

ROBERT ARMSTRONG, esq.—EDWARD ATKINSON, merchant and churchwarden.—JAMES BROWNE, labourer.—WILLIAM CALDWELL, esq., chief of police.—THADY CARNAN, labourer.—PATRICK COOPER, labourer.—Rev. Mr. COSTELLO, parish priest.—Mr. MARTIN CULKEEN, classical teacher.— —— DEVLIN, esq., M. D.—JOHN DUFFEY, labourer.—JORDAN FITZSTEPHEN, broken down.—CATHERINE FLINN, beggar.—OWEN GALLAGHER, broken down.—MARY HANLY, beggar.—WILLIAM HANLEY, labourer.— —— HUGH, esq., M. D.—Mr. JOHN IRWIN, farmer.—Widow KILBOY, labourer's widow.—JAMES LOFTUS, labourer.—STEPHEN LOFTUS, esq.—Mr. JOHN MOYLES, farmer, and owner of a number of labourers' cabins.—PATRICK M'NAMARA, labourer.—THOMAS O'HARA, labourer.—Rev. Mr. VERSCHOYLE, protestant rector.—DOMINICK WALDRON, labourer.

DUFFEY says, "labourers' widows are generally reduced to beg. On the death of their husbands they immediately give up their houses, if their husbands held such. They procure their own and their children's food by begging from door to door, and get their lodgings for nothing among the labourers. The change is not very great to many of them, as a great part of the labourers' wives and families are accustomed to beg when the labourers are out of employment. A very few succeed in their endeavours to support themselves by industry, but in the most laborious and wretched manner."

On expressing our desire to examine one of those who so support themselves, the widow Kilboy was produced. She says, "My husband, who was a labourer, has been dead for 10 years. He left four young children, without any means of support but my industry. He at one time dealt in buying oats to sell again, when he had dressed it into meal. This gave me some skill in the business, which has been of use to me since, persons engaged in that business employing me to tend the oats in the process of kiln-drying. I am obliged for this purpose to watch it, without intermission, for 24 hours, remaining up during the whole night, and am paid from 7*d*. to 4*d*. for each kiln cast, according as the business may be pressing or slack. The most I could attend to is four kiln-casts in the week; and on an average of the whole year, I may be employed during nine months. When I get constant employment I sleep as opportunity offers, between the taking off of one cast and the putting on of another. I have been three weeks without lying on a bed, not sleeping, but as I took a start of sleep in the kiln, at such times as I have mentioned; and this at the wages I have stated: at most 2*s*. 6*d*. a week. Since my children have grown up (the eldest is now 14) they have given me some relief by helping me, but we receive no additional payment. I never lay in a stock of potatoes, but buy from week to week, as I earn the price of them. In summer potatoes are dearer than at any other season, and I have less employment. Of course I am more distressed then than at any other time of the year; still neither I nor my family have ever begged, though I am sure most of the beggars live better than we. Whatever little I earn, I endeavour to live on it. Sometimes, when I was earning nothing, persons who are in the habit of employing me have lent me money to be repaid in work, when they would have employment for me. At such times we have lived on a great deal less food than usual. We have often lived on one meal of dry potatoes in the day. I and my four children have often lived on eight stone of potatoes for a whole week; about 16 stone would be sufficient for us."—(Mr. Loftus says, "they have been accustomed to live on so much, and be content with it; but if they could afford it they would consume 24 stone)."—We very seldom at any time of the year have milk with our potatoes; we sometimes have a salt herring, but we eat them three times dry for once that we have anything with them; and it is not the best even of the potatoes that we have. We buy the cheapest and worst sort of lumpers, that we may have them plentiful. I am not able to clothe my children; the wages I can earn are too little even to buy potatoes for them; but the people that employ me and trust me with their property, are kind enough to help me now and then with a little meal or seeds beyond my wages, and have sometimes put some little article of clothing on one of my children. I have not been able myself to buy any clothes for them since 12 months ago, and even then it was but a calico shirt or shift. I have never been able to send them to school as they grew up; I should keep them at home to give me some little relief in watching the kiln."

Carnan says, "It is her cleverness that enables her to earn at all, and she must have a strong constitution or she never would go through all she does; for my part, though I am a man, I should die before I could go through it." Mr. Loftus says, "She may be taken as rather a favourable specimen of the toil and distress suffered by the very few labourers' widows who support themselves and their families by industry. The general resource of such widows is beggary."

One of the Assistant Commissioners, accompanied by Mr. Loftus, visited a few of the cabins inhabited by the labouring class. Two of those visited were inhabited by widows: one of them, who had six young children and an aged father to support, being questioned as to her means of support—"That," said she, pointing to a whiskey bottle, "is my sole dependence; I have no means on earth to keep my children inside the door with me, but to borrow 1*s*. from one neighbour or other and buy a drop of poteen to sell again." She was all but naked, and stated that she had no other clothes than what she then wore, not even a cloak,

a cloak, "good or bad." She described herself and family as often not tasting food more than once in 24 hours, and not having even then a full meal. "I would sometimes," said she, "go out and beg, but I have no sort of covering for myself and children; we would be famished to death with the cold if we went with such clothes as we have."

WIDOWS WITH CHILDREN.

Connaught, County Mayo.

The other was found spinning; she also had a family of young children. She said her children were out begging, that neither she nor they had any other means of procuring food; that she did not earn more than 6*d.* a week spinning, and that she paid 5*d.* a week rent for the cabin she lived in.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Persons who attended the Examination.

JOHN COX, driver on the principal estate of the parish.—MARTIN DEVERAN, labourer, and holder of half an acre.—JOHN DOYLE, land surveyor.—THOMAS GALLAGHER, labourer.—JOHN GIBBONS, labourer.—Mr. GILLESPIE, under-agent to the principal proprietor of the parish.—Mr. HAMILTON, farmer.—FRANK HORAN, driver on the principal estate of the parish.—MICHAEL HORAN, holds three acres.—Rev. W. HUGHES, parish priest.—Widow M'COY, widow of a small landholder and labourer.—NANCY MORAN, wife to a small landholder and labourer.—MARY NUGENT, an old beggar woman.—Captain O'DONNELL, magistrate.—Captain STEWART, magistrate.—Rev. Mr. STONEY, protestant rector.—Rev. Mr. WILSON, protestant rector of an adjoining parish.

Parish *Burrishoole.* Bar. *Burrishoole.*

The examinations were held in a public room, which was crowded during the greater part of the time they lasted.

WIDOW M'COY furnishes an instance of a widow left with a family of young children. She says she has been nearly two years a widow. I have five children, the eldest of whom is seven years old. My husband held two acres of land, which I continue to hold, and for which I pay 1*l.* 7*s.* 6*d.* rent; it is considered a bargain. My husband left me a cow, but it was of little value; I sold it, and the price did scarcely more than bear his funeral expenses. I have no sort of earning, nor any means of support besides what I make of the land. I have set as much of it as pays the rent for me, and reserved the remainder, which my friends and neighbours till for me, planting it with potatoes. My cabin fell in soon after my husband's death. The neighbours built me a new one, but the rain comes through the roof, which is badly thatched, and beats in through the walls, which I had not the means of plastering. I sleep on the ground, which is almost constantly wet, and often have not as much straw to lie on as would fill a hat. On a wet night I must go to a neighbour's house with my infant child, born after my husband's death. I have but a single fold of a blanket to cover my whole family; I have had it for eight years. My children are almost naked.

I have myself a bad lump in my shoulder, for which I have not the means of procuring medical assistance, and it is getting worse and worse from the famishing I got in that house. I kept myself and family in the house for the first summer and winter, but last summer I was forced to beg with my children; I begged at home, but ceased to beg when my patotoes were grown. I do not expect to hold on the land; it was one of the gentlemen present that paid the last acre money (county cess) for me, when the villagers threatened to seize my blanket for it. I cannot cultivate it myself, and cannot expect my neighbours to till it for me at a season when they are hurried themselves. My potato crop this year was bad, and I had planted but little, it cannot last me many weeks. I stuck to the cabin while I could, but I have now nothing before me for the winter but to walk the world with my children, and they are so young that I must carry three of them." It is agreed, that when the children are unable to assist in supporting the family, that few widows of the smaller holders, much less of labourers, can be better circumstanced than this woman, and that she affords a fair illustration of a widow sinking into beggary, and the struggles she makes to hold herself above it. Mr. Hughes says, "among the smaller holders and labourers, begging is commonly the fate of a widow left with a family of young children. This parish furnishes no employment by which they can support themselves by the help of the neighbours; they may hold on the land for a while, but unless they have a family able to till it they must eventually throw it up, like the widow M'Coy. A woman could not support herself, much less a family, by spinning. Women who are otherwise supported, and have idle time for which they have no other employment, find it more profitable to spin than to be idle; but spinning is not sufficient for the whole support of any woman." It is not a general rule with the landlords of the parish to make any provision for the widows of their tenantry; they may give them some casual assistance, as the widow above-mentioned has been occasionally relieved by her landlord. Captain Stewart says, he gives half an acre rent-free to such widows on his property.

From 3*s.* to 4*s.* a week is collected at the protestant church, but its distribution is not limited to any particular cases of distress; it is given without regard to religious distinctions. A bequest from a Lady O'Donnell of 15 *l.* per annum is also distributed among the poor of the parish, one-half by the protestant, the other by the catholic clergyman.

WIDOWS WITH CHILDREN.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Cong.* Bar. *Kilmain.*

Persons who attended the Examination.

—— BLAKE, esq., police officer.—FRANCIS BURKE, esq.—Mr. BUTLER, large farmer.—WILLIAM BUTLER, landholder, 10 acres.—Rev. Mr. CRAMPTON, protestant rector, and magistrate.——— ELWOOD, esq., magistrate.—Mr. JOHN ELWOOD, shopkeeper.—JOHN FINN, esq., magistrate and resident proprietor.—THOMAS HOPKINS, labourer.—MICHAEL HYNES, butcher.—WALTER JENNINGS, labourer.—Mr. M'DONNELL, large farmer.—PETER MOLOWNEY, weaver.—ANTHONY O'BRIEN, stone-cutter.—Rev. Mr. WALDRON, roman-catholic rector.

MR. FINN seems to disagree from the other witnesses, who represent an almost total absence of any means by which a widow left with a young family can earn her bread in this parish. He says he himself gives very constant employment to some women, at 3*d.* and 4*d.* per day; and he would give a preference to a widow that he saw industrious. He cannot say that there are many in the parish besides himself that give such; but he supposes there is scarcely a village in which they would not find something or other to employ them. Hynes says, "I know women work at spinning wool all day and till midnight for 2*d.* and their food; and even at that there is not work for half those that would take it."—"And who," says Butler, "would employ a woman with a parcel of children? There is a widow in my village with five or six children that would not get work if she gave her labour for her food; the children would be following her, and one would have the support of them, for he could not refuse them a meal. Her husband is but three months dead; she has potatoes yet for a small start, but after a fortnight or so has nothing but beggary before her. Very little can be earned by spinning."

Molowney says, "A woman would buy three pounds of flax at 5*d.* per pound, which in six days, by keeping very close to it, she would spin into six hanks of yarn, which she would sell at 3½*d.* per hank, thus earning 6*d.* in a week, and losing a day at market: besides if there were many females in a family they could earn so much each.

Persons who attended the Examination.

Parish *Kilgeever.* Bar. *Murrisk.*

JOHN BARNS, cottier, holds 2½ acres.—JOHN COX, farmer, holding 8 acres.—JAMES FREHILL, cottier, holds 1 acre.—JAMES GALLAGHER, farmer, 7 acres.—Rev. Mr. GIBBONS, roman-catholic rector.—Mr. AUSTIN GIBBONS, assistant to Mr. Durkin, apothecary.—MILES JOYCE, cottier, holds 1½ acres.—PAT MALLY, an old man past his labour, did hold 2 acres.—ROGER M'DONOGH, cottier, holds 2½ acres.—PAT M'DONNELL, farmer, holding 8 acres.—WILLIAM M'EVILY, farmer, 5 acres.—Rev. Mr. POTTER, protestant curate.—Mr. REED, land-steward to Marquis of Sligo, the principal proprietor of the parish.

IN the four villages of Carramore, Mooneen, Benowen and Cahir, containing 190 families, there are a great number of distressed widows, but only seven who have families depending on them for support. Witnesses from each of these villages have mentioned them by name, and described the manner in which they live. Four of them have land, which, without exception, is gratuitously tilled for them by their neighbours. One of these, though occasionally assisted by her mother-in-law, is falling into such distress, that she complains she will be obliged to give up her little holding, which has hitherto preserved her from begging. She holds two acres, at three guineas rent. A second, holding four acres, at 5*l.* rent; has six children, the eldest 14 years. M'Donnell says, "She is often in sore distress for provisions, but never asks any gratuitously. The like of her or her children for nakedness I never saw; and yet it is astonishing to see how they work in the water in cold weather, collecting rack for manure." The other two, though holding land, one occasionally begs, the other sometimes falls back for support on her relatives or neighbours. Of the three who have no land, one, having one child, lives among her neighbours; another, having five children, partly supports herself and children by selling fruit, but lives mostly on the neighbours. She is described as half naked. The third has but one son, a young man of sickly habit. When he is able to work, and can find employment, which is seldom, he endeavours to support her; but M'Donnell says, when ailing or unemployed, he depends on her, and she on the neighbours.

There is no employment open to them by which they could support themselves. M'Donnell says they now sit idle all day long. Before the wool rose to such a price, they might earn a trifle by spinning; but now they can earn nothing. A woman, a neighbour of mine, told me that after buying half a pound of wool for 10*d.*, and spinning and knitting it into three or four pair of socks, she sold them all for 10½*d.* As this statement seemed to require confirmation, we made inquiries into a neighbouring parish, where we were told that half a pound of wool might be manufactured into three pair of thin socks, which commonly sold at 3*d.* or 3½*d.* each. Nothing can be made by knitting, unless they mix with the woollen yarn tow, or the short wool of the tuck mill; the latter has numbers seeking for it, and can be procured only by interest with the miller. Mr. Evily says, widows and wives sell illicit spirits; it is the only profitable employment an industrious woman can find.

There is no public provision of any sort for them. In answer to a question whether the owner of the estate on which the deceased husband lived provides for the widow, Mr. Reed (land-steward on Lord Sligo's estate, this parish), says, his instructions are, whenever a lease drops by the death of the husband, to give the widow her choice of a cabin and

a plot

WIDOWS WITH CHILDREN.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Kilgeever*. Bar. *Murrisk*.

a plot of ground, of a rood or half an acre, rent-free, or a preference of the land, if she is able to hold it; the latter is mostly preferred. The other witnesses say they do not know such to be the practice on any other estate in the parish. One of the widows before mentioned lost her land on the death of her husband, and got no assistance from the landlord, a resident in the county; she begs. The gentry make no effort for their support; but their relations and neighbours, though unable to undertake their whole support, are very ready to assist them, often by taking charge of one of their children.

They seldom leave home to beg; and though relieved by their neighbours at home, it is generally on private application.

As regards the comparative condition of widows with young families, and women having illegitimate children, M'Donnell says, if both take the bag there can be little difference; but if both be struggling to support themselves at home, the widow is by far better off, as she is more freely assisted by the neighbours. The woman who has a bastard is always driven to beg, unless her parents keep both her and the child, to prevent her coming to greater shame. The witnesses have never known an instance of a widow driven by her poverty to prostitution.

Persons who attended the Examination.

Par. *Kilmore Erris*. Half Bar. *Erris*.

EDWARD BURKE, farmer of 13 acres.—BRIEN DEANE, cooper and small farmer.—EDMUND DICKSON, mendicant.—JAMES DONOGHOE, bailiff to Major Bingham, the principal proprietor in the parish.—Widow EARLY.—WILLIAM FEARGUS, bailiff to Mr. Everard.—DOMINICK FREKILL, labourer.—Widow GERAGHTY.—MARTIN HOBAN, labourer.—Captain IRELAND, stipendiary magistrate.—PAT LAVELLE, labourer.—Rev. Mr. LYONS, parish priest.—Mr. WM. MEREDITH, chief constable of police.—Captain NUGENT, magistrate.—Mr. O'BRIEN, parish schoolmaster.—FRANK O'DONNELL, labourer, impotent from age.—HUGH O'MALLY, cottier.—Widow REILLY.

MR. LYONS thinks there are about 120 widows in this parish, having families of young children depending on them for support, many having been widowed by the late visitation of cholera.

All the witnesses agree, that a widow left without other means of support than her industry must subsist upon charity in one form or another, and that public beggary is generally her resort. (A reference to the evidence, under the head of "Able-bodied out of work," will at once show that this must be the case.) The relatives and neighbours of widows are well disposed to assist them; and in general so far effectually give aid as to keep them from public beggary for some part of the year, more or less.

Landlords seldom assist the widows of their deceased tenants. O'Donoghoe says, "There are a few decent widows, whose husbands were tenants to Major Bingham, that he has taken pity on, and given each a cabin and small spot of ground rent-free, that keeps them from beggary; it is not at all a general rule with him to do so; he could not support all the poverty on his estate; his entire rent-roll would not be enough for that; no other landlord in the parish does even so much; the other landlords are either absentees, or have not the property to afford to give such assistance."

When the husband dies and leaves the widow no substance, she is deprived of her land. A bailiff on a landed proprietor's estate, says, "I have deprived a great number of widows myself of their holdings; I canted all they had in the world, except that I did not meddle with the blanket, that was not worth putting keepers on; or I might in charity leave them a few barrels of their potatoes, that they might not starve when they are put out from the house and land. Some take the bag on their shoulders at once and go beg the world: if the children are stout, a few struggle on, without begging much, until they are grown enough to assist them."

"In general they are very unwilling to beg on losing their land; they endeavour to secure a corner in a neighbour's house, either by way of charity, or on a promise of paying some trifle for it. They occasionally work for their neighbours at dressing flax, spinning wool, &c., and are paid with potatoes. They are thus assisted by their relatives, and sometimes collect food among their neighbours.

"In the season of potato-digging they often collect enough to serve as a store, that they can fall back on in winter, when their immediate supplies fail them. When all fails them, they turn out and beg. When they see any chance of living in the house, they take to it again, and beg again, as they are forced to do so. They would do anything rather than beg, and would I am sure rather live on a meal, or if I said it, half a meal in the day, rather than go out. When they are likely to beg for any length of time, or in a season of scarcity, when the friends and neighbours are hard pressed at home, the general rule is, that, rather than shame their people, they leave home by night, and go into a distant part of the country, and having begged there for three or four months, when plenty comes back, they return and shift among their friends again. Their relations are very kind to them, as far as they are able. That very woman (pointing to the widow Early) I know to have been kept up by her brother these 13 years; her little earnings are not worth talking of in regard of supporting her. If he lost his situation as herd to-morrow, on the very next pinch (season of distress) she should beg." Widow Early says, "I have two children, a son and one daughter; the daughter lives with me; the son is married and holds a small patch of land, but is too poor to give me any help; all the help I get is from my brother; he bought me a small cabin, that he paid 12*s.* for to one of the tenants; it is not the size of a stye, but it is a home to me; my daughter

WIDOWS WITH CHILDREN.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Par. *Kilmore Erris.*
Half Bar. *Erris.*

daughter and I spin some, and she works occasionally with the neighbours, scutching flax and spinning wool, or at any other work they have for her; she gets for this a few stone of potatoes, or a pot of cabbage; all are loath to carry the bag; we help this with the spinning, but that is not much; our wheel has been broken these six weeks, and we could not afford to mend it; but all this would not do; we would have been begging long since but for my brother. When we are in the distress that drives others to beg, he gives us potatoes, and often something to eat with them, and keeps us in the house. I never begged, nor went round to collect potatoes from the neighbours but once, it was the season of digging the potatoes, and as I never asked before, they gave them as heartily as if they were going to a wedding. I have not always enough of potatoes; I am often without half or a third part enough; I have often gone to bed supperless, and risen but to one meal the next day, and that meal nothing but a few potatoes roasted in the ashes, without anything to eat with them; and often that I have been hungry and had nothing to eat, I have gone to bed, as the best way I could pass the time to ease me from the hunger. I can seldom have any milk with my potatoes, but often get a head of cabbage from the neighbours, boil it with a little salt, and kitchen that."

Widows Reily and Gerraghty also endeavour to live for the present without begging, and their condition may illustrate the difficulty that is here found in doing so.

Widow Reily says, "My husband was a labourer; he held no land; he died two months ago of cholera; our cabin was burnt to destroy the infection; another widow has given me lodgings since for nothing; she lives on charity herself. I have two children; we live on the charity of neighbours. I am not so far gone in misery yet as to beg publicly among them, but I have nothing else before me; I dress flax for the neighbours, and they pay me with potatoes; yet I can say I live on charity, for I make no bargain with them, and anything I get beyond my food I consider charity. I know it is nothing but charity that makes them employ me at all; many would call on me to help them that would do their own work if they did not know that I wanted a meal; it is just a cheap way of doing a charitable act; as they relieve me, they think they may as well have my help."

Widow Gerraghty says, "My husband is dead four years. I have three children, the eldest seven years old. I live with my father, but do what I can to support myself. I am occasionally employed by the neighbours to help in dressing flax or spinning; they pay me in potatoes, and I may get about 3*d.* worth for a day's work; all that I can earn thus is very trifling, and leaves a great weight of my support on my father, who has four in the house besides me and family; the burthen of us all has broken him down; and last year he lost his little holding; he has no substance of any sort, nor any means of support but a few potatoes that the neighbours planted for him this season; I must help him in turn now; but beyond the winter, there is nothing before us now but beggary, though he is yet as able and willing to earn his day's wages as any man in the parish."

Persons who attended the Examination.

Co. Roscommon.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Boyle.*
Bar. *Boyle.*

THOMAS BRADSHAW, labourer.—MORGAN CROFTON, esq. J. P.—Rev. M. DEVINE, roman-catholic rector of the parish.—Capt. DUCKWORTH, J. P.—JOHN FAREMAN, innkeeper.—Rev. THOMAS HACKETT, protestant vicar of the parish.—The Viscount LORTON, lord-lieutenant of the county.—OWEN LLOYD, esq. J. P.—JOHN MANGHAN, road inspector.—JOHN MULHALL, esq. general merchant.—M. O'BRIEN, labourer.—JOHN ROBERTSON, esq. J. P.

THERE are about 60 widows in the town of Boyle, with families of young children; 161 in the whole parish; not more than 12 are supported solely by their own industry; their children almost always assist them in procuring a maintenance; they would think themselves well off if they could get two meals of potatoes and a little milk daily.

They cannot earn above 1½*d.* a day by spinning. A pound weight of flax costs 5½*d.*; it will occupy a woman three days to spin that quantity into 2½ hanks of yarn; these sell for 4*d.* a hank. It would be impossible for a hard-working woman with several children to maintain them. In hay-making she could earn 6*d.* a day, for a week or 10 days; in harvest she could earn the same, by binding, during three weeks or a month; with these exceptions, there is no employment but spinning open to her. Widows are remarkable for the sale of illicit spirits to obtain a maintenance; they are considered a sort of privileged persons.

The parish or petty sessions have no power to assist them.

Those who reside on their own estates allow the widow to retain the farm held by the husband, or if it is too large for her to manage, she is given a house and garden, or an acre of potato ground, and grass for a cow. There was formerly a very extensive manufacture in Boyle, of flannels and frieze cloths. It employed upwards of 300 hands. It has now dwindled into insignificance, and during the last two or three years not more than 50 persons have been engaged in it. The gentry do not subscribe regularly. Of the 160 widows, upwards of 100 are entirely dependant on their children for support.

The labourers frequently give a day's labour to the widows holding land. They are, under all circumstances, very kind to them.

Widows prefer remaining at home, where they are sure of obtaining sympathy and assistance, to wandering to a distance. Their destitution very seldom leads them to become prostitutes.

There is no congregational collection except at the church.

The

Widows with Children.

Connaught, Co. Roscommon.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Boyle*.
Bar. *Boyle*.

The widow is decidedly worse off than the mother of illegitimate children. The granting of wages by the sessions could not have the effect of producing incontinency.

A working man could not possibly provide against the destitution of his widow and orphans. The children are often, during the father's lifetime, not half clothed. Many species of employment have much diminished of late years, and, of course, the chances of a working man being able to make any provision for his family, are proportionably decreased. Since the falling off in the demand for coarse woollens, this has been observable in a variety of trades, and occasional employment that grew out of it. "As an instance," said Mr. Lloyd, "I know one man who can obtain but three days' work at shearing, who formerly had every year 18 or 20 days' occupation."

Persons who attended the Examination.

Parish *Kilkeevan*.
Bar. *Ballintobber*.

Rev. Dr. Blundell, protestant rector of Kileekvan.—Rev. John Boyd, catholic curate of Kilkeevan.—Francis Clancy, farmer.—Cox Cotton, small farmer.—James Coulon, potter.—Mr. Thomas Dillon, shopkeeper.—James Gaffney, working mason.—Capt. Gray, Dalefield.—John Kelly, labourer.—Rev. Peter M'Dermott, catholic curate of Kilkeevan.—Thomas M'Grath, esq., J. P. Castlerea.—O'Connor Don, Clonalice.—Mr. George Vaughan, farmer.—William R. Wills, esq. Castlerea.—Owen Young, esq., Harristown.

Widows with families do not seem worse off than the rest of the community when they have land; the tillage is done for them gratuitously; the children feel more bound to work for the support of a widowed mother than for the parents.

The widow is never known to beg if she can maintain herself by her industry. Ten years ago they could make 5*d.* a pound by spinning yarn, now not more than 2*d.* There is not one woman in 50 now who can get such employment. Gaffney says, "While the linen trade lasted, I never knew a man afraid of his landlord. If he was pushed hard for the rent, he could always get as many female hands as would spin enough of yarn against the next market-day, and then he might defy the landlord; but that is all gone." Widows are not known, more than others, to have recourse to the sale of illicit spirits for their support.

There are about half a dozen instances of landowners leaving the widows a cabin and garden, where the man worked on the estate; but in the case of mechanics there is but one instance, a man in the employment of Captain Gray, who was killed by accident, and for whose wife and family he provided.

Labourers very commonly work for them in holidays and Sunday mornings; they also do the same for the family of a man who is in gaol.

In the parish of Fuerty there are 16 or 18 widows who receive part of the collections. From 6*s.* to 10*s.* are given once a year to each; in the parish of Kilkeevan the aged widows alone; a preference is given to protestants, but the fund is not limited to any sect.

Servants or cattle jobbers may sometimes lay up a provision for their families, but a labourer cannot do so. There is no way open to them in which they could increase their little savings except by the savings' bank; but of all banking systems the poor are very distrustful.

Persons who attended the Examination.

Par. of *Killenvoy* and *Camma*.
Bar. *Athlone*.

John Byrne, esq.—Rev. Patrick Conniff, catholic curate.—Thomas Conniton, labourer.—Mr. James Elliott, miller.—Mr. John Finnern, general shopkeeper.—Rev. J. Fitzgerald, catholic rector.—Matthew Kelly, weaver.—Mr. Michael Kelly, farmer.—Thomas Kenny, labourer.—John E. Mapother, esq.—James Rattigan, beggar.

There are 10 or 12 in the parish of Killenvoy who subsist entirely by begging; about 30 others who support themselves by their own earnings and the assistance of others; and these are in a much worse state than the rest of the community; their diet consisting of three scanty meals of potatoes mixed up with a pennyworth of lard; every one of them keeps fowls, and they are necessitated to sell the eggs to buy soap, starch, &c.

There is no employment open to them worth speaking of; instances are very frequent of their being driven to the sale of illicit spirits.

The owner of the estate often assists the widow by allowing her a house and garden rent free, for her life; and this happens too on the properties of absentees, if the agent is a good man. There are several widows thus treated on the estate of Sir Frederick French.

The labourers give them the Sunday morning to help their tillage.

They beg away from home; they are very sensible of the degradation, and though in towns they may be driven to prostitution, it does not happen in the country districts.

WIDOWS WITH CHILDREN.

Connaught, County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Town of *Ballymoat*. Bar. *Corran*.

Persons who attended the Examination.

Mr. P. COOGAN, shopkeeper.—BRIDGET CUMMAYNE, widow.—JAMES DAVY, labourer.—ROBERT KING DUKE, esq.—JOHN FINN, labourer.—Rev. JOHN GARRAT, vicar.—BARTHOLOMEW M'KITTRICK, land agent.—MARTIN KEEN, small farmer.—Dr. LONGHEED, dispensary surgeon.—CHARLES MILMO, farmer.—B. MORRISAY, labourer.—Rev. R. O'KEAN, parish priest.—ROBERT ORR, farmer.—MICHAEL PRICE, labourer.

THERE are in the parish more than 100 widows; of their situation, Dr. Longheed says, "Bad as the condition of the aged widow certainly is, I really think it, on the whole, better than that of any other class of the destitute poor. The very poorest of their neighbours never refuse them house-room. Such as can walk to any distance, beg; those who are not quite helpless, shift about from cabin to cabin, where they are always made welcome to a potato, even if the family are themselves in want; and as for those who are bedridden, they are sure of having even better sustenance brought to them than they could get for themselves by going out. Every body thinks it a duty to help the widow, I mean every body among the poor. Then all who are well enough off to give away a bit of old clothing, are sure to put it aside for some decent widow, who are also the persons first thought of in distributing the Sunday collections at the church." And Bridget Cummayne says, "I am a widow and have seven children; three of them went away, as they were starving. I have now four with me. I have a cabin and bog garden. I pay 1*l.* 10*s.* for the whole. It is dangerous to sleep in the house, lest it may fall. I have 2*l.* 10*s.* worth of con acre, and am rearing a pig which will hardly pay half the rent. The children and I till the ground ourselves, and when we are run out of potatoes we get credit from the neighbours; but must live part of every year 'on weeds and cabbage.'" Dr. Longheed says, "As for the widow with young children, she certainly has no resource whatever besides that of begging." He further states, that he knows of no instance of a widow being provided for by the landlord under whom her husband lived. He says, "Never, to the best of my knowledge; on the contrary, in this neighbourhood the landlord seldom loses any time in getting them off his ground as fast as he can."

Parish *Drumcliffe*. Bar. *Carbery*.

Persons who attended the Examination.

Rev. EDWARD ALWARD, protestant curate.—Mr. JAMES BARBER, land agent.—Dr. COULTER, dispensary surgeon.—JOHN FENNY, labourer.—MICHAEL FENNY, labourer.—WILLIAM P. FENNY, farmer.—Mr. P. M'TUCKER, farmer.—JAMES MULLEN, labourer.—Rev. MICHAEL O'CALLAGHAN, P. P.—Rev. Mr. SAUNDERSON, presbyterian minister.—C. SYMPSON, farmer.

THERE are said to be over 200 widows in the parish; a few of them beg, but the greater number are supported by their friends and relations.

When the potatoes are digging, the widow will get a basket full from every neighbour. They seldom have anything with the potatoes, but mostly have three meals of them.

They get a little employment at spinning, at 2*d.* a day, and they sometimes are driven to the sale of illicit spirits, as a means of support.

The widow and her family sometimes receive assistance from the owner of the estate on which the husband had worked, but the instances are very rare; they are mostly supported by their relatives.

The labourers in the parish give them a day's work now and then, and often help them on Sunday mornings, and the working classes take the widow's children into their houses when they are "worth their bit."

Some of the widows receive assistance from the church lists, but they are exclusively protestants.

The only general subscription for the relief of the poor is at the church, which averages about 12*l.* annually.

Par. *Kilmacshalgan*. Bar. *Tyreraght*.

Persons who attended the Examination.

Rev. WILLIAM GROVE, rector, J. P.—Dr. HOMAN, dispensary surgeon.— —— HYLEAS, esq., J. P.—JAMES MAGEE, parish clerk and farmer.—JOHN MULLOWNEY, blacksmith.—JOHN TENPENNY, farmer.—Rev. —— WHITE, parish priest, &c. &c.

THERE are about 70 widows in this union, who are dependant chiefly on their own labour for support, but are assisted occasionally by their landlords and the neighbouring families, and are considered to be in general better off than a great many of the landholders; their only food is the potato, of which they have often but two meals, and sometimes less. "But no landholder has better." There is very little employment open to them; a little spinning, "but scarcely worth mentioning." "Before the decline of the linen trade, every woman was well employed, but since then poverty is dreadful." Under those circumstances, it is utterly impossible for a woman with three or four children, work as hard as she may and be ever so industrious, to support her family without some assistance.

The

WIDOWS WITH CHILDREN.

Connaught, County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Kilmacshalgan.* Bar. *Tyreraght.*

The owners of estates very generally in this parish provide for the widows of those who have died on their properties; it is done on the estate of one absentee only. "There are many who never give anything."

There is no regular subscription among the gentry for the assistance of any class of the destitute poor, except in seasons of particular distress, when a good deal is given; "but (some of the farmers said) the chief dependance of this country is then on England."

Widows who have land are very frequently assisted in the cultivation of it by the labourers of the parish, who mostly give them a "Sunday morning's work," but they cannot afford to give them any other assistance. Many widows are in the end obliged to beg for a subsistence, and some beg in their own parish; but all those who endeavour to support decency, leave their own place.

It was declared unanimously, that in the present state of wages and employment it was perfectly impossible for a labourer to save anything as a provision for his family.

Persons who attended the Examination.

Town of *Sligo.* Bar. *Carbery.*

Rev. M. ARMSTRONG.—Right Rev. Dr. BURKE, roman-catholic bishop of Elphin.—Rev. J. DUNLEVIE, parish priest.—R. FEENERY, labourer.—JOHN HARTE, shopkeeper.—FRANK KENNIT, labourer.—JAMES KENNY, esq., M. D. dispensary.—JOHN MARTIN, esq., M. P.—JAMES RAFFERTY, labourer.—WILLIAM STOPFORD, farmer.

THERE are a great many widows with young children in this parish. Some are supported in the Mendicity, and all are assisted in some way by charity, public or private, otherwise they could not subsist. They are in general very wretched, and their food is of the worst kind, and often insufficient.

There is very little employment of any kind open to them; they assist about the houses of the gentry and shopkeepers in the town and in the country; are engaged for a few weeks at the harvest. It is perfectly impossible that they could subsist without assistance from charity.

There is no provision made for widows by the sessions; they are sometimes provided for by the owners of estates under whom their husbands lived, but very rarely on the properties of absentees.

Widows are very frequently driven to begging for subsistence, particularly when they have grown old and infirm. "They are assisted by private charity, and thus become broken in, and ultimately beg publicly."

Considering the earnings of a working man, it would be impossible for him to make any provision for his widow and family.

Persons who attended the Examination.

Leinster. County Carlow.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Par. of *Aghade* and *Ballin.* Bar. *Forth.*

Rev. GEORGE DAWSON, impropriate curate of Aghade, and vicar of Ballin.—Rev. Mr. KINSELA, P. P., of Ballin.—Mr. MICHAEL LENON, miller and farmer.—Mr. THOMAS TOMLINSON, farmer.

THERE are about 20 widows in one parish having young children, and who have not any means of existence besides their own earnings. Their condition is more miserable than that of any other inhabitants. They live in wretched hovels, and have but two meals of potatoes in the day, generally without even buttermilk.

They are without any kind of occupation, except at harvest time, when, if equal to manual labour, they can perhaps, and only for a short time, earn at the utmost 6 *d.* per day. At all other times, their exertions are altogether insufficient to procure fit sustenance for the children who depend on them. Sometimes they eke out a scanty subsistence by the sale of illicit spirits. A poor widow, whom Mr. Kinsela wished to withdraw from this disreputable pursuit, replied, "that she had nothing else to live on."

The owner of the estate on which the husband lived and worked seldom considered himself bound to provide for his widow or children. His benevolence rarely extends farther than the gift of a cabin, or some very partial assistance. Tradesmen are equally indifferent to the widows of their workmen; indeed, they could not afford it. A subscription among the gentry sometimes lends them a limited aid, but this source is very uncertain.

Mr. Tomlinson mentioned four or five instances in which a few labourers of the parish had devoted the afterpart of some week-days to the cultivation of the small pieces of ground held by destitute widows; but this is by no means customary. Any other assistance cannot be expected from persons little better off than themselves.

Sometimes sheer necessity drives a widow to begging; at first, in places away from her home, until the feeling of degradation subsides. In very few cases this feeling does not exist. Mr. Dawson observes, that sometimes even prostitution results from their extreme misery, and that children are the result, yet they are few. These children, of course, are infected with all the vices inherent to their mother's mode of life.

There are few individuals on the church list; of these three are protestants and two are roman-catholics. We were assured that religious feelings had not any influence whatsoever either on the givers or receivers of relief of this kind. Collections are occasionally made

WIDOWS WITH CHILDREN.

Leinster, County Carlow.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

at the chapel for individuals in extreme distress. The only general subscription is that collected in the poor-box in the protestant church.

Widows are generally in better circumstances than the mothers of illegitimate children; yet, as before mentioned, their condition is miserable. However, they in no instance become incontinent through the distant hope of wages to be allowed for their offspring so conceived. The remarks which we have already made as to the low rate of wages, and the precarious state of labour in general, are sufficient to show that their husbands during life could not provide against their widow's destitution.

Persons who attended the Examination.

Parish *Carlow*. Bar. *Carlow*.

Lieut. JAMES BATTERSBY, magistrate, chief constable of police.—Rev. Mr. BLOOD, presbyterian clergyman.—Mr. ROBERT BROWNE, secretary to the grand jury.—Mr. E. BUTLER, magistrate.—Mr. BYRNE, 11 years in the employ of Mr. Coffee, brewer.—Mr. JOHN COFFEE, malster and brewer.—THOMAS COX, esq., distiller and merchant.—Rev. MICHAEL DWYER, R. C. curate.—Mr. SAMUEL HAUGHTON, general merchant and storekeeper.—Mr. T. HAUGHTON, magistrate.—ADAM JACKSON, esq.—STANBY JOHNSON, baker.—ROBERT KENNA, labourer, in the employ of Mr. Coffee, brewer.—ROBERT LAWLOR, grocer.—JOSEPH LYNCH, working carpenter and builder.—Mr. FRANCIS MONTGOMERY, apothecary.—Right Rev. Dr. NOLAN, R. C. bishop.—Mr. MEADE NESBITT STONE, physician.—Rev. GEORGE VERNON, rector of the parish.

THERE are in the parish about 70 widows with families of young children, and in a wretched condition. Mr. Vernon states that he knew many, one in particular, a Mrs. Crane, the widow of a weaver, with six children, who has become a wretched, demoralized character from real distress. Their diet is potatoes and broken food, collected from door to door; in general two meals a day; and in this respect they are sometimes better off than labourers' families.

There is the Ladies' Industrious Institution, at which some may earn 3*d.* a day at knitting, spinning and rug-making. Employment is also afforded for the months April, May and June, by weeding onions, at which they may earn 8*d.* a day; but generally speaking there is no employment for females. It would not be possible for a woman with several children, with her utmost industry, to maintain them if they were under nine years of age. Widows are not in any way notorious for the sale of illicit spirits to obtain support.

Widows with their families of young children get no support from the parish nor petty sessions.

The widows seldom get assistance from the owner of the estate on which her husband worked; but the occupiers of large farms do assist. On the estates of absentees no such assistance is ever given. There was no instance known of the landholder giving them cabins and gardens, but more frequently drive them out. Neither do the widows of mechanics ever get support from those with whom their husbands were in employment; they have no resource but begging, as those in trade are not able to support them, and the gentry do not subscribe regularly, though occasionally they do so; their relatives sometimes support them, but they are seldom able.

The labourers of the parish occasionally give them a day's labour, but not on Sundays. Mr. Lynch says, he knew the widow of a small farmer of 10 acres, she had six children, and got such assistance for two years, after which she gave a neighbour one half of her farm to enable her to till the other half. The labouring classes have not the means to subscribe for them.

Begging is their only resource, and they always beg away from home till their condition is too public to be disguised. Lynch says, "they all beg; I never knew an exception; but as soon as the children are able to work they cease begging." It was admitted that the demoralization of begging, coupled with their wants, often drives them to prostitution; nine-tenths of the prostitutes in town have been driven to it of necessity; and the children are often led by the mother's example to adopt the same course; many instances were known. All the witnesses agreed that such a system was likely continually to generate a body of indolent persons, and producing an amount of evil it is impossible to estimate.

There are 20 on the list of the established church, and the average collection is 50*l.* 18*s.* 11½*d.* per annum for the last three years. None are put on the list but protestants.

This fund has never been made a means of proselytism; nor does the desire to get on the list lead to any hypocritical professions of a particular religion, inasmuch as they must be old parishioners and well known.

The widows are in some degree better off than the mothers of illegitimate children, as the former are allowed on the congregational lists. Neither has it produced incontinency, because the mothers of illegitimate children get wages from the petty sessions, and the widows do not.

The earnings of labouring men render it impossible for them to lay up any provision for their wives and children. Mr. Lynch says, "they must beg in winter from the want of employment; from the calculation I have made, they are only employed on an average six months in the year. I employ, for myself and others, more workmen than any one in the parish, and I do not employ them more than six months in the year. The average wages is 1*s.* a day; and calculating the fuel, provision, &c., they consume, I consider, if they have a wife

a wife and four children, they must either beg or starve. I have seen a decent man who worked for the support of a father and sister, in the depth of snow eating cold potatoes; at the time he was working for 10 *d.* a day."

WIDOWS WITH CHILDREN.

Leinster, County Carlow.

Persons who attended the Examination.

Examinations taken by. Captain White. T. Nug. Vaughan, Esq.

Par. of *Dunleckny* and *Wells*. Bar. *East* and *West Idrone*.

Rev. ARTHUR HANS ATKINSON, protestant curate.—PHILIP BAGNALL, esq., J. P. Dunleckny.—Hon. and Rev. DEAN BERNARD, rector of Wells, West Idrone.—Mr. PATRICK BOULGER, farmer, Kilcarrick.—ROBERT BUNBURY, shoemaker.—Mr. WILLIAM CORRIGAN, postmaster.—JAMES DAVIS, millwright and carpenter.—Mr. DOWLING, brewer and grocer.—JOHN HANAHAN, labourer.—Lieut. HUGH HAWKSHAW, chief constable of police.—Rev. Mr. KEHOE, parish priest, Leighlin, barony of West Idrone.—Mr. RICHARD KEHOE, merchant.—Mr. JOHN LITTLE, draper.—THOMAS LITTON, esq., Bagnalstown.—Rev. Mr. M'MAHON, catholic curate of Wells, West Idrone.—JOHN MAGEE, brewer and farmer, Leighlin, barony of West Idrone.—Mr. PATRICK MORAN, grocer and merchant, Leighlin.—WILLIAM O'NEILL, esq.—Mr. TERENCE O'NEILL, innkeeper and farmer, Leighlin.—Rev. Mr. ANDREW PHELAN, roman-catholic coadjutor.—Colonel ROCHFORT, magistrate, Clagrenan.—Rev. SAMUEL ROBERTS, parish priest, Leighlin.— —— SINGLETON, esq., farmer and merchant.—Mr. PATRICK TIERNEY, grocer and farmer.—Mr. HENRY WATSON, general merchant, Leighlin.

REV. MR. KEHOE states "that there are 40 catholic widows in the protestant parish of Wells;" and two protestant, according to Dean Bernard.

The Rev. Messrs. Atkinson and Phelan think there are about 40 catholic and 12 protestant widows in the parish of Dunleckey.

All the witnesses agree in saying that potatoes and water are generally the food of poor widows and their children. Mr. Singleton knows an instance of a poor woman with seven children having, at a scarce period of the year, nothing more than one scanty meal for herself and family in the 24 hours.

Mr. Magee states that the widows are in a much more wretched and destitute condition than any other class of beggars, their shame making them conceal their state of poverty until driven to disclose it by actual starvation. He states that he knows several instances of their houses being damp and badly thatched, and that their beds generally consist of straw scattered along the ground, without any covering, save, in some instances, an old blanket covering the widow and four or five children.

Mr. O'Neill knows an industrious widow, who last week had not a potato to eat until he supplied her with food. She has a child dead now in the house, where fever has existed many months, and the child can only be buried by the contributions of the neighbours.

Dean Bernard says, "There was an institution at Leighlin Bridge that afforded employment to the widows at knitting; but in consequence of the persons who could afford it not subscribing, it fell to the ground. But even when thus employed, as their wages were only 3 *d.* per day, they could not possibly put by anything for a time of scarcity."

The widows are sometimes assisted by individuals building cabins for them; it is frequently done on Col. Rochfort's estate.—(*All concur.*)

Dean Bernard also has a few widows on his private list whom he regularly relieves.—(*All concur.*)

The labourers will give part of a day's work occasionally to the widows. And Col. Rochfort says, he has known them subscribe on occasions of accident. John Hanahan knows five or six instances lately of the working classes subscribing in cases of accident.

The widows usually commence to beg privately among their friends.

Dean Bernard says, "There is one widow on the church list in the parish of Wells, and that, though persons of all persuasions are eligible, protestants have a preference. The Sunday collection in the parish of Wells averages about 10 *l.* a year, and in Dunleckey parish about 20 *l.*"

Reverend Messrs. Kehoe and Phelan say, "There is no collection made at the catholic chapel."

The widows are considered to be much worse off in general than the mothers of illegitimate children, as the latter frequently get an allowance from the fathers.

Persons who attended the Examination.

Parish *St. Mullins*. Bar. *St. Mullins*

Mr. JAMES BYRNE, farmer.—Mr. PATRICK BYRNE, farmer.—ROBERT DOYNE, esq., J. P.—Mr. JOHN FINN, farmer.—Mr. GALAVIN, farmer.—Lieutenant HUGH HAWSHAW, catholic curate.—Rev. Mr. KAVENAGH, parish priest of St. Mullins.—Mr. THOMAS MURPHY, farmer.—Rev. JAMES SAUNDERS, vicar of Claragoose.—Rev. Mr. WALSH, parish priest of Borris.—Mr. GEORGE WHITNEY, brewer and farmer.—JOHN WILCOCKS, esq., surgeon.

WIDOWS who have families of young children, and are without any other means of subsistence than those derived from their own exertions, may be looked upon as the most destitute class of the population. Many of them are unable to procure more than one

WIDOWS WITH CHILDREN.

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one meal in the day. "I know," observes the Rev. Mr. Saunders, "one poor woman who has five children; not long ago the roof of her cabin was injured, but her poverty was such that she could not repair it; the consequence was, she and her children were successively attacked by a violent fever, which has rendered her a perfect burthen on the parish, as she lives chiefly on alms."

Neither spinning, nor weaving, nor any other indoor occupation any longer offers employment for women sufficient to secure them a livelihood. In the turf-cutting season, at hay-making, in harvest, and when the digging of potatoes is going on, both women and children (above 12 years of age) are employed, the former at 6*d.*, and the latter at 4*d.* a day; but all these periods taken together do not make more than four months, and during the remainder of the year there is no field work whatsoever for them. A good many widows endeavour to exist by selling illicit spirits, and there are others who give themselves up to the malting of corn in secret, and not less than two convictions have taken place within the last four months, for attempts by such persons to evade the revenue in this manner. No assistance is given by the parish to distressed widows.

Mr. Kavenagh authorizes the Rev. Mr. Saunders to make distribution of meal, potatoes, and clothing to all those widows on his estate who are unable to work. He is the only proprietor in the parish, whether resident or not, who aids the widows of his tenants or of those who have worked for him and been in his service.

The class of small tradesmen, who alone are to be found in the barony, are not in circumstances to admit of their making any provision for the families of their workmen. The gentry never subscribe for the relief of widows, who very rarely receive anything even from their own relations.

The working classes, however, in general show much sympathy with their condition, and the young men often appropriate a day's labour to the cutting of their turf, and others lend them a cart and horse to draw it home, but nothing like a general subscription for them has ever been entered into by the labouring people. Mr. Whitney observed, that the widows of all persons who have been shot on occasions of public riot or disturbance, and also of those who have been executed, are always well provided for, from an impression that their husbands have suffered in the cause of their country.

Some widows, after having struggled against their poverty for a greater or less time, at last resort to mendicancy; in the first instance, always at a distance from home. But after their feelings of shame have subsided, they return to the neighbourhood, and seek charity amongst their acquaintance. However miserable they may be, none of them have ever been driven by their misery to prostitution.

There are no collections made at places of public worship, nor is there any poor-box kept open in the parish.

The witnesses were requested to make a comparison between the general condition of widows, and of women who had illegitimate children, and they agreed that the latter were, in a majority of instances, much better off as to the necessaries of life, inasmuch as they are usually young, and capable of going into service, and receive occasional allowances from the fathers of their offspring. Notwithstanding this difference, and that it is not the practice of the sessions to give any assistance to widows with young children, whilst they readily award wages to mothers of bastards, there has never been any reason to suspect that incontinence has been produced in the former class, with the hope of participating in the advantages of the latter.

When it is considered that a labouring man is not employed, at an average, more than four days in the week, it is quite clear that it could never have been in his power to lay by anything for the use of his widow and children after his death.

Persons who attended the Examination.

Parish *Tullow.* Bar. *Rathvilly.*

Captain CARTER.—Reverend G. DAWSON, late curate of Tullow.—ROBERT DOYNE, esq. J. P.—Mr. DWYER, farmer.—Major EUSTACE, J.P.—Mr. THOMAS GERMAINE, draper and farmer.—Reverend BERESFORD JOHNSTON, rector.—JAMES KEELEY, mason.—PATRICK M'ANABY, labourer.—LAWRENCE MURPHY, carpenter.—Mr. LAWRENCE MURPHY, innkeeper and farmer.—JAMES NEIL, labourer.—Reverend THOMAS NOLAN, P.P., administrator.—Mr. JOHN NOLAN, farmer.—JOHN PAYNE, esq. M.D.—Mr. MICHAEL ROACHE.—Mr. JOHN WHALEY, grocer.—Captain WHELAN, J. P.

THERE are about 100 widows with young children who have no support but their earnings, and are generally in a worse state than the rest of the community; their diet is potatoes, with milk occasionally; generally two meals of two pounds each per day.

No employments are peculiarly open to them, and it is impossible for a woman with several children, working as hard as she can, to maintain them. They do not sell illicit spirits as a means of support.

The parish or petty sessions never affords them any relief.

With the exception of Mr. Doyne, the owner of the estate on which the husband works never assists the widow; and no instance of absentees doing so; nor do the tradesmen with whom the husbands worked, as in general they could not afford it. The gentry do not give assistance in any way, and the relatives are seldom able.

Labourers are not in the habit of assisting them, by devoting a days work; but the Rev. Mr. Nolan knew one case last spring, of labourers assembling on a Sunday morning to

sow

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Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parish *Tullow*. Bar. *Rathvilly*.

sow half an acre of oats: the labourers have not the means of assisting them by subscriptions.

They are driven to beg for a sustenance, and usually at a distance from home, till the feeling of moral degradation subsides and their situation is known; this frequently ends in prostitution. The Rev. Mr. Nolan knew many, one in particular, driven to such a course, from pure necessity, having two children destitute, and subsequently continuing a prostitute when her immediate necessities were relieved. Mr. Dwyer stated a case, where a destitute widow with four children, through fear of being driven from her holding, yielded to the entreaties of her landlord.

The evils resulting to society from this are much greater than the direct cost of maintaining them would be. The population is not liable to be as much increased by the mothers leading a vagrant life as through improvident marriages. Unquestionably the children grow up with the indolence and vices of the mother when driven to vagrancy and prostitution. Rev. Mr. Nolan stated he could produce 20 instances in the parish. This system introduces numbers of indolent and vicious persons, whose probable evil to society it is difficult to estimate.

They are never relieved by roman-catholic congregational collections, but they are by protestant; the present number is five widows and five married women. Rev. Mr. J. says they do not relieve any but those of their own persuasion. No competition has arisen between various sects on the subject; and it is not considered that such would be a means of proselytism; neither does a desire to get on the list lead to any hypocritical profession of religion, nor do they obtain relief from different congregations under the profession of belonging to each. Rev. Mr. Johnston says, the poor-box averages about 25*l.* per annum; there is no general subscription by all classes.

Widows are in some degree better off from their character than the mothers of illegitimate children. The sessions grant of wages for illegitimate children, and not assisting widows, has had no effect in producing incontinency.

Considering the earnings of a working man, it is impossible for a husband to have saved what would provide for his widow and children after his decease.

Persons who attended the Examination.

County Kildare.

Par. *Cadamstown* Union, including *Ballynacrimna*, *Carrick*, *Kilreeny*, *Mylerstown* and *Nurney*. Bar. *Carbery*.

JAMES BAYNE, publican and farmer.—Very Rev. Mr. FLANAGAN.—EDWARD MARKS, labourer.—PATRICK MULVANY, tillage farmer.—J. H. NANGLE, esq. J. P., resident country gentleman.—Rev. EUGENE O'REILY, catholic curate.—Rev. Mr. PALMER, protestant rector.

WIDOWS with children are very wretchedly off, their diet consisting of potatoes and salt; seldom three full meals a day.

They are occasionally employed at wages so low for spinning or knitting as to afford them no adequate maintenance. Mr. Mulvaney says, a woman could not earn more than 2*d.* a day by spinning, and cannot always find employment even at these low wages, so that it would be quite impossible for them to support their children. They are often driven to the sale of illicit spirits; and this is one of the greatest nuisances in the parish, from which much vice proceeds.

The gentry and farmers usually assist the widow of a deceased workman, not always however; and it never happens on the estates of absentees. They are assisted by their relatives when the children are young; as soon as they grow up they always support the widowed mother.

Mr. Mulvaney says, he has this year known a case where 100 men collected to save the harvest of a widow holding land, whose family was ill of a fever, for which they would take no kind of remuneration. Occasional assistance is given on a Sunday morning from six to nine o'clock, but principally on holidays.

The relations in some cases divide the children among them. Those who have been most distinguished for crime in these parishes have been brought up as wandering vagrants or the children of poor widows. The amount of evil to the community is very great.

Mr. Nangle adds, from his experience as a magistrate and country gentleman, he fully agrees in the above. It is a common saying among the labourers, when any of these people are guilty of crime, "What better could be; were not they reared unknown to themselves?"

Women having illegitimate children invariably suffer great misery and privation; the money they get is no inducement to prostitution. The most wretched widow is much better off than the mother of an illegitimate child. The widow is esteemed by her neighbours, the other is not.

The wages for labour are so low, that any saving a man could make would not provide for his wife and family. The utmost amount a labourer in full work could spare would be 3*d.* or 6*d.* a week. They seldom think of saving.—(*All concur.*)

WIDOWS WITH CHILDREN.

Leinster, County Kildare.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Union *Castledermot.* Bar. of *Kilkea* and *Moone.*

Persons who attended the Examination.

ROBERT ARCHBOLD, esq. magistrate.—BRYAN BOULGER, labourer.—Mr. JOHN CORCORAN, farmer.—THOMAS DORAN, labourer.—Rev. LAURENCE DUNNE, parish priest of Castledermot and Timolin.—Mr. JOHN DUNNE, farmer.—Rev. R. L. Fitzgibbon, parish curate of Castledermot.—Rev. ARCHBOLD HAMILTON, vicar of Castledermot.—JOHN HUTCHINSON, farmer.—Mr. SYLVESTER KELLY, farmer.—MICHAEL KEOGH, farmer.—Mr. THOMAS MAC DONALD, farmer.—Mr. JAMES MAC DONALD, farmer.—Mr. PATRICK MAGRATH, farmer.—Mr. DANIEL M'LOUGHLIN, farmer.—Rev. EDWARD MURPHY, catholic curate.—Mr. JOHN MURPHY, farmer.—JOHN MURPHY, farmer.—CHARLES NEAL, farmer.—GEORGE PAYNE, esq.—JAMES PAYNE.—Mr. EDWARD SCULLY (who took the census of this parish).—MICHAEL STYLES, farmer.

THERE are in the town of Castledermot about 23 widows having families of young children, and who are without any support but their own earnings. They are all catholics; and there are 149 of the same persuasion in the country parts of the catholic union of parishes. The Rev. Mr. Hamilton states that there are but six distressed protestant widows. The condition of many of these poor women, who were visited by the Assistant Commissioners, was wretched in the extreme, much more so than that of any other of the labouring classes. The Assistant Commissioners entered a wretched dark cabin without window or chimney, which was inhabited by a widow; it was only on advancing some steps that it became possible to discover that there was anything living in it. At the distant end of this hut were a few sparks of fire, fed by some sticks and furze, on which was placed a pot of potatoes, and around it were standing a woman and seven children, with scarcely a stitch of clothing upon them. On observing strangers, the woman said, "Well, you may look at me, God help me; while my husband was alive, I never thought that I or my children would be breaking our fast at this hour of the day; but now look at them (pointing to her children), they are too naked to go out this weather to look for food; out of decency, I was obliged to cut the half of our only blanket to make petticoats for them; and unless the neighbours were good in bringing us some potatoes, I do not know what would become of us; we have only that blanket that you see that poor child with the falling sickness lying under, with nothing but the straw between her and the wet floor; and the poor thing had eight fits last night." John Moran, a labourer, who was standing by, here exclaimed, "By God, Sir! are they half as well off as the brutes in the gentlemen's houses? I knew her husband well, he was a decent industrious man, and could work well when he got it; and the night he died, it was I that went round to the neighbours to get something to bury him."

None of the usual employments calculated for females, such as knitting, &c. are here available for them; there exists no occupation at which it would be possible for a woman, working as hard as she possibly could, to earn such wages as would enable her to support a family of several children; neither the parish nor the petty sessions in any way contribute to her assistance.

There is but one landed proprietor in the parish who makes it a rule to provide for the widows and children of his tenants or workmen. This proprietor is resident, and, excepting him, none of the others even allow a cabin or garden to the widows of those who lived on their estates. There are not any manufacturers in this district; and the seven mechanics who are to be found in it, have it not in their power to make any provision for the families of their workmen; they are scarcely able to maintain their own; neither do the gentry, who are not proprietors, contribute either by subscription or otherwise to the relief of the destitute widows.

Those widows who continue to hold any land may be considered as the best off; they are much assisted by the men of the labouring class, who frequently give them a day's work gratuitously, for the performance of whatever their ground may require. Sunday mornings are frequently devoted to this purpose. "We sometimes give them a wet day," observes Doran, "or a day that we are out of employment; if they have anything to sow we could soon sow it for them." Aid of this nature is all that can be afforded or can be expected to be given by the poorer classes under present circumstances.

The great majority of those who are left widows have no other means of procuring a subsistence than by having recourse to mendicancy. It is not observed that those who belong to this parish make a practice of going elsewhere to beg, but the number of vagrant women who come here from other places is very considerable, so much so, that Doran remarks, "If the strangers were kept out we could very well support our own poor people." Notwithstanding the destitution of widows as a class, there is no instance where any of them in their distress have given themselves up to prostitution.

A portion of the collection made at the church is appropriated to the relief of distressed widows. One catholic woman has been relieved in this manner for several years. It does not appear that this collection has ever been used with the view of making proselytes, but it is quite possible it might be applied to such a purpose; and attempts have been made by individuals to participate in it by representing themselves as converts from another faith. The Rev. Mr. Fitzgibbon endeavours to check this projected fraud, by intimating on all occasions that the Rev. Mr. Hamilton is not guided by religious belief in his selection of

persons

persons for the receipt of charity. The money received through the poor-box in the church averages about 4*l.* per annum; to this sum Mr. Hamilton makes an addition out of his private purse, and distributes 1*s.* a week to each of five poor people, and gives them also 2*s.* 6*d.* each at Christmas and Easter. The gentlemen present were asked whether they had observed that the circumstance of the sessions granting wages to women with illegitimate children, but not allowing assistance to widows with young families, had any effect in producing incontinency? they agreed in stating that they never had any reason to suspect any such effect.

Widows with Children.

Leinster, County Kildare.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

The earnings of working men are so low that no exertion on their part could enable them to lay by anything to save their families from want after their death; this is the unanimous opinion of those who were interrogated on the subject.

Union *Castledermot.* Bar. of *Kilkea* and *Moone.*

Persons who attended the Examination.

Christopher Adams, labourer.—Capt. Brennan, chief constable of police.—Thomas Brennan, labourer.—Mr. James Byrne, miller.—Rev. Mr. Caulfield, protestant rector.—John Clark, labourer.—Mr. Martin Conneton, farmer.—Peter Corrigan, labourer.—Mr. Patrick Cosgrave, shopkeeper and farmer.—Michael Costello, labourer.—Mr. Patrick Cullen, farmer.—Thomas M'Dermott, labourer.—Michael Feagan, labourer.—Mr. John Gilligan, farmer.—Mr. Edward Goodwin, postmaster.—John Gormon, labourer.—Mr. John Hackett, shopkeeper.—Mr. Patrick Haligan, shopkeeper.—Rev. Francis Hely, parish priest.—Edward Holson, labourer.—Mr. Ambrose Hughes, shopkeeper.—Patrick Irving, labourer.—Mr. Daniel Kearney, shopkeeper.—Thomas Kearney, esq., j. p.—Mr. Patrick Lube, shopkeeper.—Mr. James Magrath, shopkeeper.—Mr. James Mangan, shopkeeper.—Mr. Thomas Murray, farmer.—Michael Nevin, labourer.—Mr. James O'Shaughnessy, innkeeper.—Mr. John Power, farmer.—John Ratigan, labourer.—Mr. Michael Reilly, shopkeeper.—Mr. James Reilly, schoolmaster of National School.—Mr. Thomas Robinson, shopkeeper.—Patrick Smith, labourer.—Mr. Richard Wade, farmer.—Mr. Joseph Walker, farmer.

Union of *Kilcock.* Bar. of *Ikeathy* and *Oughterany.*

There are about 12 widows with families of young children in the union, and certainly they are in a most wretched condition, having occasionally but two meals in the day. Thomas Brenan says, "I have seen them coming home after a whole day's search, with only half a stone of potatoes; and, by dad! I did often see them without tasting food all day, and their children bitterly crying."

There is not any employment open to them, so that it is quite impossible for them to support their children in any way but by begging. None of the widows in this parish sell illicit spirits; but in Newton parish adjoining there are three or four instances of widows who keep "shebeen houses."

There is no instance of the person for whom the husband worked providing for his widow; and there is but one instance in which a cabin and about 41 square perches were left to a widow, and this not by the landowner, but by the occupying tenant. In a period of general distress the gentry join in any subscription that is going forward, but no regular relief is given by them.

The labourers often give a Sunday morning to a widow, to assist her in digging her potatoes; but the low state of their wages would not allow of their giving them any pecuniary aid.

They are usually driven to begging, and generally go away from home to beg; they think there is a shame attached to it. Pat Rochfort states, "I recollect an instance in this town, a widow who had six children, and had been begging; I knew her to be an honest woman." Sometimes too they are driven to prostitution, the inducement to such a life being very much in their way, so that the evils to society are much greater than any that could arise from the direct cost of their support; in short, the evils of the present state of these widows were considered by the witnesses to be of great magnitude.

A proportion of the 30 relieved by the church collection consists of widows, old and destitute, without any distinction of religion. Those at present on the list are old catholics.

The women who have illegitimate children are mostly better off than widows; they are almost always younger and more able to work; and if they have any allowance as wages for nursing, they must be better off.

All present say that it is perfectly impossible for the labourer to realize anything beyond the day's subsistence; constant employment, at the present rate of wages, would not admit it; and the casualties of labour make it quite out of the question to think of it.

WIDOWS WITH CHILDREN.

Leinster, County Kildare.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parish *Rathangan*. Bar. *Ophaly, West.*

Persons who attended the Examination.

Rev. Mr. BOURNE, protestant rector.—Rev. Mr. BRENAN, parish priest.—MICHAEL BYRNE, labourer.—Mr. JAMES DIXON, farmer.—Dr. WILLIAM GODFREY DYAS.—PETER ENNIS, farmer.—Mr. JOHN FAGAN, huckster.—Mr. JOHN FARRELL, baker and farmer.—ROBERT FITZGERALD, esq. J. P.—Rev. PATRICK FITZPATRICK, roman-catholic curate.—Dr. JAMES FITZSIMONS, M. D.—WILLIAM FLOOD, farmer.—Mr. WILLIAM GARDENER, huckster.—WILLIAM GORE, labourer and small farmer.—PATRICK GORMAN, mason.—Right Hon. Lord HERBERTON.—Mr. JAMES HYNES, farmer.—OWEN KAVANAGH, labourer.—WILLIAM KAVANAGH, farmer.—Mr. THOMAS KELLY, large farmer.—JOSEPH LEE, blacksmith and publican.—PAT LEE, farmer.—Mr. JAMES M'KENNA, parochial schoolmaster.—Mr. PAT MALONE, butcher.—Mr. MICHAEL MYLOD, farmer and innkeeper.—GEORGE PIM, esq., J. P.—JOHN PIM, esq., J. P.—EDWARD J. TOWNSEND, chief constable of police.

REV. Mr. Brenan, P. P., thinks there are about 30 widows in the catholic union of parishes; they are in a very wretched state, usually getting only about two meals a day by begging.

Mr. Brown states, "I know an instance of a poor widow and three children, who from illness are not able to go out, and are supported by potatoes collected by a beggar-woman, to whom they give lodging in return."

A Ladies' Association was established, which was the greatest advantage to the poor females of the parish; but from a variety of circumstances it dwindled away, and totally ceased about two years ago.—(Rev. Mr. *Brown.*)

It would be perfectly impossible for a woman of the most industrious habits, with the present rate of wages and difficulty of obtaining employment, to maintain herself and children.—(*All concur.*)

All agree in saying the instances of affording assistance to widows by proprietors of estates, are most rare.

Mr. Fitzgerald remarks, "there is no idea amongst the gentry of giving assistance, nor is any attempt even made."

Mr. G. Pinn says, "it is a very general habit with the labourers of the parish to work for the widows who have a little land, on Sunday mornings."

Lee, a farmer, says, "a great deal was done in that way last harvest; I was at it from very early in the morning myself."

All are of opinion that the widows are driven from necessity to beg both near home and away.

Mr. Townsend states, "I have met them away from home, and on asking them why they left home, they replied they were ashamed to beg near home."

The system of thus driving the mothers to vagrancy, and sometimes to prostitution, must have the greatest tendency to burden society with a number of indolent and vicious persons.

Rev. M. Brown says, "the widows are relieved from the church collections, which are open to persons of all persuasions, according to their necessities."

Rev. Mr. Brenan, P. P., also states, "that they are relieved from the chapel collections. It is possible, but not probable, that relief thus given from the congregational fund might be made a means of proselytism."

The average collection at the church is about 20*l.* per annum.

The widows are generally considered to be worse off than mothers of illegitimate children, as they often get wages for nursing and private support. Mr. Townsend observes, "that hush money is frequently given. I have known a man who was kept in a comparative state of poverty from the sums he thus gave away."

Persons who attended the Examination.

County Longford.

Examinations taken by John Spencer, Esq. Wilson Gray, Esq.

Parish *Abbeyshrule*, including town of *Ballymahon.* Bar. *Rathcline.*

JOHN CASEY, cottier.—HUGH DOOGAN, small farmer (10 acres).—CAPTAIN GRAHAM, magistrate.—Mr. JOHNSTON, an extensive farmer.—Rev. Mr. M'CAN, parish priest.—Rev. Mr. MAGUIRE, rector.—Rev. Mr. MOFFET, protestant curate of an adjoining parish, and a magistrate residing in the town of Ballymahon.—Mr. EDWARD ROONEY, a general merchant.—MICHAEL ROURKE, labourer.

ON the subject of widows having families of young children without any other means of subsistence than their own earnings, the Assistant Commissioners avail themselves of information furnished, among others, by John Casey. That witness speaks as follows: "In my parish of Kilcormack (the parish immediately adjoining that in which the examination was held), of which the population is about 3,800, there are no less than 36 widows having weak families of young children. I know the number accurately, because I have made a list of the poor of the parish for my master, Mr. Roche, who distributes meat among them at Christmas. There is no town in the parish, and the manner in which they live is this: the neighbours build huts for them on the verges of bogs, for which they pay no rent; and they endeavour to rear a pig, which gives them such clothes as they are able to procure. By having a pig they collect a little manure, which they increase by carrying mud to it off the bog; and in a country place they can easily get a patch of con-acre land rent-free, in consideration of the benefit derived from the manure to the succeeding crop. The neighbours

are

WIDOWS WITH CHILDREN.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Grey, Esq.

Parish *Abbeyshrule*, including town of *Ballymahon*.

Bar. *Rathcline*.

are always ready to plant it for them. There is not a Sunday in the year that my own boys are not employed in planting her con-acre for a widow. This supplies them with a little stock of potatoes, which they contrive to help out by occasional assistance from those who know them. From some they get a little job, for which they are paid in potatoes; generally to four or five times the value of the work done. Others may give them milk from time to time. They also get some field-work in the season, for which they receive sometimes 3*d.* a day, but oftener a much greater value in potatoes. Let them do what they may, they are often reduced to beg; but I have never known any of them to beg publicly in their own parish." The Rev. Mr. M'Can, Mr. Rooney and Michael Rourke mention by name 12 poor widows, residing either in the town of Ballymahon or in its immediate vicinity, who are supported by either public or private mendicancy. They compute at about 20 the number of destitute widows in the entire parish.

Employment in agricultural operations is available for widows during not more than a few weeks in the year, and then at wages that never exceed 3*d.* or 4*d.* a day. But there is no kind of constant occupation in which a woman can earn even a scanty pittance. The Rev. Mr. M'Can and Michael Rourke mention four women who are in the habit of carrying from 15 to 18 quarts of milk upon their heads, from a distance of four miles in the country. (They go thus far in order to purchase it at the rate of 1*d.* for three quarts; nearer town they should pay a higher price.) This milk they bring into town and retail at one halfpenny a quart. Captain Graham goes on to say, "I have bought, not that I wanted it, but from mere pity to see them hawking it about the town, three baskets of turf for 2½*d.* for the three, from a widow and her two children, who had carried it into town on their back, to my knowledge, a distance of four miles. They themselves had cut and saved it on the bog." When it was asked whether a woman could not earn something by spinning, John Casey replied, "as to spinning, buying flax to spin it and sell the yarn is like buying powder to shoot a robin redbreast; the bird is not worth the powder. They will pay 6*d.* for a pound of flax, and after spending perhaps three days in spinning it into two hanks, they will sell the yarn for 8*d.*; then if the wheel goes out of repair, it would never pay for mending it." It is not uncommon for destitute widows, after many vain trials to exist in a more creditable manner, to seek a questionable livelihood by the sale of illicit spirits. The Rev. Mr. M'Can observes, that many whom it has been his duty to reprehend for this practice, have expressed themselves sensible of the degradation which it entailed upon them, and have said to him, "I feel all you say, but what can I do?"

Widows do not in any manner receive assistance from the parish.

The permanent aid derived by widows from individuals is extremely limited. The witnesses do not know an instance within the parish of landed proprietors granting to the widows of their tenants either cabins or gardens; but, on the other hand, it is mentioned by some of the witnesses, that there are farmers who allow to the widows of their cottiers a cabin and a plot, and occasionally a small patch of con-acre, rent-free. "The relatives of destitute widows," says the Rev. Mr. M'Can, "are seldom in a condition to afford them much help, but they assist them according to their ability; much in the same manner as their other neighbours. The instances of relatives undertaking the entire maintenance of a widow are very unfrequent. They may sometimes take one of their children, and I am acquainted with two cases in which persons have taken children from poor widows, who were in no way connected with them."

Many widows prefer the chances of mendicancy to staying at home under the circumstances described. A great many of them, says Casey, particularly in summer, set out to beg in strange places during the scarce season. They do not go until they have planted their potatoes, and they are never in a hurry to come back, that they may not begin eating their crops too soon; many of them have not returned yet (September). The Rev. Mr. M'Can states, "that he has known widows, after having passed through the stages of support by private charity and by mendicancy, to have been driven by absolute want to prostitution."

Widows derive no material benefit from the funds collected in the places of worship; nor is there any poor-box or general subscription instituted in their behalf.

So long as a widow does not beg, but confines herself to soliciting the benevolence of those who are acquainted with her, she is likely to experience a fuller degree of kindness than the mother of an illegitimate child; the neighbours have more feeling, as Rourke expresses it, for the widow; but if she beg, the girl with the bastard has more assurance, and that is the best commodity that ever a beggar carried. The provision that is made in favour of the woman with an illegitimate child, by the practice of the sessions granting her wages for its support, has never been observed to be productive of incontinency in widows.

So long as the rate of wages continues, it is stated to be utterly out of the power of any labourer, depending on his earnings, to lay by anything as a provision for his wife and family.

Persons who attended the Examination.

Rev. Mr. O'BEIRNE, P.P.—LAUGHLIN M'CAN, clerk of petty sessions.—Rev. Dr. CRAWFORD, rector and J. P.—Mr. FARRELL, considerable farmer.—Mr. GREGG, considerable farmer.—JOHN HIGGINS, labourer.—JOHN KEEFE, labourer.

Parish *Cloonguish*, including town of *Newtownforbes*.

Bar. *Longford*.

THERE are about 12 families of widows with young children in this parish, having no support but their own earnings; they have less food and less clothing for themselves and their

WIDOWS WITH CHILDREN.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Grey, Esq.

Parish *Cloonguish*, including town of *Newtownforbes*. Bar. *Longford*.

their families than the rest of the community, and must send their children to harder labour, and at an earlier age.

In spring, harvest and part of the summer they may earn 4*d*. a day at weeding, binding corn, spreading potatoes, &c., but there is not work of that sort for one out of 20 who would be anxious to get it. At knitting or spinning they could not earn more than 1*d*. a day. When the linen trade flourished, they might earn from 4*d*. to 5*d*. a day at the latter employment. Mr. G—— has frequent occasion to get yarn spun, and pays 1½*d*. a hank, and she must be an expert spinner who could spin so much in 12 hours. Widows are remarkable for selling illicit spirits. "I have often," said Mr. O'B——, "begun to remonstrate with them, but could not proceed, when they asked me what else they could do."

Dr. C—— gives a house and garden, and the grass of a cow, if they have one; this is sometimes done on other estates; but there is no regular rule to that effect, except on a small property of Lord Darnley (an absentee), containing about 120 acres. The farmers and middle landlords occasionally give a house and small garden. The gentry do not subscribe regularly. Their relatives usually assist them, but are too poor to do more.

The labourers frequently give a day's labour both to the sick and to widows; but they cannot afford to subscribe or take charge of their children.

Widows in many instances are driven to beg for a subsistence, but never carry a bag near home.

There are two widows on the congregational list, receiving, one 6*d*., the other 1*s*. per week. All that receive a regular weekly relief are protestants; but many catholics obtain occasional relief; there is only one such collection in the parish. There are no fears that the relief of widows from a congregational fund might be made the means of proselyting; nor does the desire to get on the list lead to a hypocritical profession of religion.

There is no poor-box, nor any general subscription.

The widow experiences more sympathy and kindness from neighbours than the mother of illegitimate children. The granting of wages to the latter, but not to the former, has not been known to produce incontinence.

It would be utterly impossible, according to all the witnesses, for a working man to provide for his widow and children.

Persons who attended the Examination.

Town of *Granard*. Bar. *Granard*.

Mr. PETER CORCORAN, grocer and general retailer.— —— KIRWAN, esq. M. D.—PATRICK MAGUIRE, day labourer.— —— MONTGOMERY, churchwarden.—THOMAS MOXHAM, farmer, and proprietor of cabins in the town, occupied by labourers.—Mr. JOHN MURTAGH, cloth-merchant.—Rev. Mr. ROBINSON, rector, and J. P.—Rev. Mr. SHERIDAN, J. P.— —— THOMPSON, esq., J. P.

REVEREND Mr. S —— who had lately made accurate inquiry, believed there were in the town 25 widows supporting children too young to render them any assistance. The other witnesses believed there were fully that number. There are five or six who, by extraordinary industry and some cleverness in small dealing, sewing, washing, &c., are even in a better condition than when their husbands lived. All the rest are much worse off than the rest of the community. "I cannot," said Mr. Moxham, "tell how bad their diet is, better than by saying it is worse than that of the labourers." In this all the others concurred.

The better sort of them are hucksters. Field-work may be had at 3*d*. or 4*d*. a day for a few weeks in spring and harvest, but not for more than a fifth of those who seek it. "When I wanted," said Mr. Moxham, "four or five, I had 30 women applying to me." They may be seen carrying turf on their backs off the soft bog to the carts on the roads, and get 5*d*. a day; but the women in towns can seldom obtain this work, it is monopolized by those who live close to the bog. It lasts for a fortnight in the year, or less when the summer is dry. Some widows in towns go from house to house soliciting little jobs, for which they make no bargain, but receive a gratuity mostly in food, which they take home to their family. They sometimes spin, but cannot earn in that way more than from 3*d*. to 5*d*. a week; for a pound of dressed flax they pay 7*d*., and when they have spun it into two hanks, which occupies two days, they receive 8*d*. for it. They sometimes take out herrings, soap and other necessaries to the country, and barter them for potatoes. Women have been seen to carry from eight to ten stone of potatoes from a distance of four miles into town. If, when the potatoes are plenty, they have a profit of three stone, they consider themselves well paid. A woman may do this three days in a week; the strongest man could not accomplish it two days successively. Almost all widows sell illicit spirits. "Some," said Maguire, "carry it in their pocket to sell. Many is the scheme poverty invents, and that is one of them." No assistance is ever afforded them by the parish or petty sessions.

The resident landlords generally assist them, and occasionally the absentees, with a house and a few perches of ground attached. There are no manufacturers here; the gentry do not subscribe, and little, if any, assistance can be afforded by their relatives, who are in most cases as poor as themselves.

It is very common in the neighbouring country for labourers to give a day's work to widows holding land; 40 or 50 may be seen assembled for that purpose. They do not, however, subscribe or take charge of the children. "I have known," said Maguire, "the widow and family to leave the country after the husband's death, and I knew they had nothing to do but beg; but many beg at home now; the shame is not what it was; poverty has driven too many to it, and people are not as loath as they used to be."

Their

WIDOWS WITH CHILDREN.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Grey, Esq.

Town of *Granard*. Bar. *Granard*.

Their destitution has never, to the knowledge of the witnesses, driven them to prostitution. No fear of proselytism is entertained from relieving widows from a congregational fund, nor does the desire to get on the list lead to hypocrisy.

There is no poor-box, nor any general subscription.

"If both remain at home, the widow will meet more kindness from the neighbours than the mother of illegitimate children; but if they are both driven to beg, the woman with the bastard will have more resolution, and that is the best quality a beggar ever had."—(*Maguire.*)——The wages granted for illegitimate children are too small to have any tendency to produce incontinency.

The working classes could not possibly provide for their widows and children.

Persons who attended the Examination.

Parish *Killashee*. Bar. *Moydow*.

THOMAS BURKE, farmer, who holds 20 acres of land, and occasionally labours himself.—Rev. Mr. O'FERRALL, P. P.—CHRISTOPHER GEEHAN, day-labourer.—Rev. Mr. POWELL, protestant curate.—Rev. Mr. PRICE, wesleyan clergyman.—MICHAEL SHANLEY, schoolmaster, surveyor, and occasionally labourer for hire.—VALENTINE SKIPTON, esq., J. P.—ROBERT WILSON, middle landlord.

THE following is the account given by the parish priest of the widows depending on their own earnings, their condition and diet.

"Upon accurate inquiry, I have ascertained the number of widows to be 50; of these six or seven have young children, and no support but their own earnings. I distinctly remember the case of six. There are two widows Kelly; both on the death of their husbands were obliged to give up their farms. The first has four children, the eldest a girl of 15; she has taken a cabin on the verge of a bog, with about an acre of cut-away bog, for which she pays about 1*l.* per annum. Her daughter was at service when the father died, but has come home to assist her mother in the cultivation of this acre. This is their whole visible means of subsistence. The second widow Kelly has three children, the eldest six years old; she works at weeding, hay-making, saving turf, &c.; her earnings are about 3*d.* per day; her work is not constant, but the neighbours endeavour to make out jobs for her. A third widow, named Daly, has four children, the eldest a boy of 10 years old. She has a house on a bog, and pays no rent. She is a kind of private beggar, every neighbour being ready to give her a basket of potatoes when they are digging. A fourth widow, named Keane, continues to hold two or three acres. Her eldest child is a daughter, 16 years old, quite blind; her other children under 10 years old. Her work is done by neighbours on Sundays and holidays. The other two are in a somewhat better condition, having relatives to assist them, but yet are in a wretched state." This statement was corroborated by the other witnesses.

There is no work in the parish for women but field-work, given by the rector, which it requires some interest to obtain. There have been no women necessitated to sell illicit spirits in the parish as a means of subsistence.

The parish or petty sessions affords no relief to widows with young children; nor have there been any instances of the landlord providing for the widows, except the following: Mr. Robert Wilson, one of the witnesses examined, a middle landlord, gives each of two families in this parish a house and an acre of land; the husbands had been his tenants.

Widows receive no support from manufacturers, there being no manufacture in the district neither do they receive any assistance from the gentry in the way of subscription, assistance being chiefly given by the relations, who, though scarcely able, still strive to assist them.

It is a common habit in this country for the labourers to give a day's work, even Sunday; but there is no instance of their subscribing or taking the children, except in the case of the second widow Kelly, mentioned before, who sent two of her sons to distant relations during the dearth of the present summer.

No widow in this parish has been reduced to begging; in this all the witnesses agreed.

There has arisen no competition of sects in the parish by increasing the stipend, to make proselytes; nor is there any general subscription by all classes.

Touching the comparative state of widows and mothers of illegitimate children, the opinion of the priest was, that the mother of the illegitimate children was more likely to beg, and therefore better off than the widow who has to support a family. A labourer named Geelan, said, "If a woman with illegitimate children goes away from her own country and begs, she can eat more and better food than my wife, who is much better off than any widow who has to support a family."

The circumstance of the sessions granting wages for illegitimate children, but not for widows, has produced no incontinency; widows, however ill-disposed, being afraid of losing the affections of their children and the good will of their neighbours.

To the question, looking to the earnings of a working man, would it be possible for him to have saved a provision for his family? The witnesses all answered, "impossible."

WIDOWS WITH CHILDREN.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Grey, Esq.

Union of *Templemichael* and *Ballymacormic*.

Bar. *Ardagh*.

Persons who attended the Examination.

Mr. CARBRY, general merchant.—Mr. DWYER, churchwarden.—Mr. GANBY, baker, grocer and spirit dealer.—Rev. Mr. HUDSON.—Mr. KEENAGH, baker.—Rev. Mr. KENNEDY, presbyterian minister.—Rev. Mr. O'DONOGHOE, roman-catholic clergyman.—Mr. WILLIAMS, town-serjeant and under agent to Lord Longford.

THE number of labourers' widows with their families in the parish begging, is about 40; 10 partly supported by their earnings, partly by private begging, and about 20 supported solely by their earnings. Widows whose husbands had lived in other parts of the country, are attracted to the town. The number of widows of colliers and farmers left with families, and having no support but their earnings, is estimated at from 20 to 30. These are generally assisted by the farmer who employed the deceased husband, or by the landlord, if resident, with a house and small spot of ground, rent-free; those on the estates of absentees must beg. All these widows are generally in a much more wretched state than the rest of the community.

Those who support themselves best live by small dealing; they are but few, nor is every woman capable of it. During a few weeks in spring and harvest there is some out-door work, such as spreading potatoes, saving turf, pulling flax, &c. (the wages being 3*d.* per day), but not sufficient for all who offer. Many are not able to go out to work, having helpless families; some endeavour to support themselves by taking some con-acres, which their neighbours, on idle days and Sundays, plant for them; the rent is small; they are able to gather some manure, and thus procure a small stock of potatoes; they probably rear a pig, and are assisted by those who knew their husbands; many endeavour to earn something by knitting or spinning. All the witnesses agreed that no woman could now earn more than from 1*d.* to 1½*d.* a day in this way, but that when the linen trade flourished she could earn more than a man. Many make out a subsistence by the sale of illicit spirits, who would not do so if they had any other means of support.

No assistance is given them by the parish or petty sessions.

All the witnesses agreed that on no absentee's estate in the parish was any assistance rendered except by the under-tenant to his cotter's widow. When the husband was not an agriculturist, the tradesmen or manufacturer for whom he worked does not provide for the widow. The gentry do not subscribe or give assistance, but influential persons among the middle class, when acquainted with a case of extraordinary distress, go from shop to shop and collect from 15*s.* to 3*l.* This latter sum was lately collected for the widow of a brogue maker, who was an industrious and clever woman. It enabled her to set up a small dealing trade, and she is now comfortable.

Labourers are in the habit of giving a day's labour on idle days and Sundays to widows who hold land. Both relations and neighbours, among the working class, assist by taking the children, by potatoes, meal and labour; this is in the country. In towns they cannot afford to do so.

They are frequently obliged to beg, and always beg where they are not known, from feelings of shame. Three of the witnesses did not know of any case where they had become prostitutes; but Rev. Mr. O'D—— said there were some instances of it.

They are included among the distressed relieved by congregational collections. The only such lists in the parish are the protestant and presbyterian. These admit persons of all persuasions. Being questioned whether any competition has arisen between the various sects, by increasing their weekly stipend to their poor, with a view to making proselytes, Mr. Williams answered that no such motive influenced the protestant collection. The Rev. Mr. D—— said that many roman-catholics on that list had called on him to perform their religious duties, requesting him not to make their visit known to the distributors lest their names should be struck off the list. The Rev. Mr. K—— thought that the partiality evidently shown in the distribution of the protestant poor-money to persons of their own persuasion was likely to lead to a similar determination on the part of the presbyterian elders. Mr. Williams has known undoubted instances where the desire to get on the list has led to a hypocritical profession of religion. In towns both protestants and presbyterians obtain relief from several congregations under pretence of belonging to each.

There is no poor-box, nor any general subscription by all classes.

If both remain where they are known, the widow with legitimate children experiences more sympathy. If the woman with illegitimate children begs (as is almost always the case), and the widow does not, the former and her family have better food and more of it. The wages granted by the sessions for illegitimate children are too small to have any effect in producing incontinency.

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WIDOWS WITH CHILDREN.

Leinster, County Westmeath.

Examinations taken by Thos. Osler, Esq. James O'Flynn, Esq.

Par. *Ballinacarrig Kilbrixy.*
Bar. *Moygish.*

Persons who attended the Examination.

Rev. GERALD BEERE.—Dr. COTTER, dispensary surgeon.—WILLIAM COX, labourer.—Mr. WILLIAM CURRIES.—Rev. MICHAEL MULLEN, parish-priest.—PATRICK MURTAGH, labourer.—HENRY O'CONNOR, esq.—JAMES WEST, esq., J. P.

THERE are about 20 poor widows in the parish, who are in a very wretched condition. Their houses are extremely miserable, not high enough in the centre for a man to stand erect in, and scarcely more than six feet square.

There is no employment particularly assigned to them; and by spinning, with the greatest exertion, they cannot earn more than 1 ½ *d.* per diem, often not so much, so that it is evident they are not able to support their families. No instance was known in the parish of a poor widow supporting herself by the sale of illicit spirits.

It is a common practice for the proprietors of estates to assist or make some provision for a widow, if her husband lived and worked upon their land, but this never occurs on the estates of absentees.

The labourers in the neighbourhood will assist a poor widow, by giving her an evening's labour on her little garden, and especially a Sunday morning; and sometimes they take charge of one of her children, if it can be rendered in any way serviceable to them.

Poor widows of this district seldom go out as regular beggars; at least there are no instances of their removing to a distance, they remain in their own neighbourhood, and depend on the neighbours. Very rarely are they driven to prostitution.

It might be possible, under very favourable circumstances, for a man to make a trifling provision for his family, but the case must necessarily be a rare one.

Parish *Benowen.*
Bar. *Kilkenny, West.*

Persons who attended the Examination.

WILLIAM CONLON.—Rev. T. CAULFIELD, rector.—MICHAEL FINNEY, beggar.—PATRICK GERAGHTY.—Rev. J. KEARNEY, P. P.—PEGGY KIERNON, beggar, with three children, her husband begging with three more in another part of the country.—Mr. CHARLES LENNON, farmer.—Mr. PHILIP LENON, farmer.—JOHN MIARS, labourer.—JOHN MONREAL, miller.—THOMAS STUBBS, esq., J. P. of Cork, residing here.

PEGGY KIERNAN, beggar-woman, says, "I cannot say the exact number of widows in the parish; they could not live upon their own earnings. They work for the farmers, in summer at the harvest, and in winter, spinning, at which they can earn about 1 ½ *d.* per day; they get a good deal of private charity, potatoes, milk, meal and all kinds of food. They do not consider this begging, and very rarely beg in public, except when their children are so young that they cannot leave them; often, with one on her back and another in her arms, with two or three following her, the widow begs from door to door, until they are grown sufficiently to be useful to the farmers, when she supports herself by labouring, with their assistance. I have a little girl hired with a farmer, she gets 5*s.* a quarter and her diet."

The labourers of the parish assist the widows very considerably by working without wages for them, particularly on Sunday mornings. They could not possibly exist without these private helps from the neighbours.

The widows sometimes beg, but very rarely in public. When they do so, they go in most cases to a distance from their own parish; and having no home, but dependant on the farmers and labourers for lodgings, they scarcely ever become prostitutes.

There are about 14 widows in the parish who are relieved by alms from the congregational collections.

Women with bastard children, having less shame, take more readily to begging than widows; and in that way are much better off, as far as regards food.

It is perfectly impossible for a working man (looking to his earnings) to have anything saved as a provision for his widow and children.

Parish *Castletown Delvin.*
Bar. *Delvin.*

Persons who attended the Examination.

Rev. JOSEPH FITZGERALD, P. P.—LAURENCE LLOYD HENRY, esq. J. P.—Mr. MICHAEL HOPE, farmer.—Rev. ROBERT A. MARTIN, protestant curate.—Mr. JAMES SEERY, farmer.—ROBERT MORGAN TIGHE, esq., J. P.—The Marquis of WESTMEATH, lord-lieutenant of the county.

THERE are from 15 to 20 widows in the parish, with young children, who have no support but their own earnings. They are certainly in a much more wretched state than the rest of the community, even worse than beggars. They have at some seasons two meals of potatoes, with, not very often, a little skimmed milk or butter-milk. "They are obliged," said Mr. Hope, "in common with some labouring families, to live at some seasons of the year (July and August) on weeds gathered in the fields."

There is no employment open to them, they must beg, as their labour would not support them.

WIDOWS WITH CHILDREN.

Leinster, County Westmeath.

Examinations taken by Thos. Osler, Esq. James O'Flynn, Esq.

Parish *Castletown Delvin.*

Bar. *Delvin.*

The parish or petty sessions do not afford them any assistance.

The owner of the estate on which the husband lived and worked, sometimes, but rarely, (Lord W—— said frequently,) assists the widow. This never occurs when the owner is an absentee.

The landowners sometimes give cabins and gardens to such widows; "still," said Mr. Hope, "they must beg, the grant seldom continuing throughout the life of the widow." Lord W—— stated that the landowners frequently acted in the manner described, but added, "the state of the law is such a burlesque on common sense, that if from charity the landowner allows this to go on too long, it frequently becomes a motive with the pauper to set up a claim of ownership against the proprietor. It has more than once been practised on myself." Very few, if any, of the gentry subscribe or give assistance in any way. "Many," according to Lord W——, "do, and others do not."

The labourers of the parish frequently give a day's labour, or the Sunday morning, to those widows who hold land. They often assist them, and sometimes take charge of their children.

They are usually driven to beggary, and almost always leave the parish from a feeling of shame, which Mr. Hope thought was very much subsiding. The demoralization consequent on begging sometimes, but very seldom, ends in prostitution. The evils arising from thus driving a woman into misery and perhaps vice are greater than those arising from the direct cost of maintaining her, and thereby perhaps encouraging improvident marriage. The population is thus increased by a much worse class than that which improvident marriages would furnish, the children being likely to grow up in indolence and vice. Such a system is the cause of many and great evils.

There is some small relief from congregational collections. No competition has arisen in this parish by increasing the weekly stipend to the poor with a view to making proselytes. During 30 years which Lord W—— remembered, no such inducement has been held out.

Widows with children are in general not better off, and often much worse, than mothers of illegitimate children, who are frequently assisted by the fathers.

All the witnesses agreed that it was impossible that a working man could save to provide against the destitution of his widow and children.

Persons who attended the Examination.

Par. *Castlepollard.*
Bar. *Demifore.*

Rev. JOHN BURKE, P. P.—Rev. ADOLPHUS DROUGHT, protestant curate.—WILLIAM FAGAN, farmer.—Mr. SIMON FAGAN, farmer.—THOMAS HALPIN, farmer.—Captain PAKENHAM, J. P.—WILLIAM DUTTON POLLARD, esq., J. P.—NICOHLAS RIEVE, farmer.

THERE are many widows in the parish with families of young children, who are in a far worse condition than the rest of the community. For some seasons, the priest says they have lived on weeds, and their usual diet consists of two meals of potatoes and salt.

In the time when the linen trade was thriving they were employed, but since then they are almost all obliged to beg, as it would be impossible for them to maintain their children on earnings not exceeding 4*d.* per day.

No parochial aid is given to them.

Some landowners give them cabins and gardens, but absentees never.

The gentry do not give any regular subscription, though they are sometimes made in seasons of great distress.

The labourers of the parish give them a day's work very often, and sometimes give a Sunday morning; they also assist them by giving help to the children.

They are often driven to begging, but rarely to prostitution, and after they become confirmed beggars they generally beg away from home.

The evils to society from the bad acts and examples of such persons are much greater than the cost of maintaining them could produce. The increase of population is as great as from improvident marriages, and the children are reared in vice, so that the system is the cause of all our evils.

About 17 are relieved by congregational collections, but it is the custom to confine the relief to protestants.

There is no general subscription except at times of scarcity.

It would be totally impossible for a working man with the utmost industry, looking to present rate of wages, to make a provision for his wife and children in case of his death.

Persons who attended the Examination.

Parish *Killucan.*
Bar. *Farbill.*

Rev. JAMES ALEXANDER, rector.—Rev. JOHN CURRAN, P. P.—GEORGE M. T. DROUGHT, esq., police magistrate.—MATTHEW KEEFFE, farmer.—DAVID MOORE, shopkeeper.—PETER PURDON, esq.

THERE are about 58 widows in the parish, who are dependant for support on their own earnings and the assistance of their friends and neighbours. This institution is in general very wretched. Rev. Mr. Curran said, "They are much worse off than the beggars." Their

WIDOWS WITH CHILDREN.

Leinster, County Westmeath.

Examinations taken by Thos. Osler, Esq. James O'Flynn, Esq.

Parish *Killucan.* Bar. *Farbill.*

Their diet consists of potatoes, and sometimes salt; and they have mostly but two meals in the day.

There is scarcely any employment open to them; and it is considered impossible for a woman with children, work as hard as she may, to support them by her own exertions, particularly as children are of no assistance whatsoever.

There is no parochial fund for their assistance. In some very rare instances the owners of the estate on which the husband lived gives a cabin and a garden to the widow; but this very seldom happens, and scarcely ever on the estates of absentees. There is no regular subscription among the gentry for the assistance of widows.

The labourers of the parish give very frequently a day's work or a Sunday morning to those widows who hold land, and in some cases assist them by taking away one of their children.

They are, however, very often driven to begging for subsistence, and then generally go to a distance. From this state of want prostitution seldom results to the mother, but the children are of course very liable to temptation.

Looking to the probable earnings of a working man, all the witnesses considered it impossible for such a man to make any provision against the destitution of his family, in case of his own death or sickness.

Persons who attended the Examination.

Town of *Moate.* Bar. *Clonlonan.*

CHARLES ARABIN, esq., J. P.—Dr. BEWLEY, physician, &c.—CUTHBERT CLIBBORN, esq., J. P.—DANIEL CLUFFY, labourer.—JOSEPH MORTON DALY, esq.—Mr. GEORGE DIXON, farmer.—Mr. EGAN, landholder.—Mr. BARNEY FARRELL, farmer.—PATRICK KENNEDY, labourer.—HUGH LANIGAN, farmer.—Rev. PATRICK LEE, parish priest.—Mr. JOHN LOWE, farmer.—Mr. EDWARD MEARES, farmer.—PATRICK MULVANNY, labourer.—Rev. WILLIAM O'BRIEN, roman-catholic curate.—Rev. ARTHUR ROLLESTON, protestant rector.—Mr. CHARLES SWEENEY, farmer.

THERE are several widows with children, but taken as a class, it is not a numerous one; yet they are not very destitute, as they meet with great sympathy.

It was remarked by the Rev. Mr. O'Brien, and generally assented to, that a widow was very nearly able to support herself and children by the various employments given to her by the neighbourhood, especially if her late husband had been a man of good character.

"The owner of the estate generally leaves the widow the cabin and garden, except in the case of absentees."

The labourers constantly give them labour on Sundays and holidays; it is considered a Christian duty, and performed with great willingness; and the children of widows are preferred for any employment.

They are occasionally driven to begging; and if they have any friends they remain in the neighbourhood, if not, they go to a distance. It was earnestly declared by all that the husband could not by his savings prevent the destitution of his widow and children.

Persons who attended the Examination.

Par. *Multifarnham.* Bar. *Corkanree.*

Rev. CHARLES BROWNE, M. A., Wilson's Hospital, protestant clergyman.—OWEN DALY, esq., magistrate.—JAMES DOWLING, P. P.—Mr. JAMES FLANAGAN, farmer.—Mr. GEORGE GIBSON, farmer.—Mr. DENIS KANE, farmer.—Mr. THOMAS MOORE, farmer.—Sir PERCY NUGENT, bart., magistrate —Rev. THOMAS YOUNG, protestant curate.

THE number of widows in the parish is perhaps 10. They must necessarily be in a very wretched state, living only on potatoes, the supply of which is sometimes very scanty.

They can during four months earn about 4*d.* per day by spinning, during six months more, 4*d.* and their diet, and during the remaining two are idle. All, however, are not equally well off. No woman with children, however hardworking, could maintain them without some assistance. They are frequently driven to the sale of illicit spirits.

No assistance is given them by the parish.

The owner of the estate, if not an absentee, generally assists the widow with a house and garden. On absentee estates this never occurs, though it is a general custom with the landowners.

The congregational lists admit persons of every persuasion.

Widows are worse off than those women who have one illegitimate child.

A working man could not possibly provide against destitution to his widow and children.

WIDOWS WITH CHILDREN.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Par. of *Horetown*, *Clonmore*, *Ardcolon* and *Killuren*.

Bar. *Shelmalier*.

Persons who attended the Examination.

Rev. JOHN BOOKER, Killuran parsonage.—Mr. JOHN DALTON, farmer, Foulker Mill.—Mr. JOHN LETT, farmer, Kilgevin.—Rev. CHARLES D. OGLE, Clonmore Cottage.—Rev. JOHN W. STOKES, Castlebridge.

WIDOWS with young children are generally in a more wretched state than the rest of the community, frequently living on but one meal a day.

There are no employments peculiarly open to them. Sixpence a day is the average of female earnings, and on this it would be impossible to support a family. They are not driven to the sale of illicit spirits as a means of obtaining a subsistence oftener than other people.

The parish or petty sessions never affords them assistance.

As to the owner of the estate on which the husband lived and worked, providing for or assisting the widow, individual cases occur, but not often. An instance of the kind was not known on estates the proprietors of which are absentees. Landowners are not thought to give cabins and gardens to such.

When the husbands were not agriculturists, the tradesmen or manufacturers for whom they worked do not generally provide for the widows; indeed, in general, they cannot afford it. There is no general subscription or assistance afforded by the gentry; but relatives often give very liberally.

The labourers in the parish are in the habit of giving a day's labour occasionally to those widows who hold land, but not on Sundays; they also, in many instances, assist them, by subscribing or taking charge of their children.

They are commonly driven to beg for a subsistence, which is done, in the first instance, at a distance from home, from being alive to the moral degradation to which they have become subject. The demoralization of begging, joined with their necessities, does not often end in prostitution. The evils to society, through the personal acts and the vicious effects of bad example, arising from thus driving a woman into vice and misery, are greater than those from the direct cost of maintaining, and the probable effect thereby of encouraging improvident marriages. When driven to vagrancy and prostitution, the children are unquestionably liable to grow up with the indolence and vices of those habits, and such a system may be considered continually to provide a number of vicious individuals in the community.

No relief is derived from congregational collections or any general subscription.

Considering the earnings of a working man, it is not thought possible for husbands to have saved, so as to provide against destitution to their widows and children.

Par. of *Kilcormack*, *Gorey*, *Clough* and *Leskenfere*.

Bar. *Gorey*.

Persons who attended the Examination.

RICHARD BOLTON, esq., town of Gorey.—JOHN P. BROWNRIGG, esq., Barnadowen.—Rev. T. O. MOORE, Leskinfere Glebe, Camolin.—Captain OWEN, Millmount.—Major OWEN, Woodlands.

THE widows with young children, who have nothing but their own earnings to depend on, are not very numerous in this parish, nor are they usually in a more wretched state than the rest of the community. Their diet chiefly consists of potatoes, with a little milk and sometimes fish.

They are partly supported by employments such as spinning, knitting, weaving or lace-making, but none of these employments are peculiarly open to them. A woman with several children, working as hard as possible, could not maintain them, considering the sort of employment which is open to her, and the wages attached to it. Widows are not driven to the sale of illicit spirits as a means of procuring a subsistence.

Neither the parish nor petty sessions have any power to afford assistance to widows with young families.

The widow and her children frequently receive much assistance from the landlord; but this does not often occur on estates of non resident proprietors. The landowners allow them to remain in the houses that belonged to their husbands. There are no manufacturers here, and tradesmen are seldom known to provide for the widows of those who worked for them, for in general they cannot afford to do so. The gentry frequently give them pensions.

The labourers of the parish constantly work before and after hours for those widows who hold land, but not on Sundays. The labouring people do not assist them by subscription, but they often take charge of their children.

When they are driven to beg for a subsistence, they do so at a distance from home, from a sense of the moral degradation to which they are reduced; but the demoralization of begging, coupled with their wants, does not often end in prostitution.

They are relieved by alms from congregational collections, which are not distributed to any but those of their own persuasion. A competition has never arisen between the different sects by increasing the weekly allowance to their poor, with a view to making proselytes. The relief given to widows from a congregational fund could not be made an instrument of proselytism. The allowance granted to persons on congregational lists is never of such an amount as would tempt to a hypocritical profession of religion in order to obtain it. Relief is not obtained in towns from several congregations, under the plea of belonging to each.

There

There is no poor-box except that for the collection above mentioned, and there is no general subscription by all classes.

Widows are much worse off than women with illegitimate children. The circumstance of the sessions granting wages for illegitimate children, but not granting assistance to widows with young families, does not appear to have any effect in producing incontinency.

Considering the possible earnings of a working man, it is hardly ever possible for him to save what would be sufficient to secure his widow and her children against future destitution.

WIDOWS WITH CHILDREN.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W.T. M'Cullagh, Esq.

Persons who attended the Examination.

RICHARD DEVEREUX, esq., merchant, Wexford.—Rev. WILLIAM HICKEY, rector of Kilcoman.—Rev. GEORGE MURPHY, roman-catholic curate, Wexford.—J. E. REDMOND, esq., banker, Wexford.—CHARLES A. WALKER, esq. M. P., Belmount.—Mr. JOHN WALSH, general agent, Wexford.

Par. of *Maglass*, *Mulrankin* and *Rathmacnee*.

Bar. of *Forth* and *Bargy*.

WIDOWS with young children are not always in a more wretched state than the rest of the community.

No peculiar branches of employment are reserved for them. In most cases the wages of a hard-working woman would be insufficient to maintain her if she had several children. Widows are sometimes, but not oftener than others, driven to support themselves by the sale of illicit spirits.

No parochial assistance is afforded them.

The owner of the estate on which the husband had worked occasionally provides for the widow, by giving her a house and small garden at a very low or nominal rent. This very seldom occurs on absentee estates. The landowners sometimes give cabins and gardens. Tradesmen or manufacturers scarcely ever provide for the widows of their workmen; they cannot in general afford it. There are no regular subscriptions by the gentry.

The labourers often give a day's labour to the widows who hold land, but they never give the Sunday morning.

They are not frequently known to beg in their own neighbourhood. They are not necessarily relieved from the church collection, which in Wexford has hitherto been disbursed at the discretion of the rector, and is distributed only among protestants. There are no other congregational collections. The relief of widows from the fund has never been used as a means of proselytism; but the desire to get on the list may, it is feared, lead to hypocrisy.

Poor-boxes are sent about; the average of the town-church collection (Wexford) has been about 85*l.* for the last three years. There is no general subscription by all classes.

Widows have a decided preference over those who have illegitimate children, unless the conduct of the latter be so good as to atone for their crime against society.

It is scarcely ever in the power of a working man to save, so as to provide against the destitution of his widow and children.

Persons who attended the Examination.

EDWARD COOKMAN, esq.—Rev. MICHAEL FENWICK.—JOHN NIXON NUNN, esq.—Rev. SOLOMON RICHARDS.—Mr. PATRICK WHITE, corn merchant.

Parish *Monart*.

Bar. *Scarewalsh*.

THE number of widows with children, living on their own earnings, is very small, but whatever are so depending, live in a more wretched condition than the rest of the community, having not always two meals a day, and those of potatoes and herrings, or perhaps milk.

There is no employment for women by which they could support their children, except they belonged to some trade. The wages in the country, except they are tradespeople, are very low for female employment, generally 6*d.* a day without food. They have not resorted in this parish to selling illicit spirits as a means of living; but the practice of selling whiskey at funerals is very prevalent, and the fruitful source of mischief.

They receive no assistance by applying at petty sessions.

In some instances the landowners give cabins and gardens to the widows of men who have been their tenants, but in the case of absentees it seldom happens; nor is it usual for tradesmen or manufacturers to support the widows of those who worked for them, nor indeed can they afford it, but they assist them. The gentry give no regular support to them in the way of subscription; their relatives sometimes do.

The labourers are very kind to the widows in giving them help in labour and other respects; they also give to them in subscriptions, through the medium of benefit societies.

Widows are often driven to begging, both near home and away from it, and sometimes even prostitution is the result of their miseries; the children too almost inevitably grow up in habits of vice; the evils to society are greater by thus driving a woman to prostitution, than by the increase of population growing from early marriages.

No relief from congregational collections in the parish bestowed on widows.

Subscriptions among all classes for their relief are unknown in the parish.

Widows who have children are worse off than mothers of illegitimate children.

It is impossible, in the majority of cases, for a working man to lay by a provision for his widow and children. Carpenters and masons may better do it, but many have not been known to do so.

WIDOWS WITH CHILDREN.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Par. of *Old Ross*, *Rosstroit* and *Clonmore*.
Bar. *Bantry*.

Persons who attended the Examination.

Rev. WILLIAM BRENNAN, roman-catholic curate.—JOHN BERKELEY DEANE, esq.—WILLIAM R. FARMER, esq.—Rev. WILLIAM FLENXON.—MARTIN FOWLETT, M. D.—Rev. THOMAS HARMAN.—EDWARD KEOGH, esq., dep.-sovereign, New Ross.—Rev. JAMES MORGAN, vicar of St. Mary's.

THE number of poor widows in the parish was not exactly known to the witnesses; but those who are so destitute as to be without relatives able to assist them, are in a far more wretched state than the rest of the community, being often reduced to one meal of potatoes a day.

There is no employment peculiarly open to widows, but in many cases they obtain a preference. It was not conceived possible for persons of the labouring classes to lay up any provision for their widows; nor is it easy, if indeed it is at all possible, for widows to procure by any industry a sufficient support for their children.

Widows are frequently permitted to retain the cabin and a small "bit" of land at a trifling rent, but the witnesses could not say that this was the case on the land of absentee proprietors. The widows of tradesmen receive assistance through the medium of benefit societies, but not from those who had employed their husbands. The gentry have a kind feeling of charity to the poor widows, and subscribe for them; and all their relatives assist widows.

When widows are driven to beg, they usually seek alms in their own neighbourhood; strangers are not encouraged. Not an instance was known where a widow in this district was forced by her wants to prostitution.

In times of peculiar distress a general subscription is raised, out of which widows receive a share; but there is no regular permanent subscription fund for widows.

Parish *Templeshannon*.
Town of *Enniscorthy*.
Bar. *Ballaghkeen*.

Persons who attended the Examination.

Rev. JOHN CHARTRES.—Mr. WILLIAM GOODISON, farmer.—Mr. THOMAS SPARROW, farmer.—Mr. EDWARD WEBSTER, farmer and miller.

WIDOWS with families are decidedly the worst off in this parish; they are often reduced to one meal of potatoes in the day. Thomas Sparrow says, "In hard times it often comes to counting the potatoes."

There does not appear to be any employment peculiarly open to them; but some of them sell whiskey, especially at funerals; they make a regular trade of attending on funerals, and other assemblages of the lower classes, and thereby avoid paying for a licence.

There are some proprietors who assist those widows whose husbands had resided for any length of time on their estates; but there are many who act in a very different manner. There is not an instance known where such relief was given on the estate of an absentee.

There is not any general fund among the gentry for relief of widows, but their relatives are very liberal to them.

When a widow happens to be exceedingly distressed, some of those in the neighbourhood who are able to afford it occasionally take charge of the children.

Widows when driven to begging commonly go away from home, and beg where their former condition was not known. ———— and witnesses supposed that their necessitous and unprotected state must often expose them to temptations, ending in prostitution.

Widows, in common with others, are enrolled on the church list; but none except protestants are admitted to the charity. The amount given to each was considered to be too trifling to be a means of proselyting; nor was it known that any person made any hypocritical professions of religion for the purpose of being placed on the list.

Tradesmen in towns might be able to make some provision for their widows, and are known to do so; but with the great mass of the agricultural population, it is entirely out of the question. Many able-bodied men would be glad, at certain seasons, to work for their food and lodging.

Par. *Whitechurch Tintern*.
Bar. *Shelbourne*.

Persons who attended the Examination.

Mr. JOHN BLAKE.—WILLIAM GLASSCOT, esq.—JOHN ROSSITER, farmer.—JOHN USHER, esq.

WIDOWS with families of young children are certainly the worst off among the poor, being obliged in very many instances to live on two scanty meals of potatoes in the day. If they can obtain a little milk they are fortunate; they frequently have nothing but water to drink.

Before the ruin of the linen trade, and of the cultivation of flax in this barony, widows could obtain tolerably good wages by spinning, &c.; but at present there are scarcely any regular modes by which they can obtain a maintenance; the children, however, are often able to earn enough for their own support.

The widow is occasionally allowed to retain the cabin and garden at a small rent, sometimes at none at all, and indeed there is every disposition among all classes to help the poor widows.

The young labourers sometimes assist the widows by giving them an evening's labour, but never on Sundays, as Sunday-work, except in harvest, is unknown.

WIDOWS WITH CHILDREN.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Widows are often obliged to beg, but in general they do so near home, as they are better treated by those who know them than by strangers. In cases of begging, of course, the children are reared in all the miseries of a vagrant life.

Some widows receive relief from congregational lists, but only those of the same persuasion, but the sum given is so small as not to produce any effect in proselyting, neither has any attempt at it been made here.

In very few cases is it in the power of one of the labouring men to make any provision for his widow and children.

Persons who attended the Examination.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Abbey* and *Oughtmanagh*. Bar. *Burren*.

PATRICK M'DERMOTT, farmer.—M. GILLOGHY, weaver.—JOHN FINN, tailor.—JOHN HEHIR, carpenter.—CONNOR HOGAN, a retired shopkeeper.—JOHN HYNES, corn dealer, and occupier of 200 acres.—JOHN HYNES, junior, farmer.—PATRICK NORTON, serjeant of police.—PETER O'LOUGHLIN, labourer.—THADDEUS SALMON, farmer.—THOMAS SCANLAN, farmer.—WILLIAM SCANLAN, schoolmaster.

THE witnesses present were able to enumerate about 38 widows who had families of young children, without any other support than their own earnings. "Their condition," said Hehir, "may be said to be miserable exactly in proportion to the numbers in their families, who never can contribute to their own support, in a place where there is not sufficient employment for grown up people." Mr. Hynes also observes, pointing to some women who were picking muscles and other shell-fish on the rocks, that half of them were widows, or the children of widows; they have no other "kitchen" to their bad potatoes, than the unwholesome stuff they pick up there at low tides, and limpets and perriwinkles often constitute their entire meal. They, in common with the other poor, are often attacked with English cholera after the use of such food; but though they know perfectly well the cause of their illness, necessity compels them again to revert to it.

"It is long since," said Scanlan, "that a woman could support herself by her own industry. Spinning is nearly done away with; formerly, indeed, there were 'flannel fairs,' which were frequented by buyers from the north; if you looked into a house, during the long nights, you would see them full of women, carding and spinning, and the rent of some farmers was easily paid by the labour of their females. There is nothing of that kind now, and a woman is lucky if she can get employment two months of the year in the fields." Mr. Hynes also added on this point, "Let a woman do what she can, and she cannot support two children by her labour; and as for spinning, they can only get their food by it. I give two women a stone of wool, and they are nine days in spinning it; for that they only get 4*s.* between them, and that is 4*d.* beyond the usual price. Many of them spin the entire day in a farmer's house, and get nothing beyond their diet." There is not an instance known in the parish of a widow being engaged in the sale of illicit spirits. Private distillation is almost unknown, from the total absence of fuel. The parish gives them no assistance, neither are there petty sessions held from which they could draw any relief by a participation in the fines levied.

Not one of the witnesses present had known a single instance where the owner of the estate had made any provision for the widows of those tenants who had lived and worked upon it. Salmon said that they are not turned out of their husband's ground at once, merely because they are widows, but that happens before long, as soon as they are unable to pay their rents. No landlord in the parish had even given to his knowledge a cabin rent-free to any one. There were no mechanics or tradesmen in the parish, the population being purely agricultural. The gentry do not subscribe, for there are none resident. As to any support they receive from their relatives, it was observed, that a widow has but a weak claim for support on any of her relations, except her father, and in general they derive but little from them.

It very seldom occurs that a farmer will give a widow credit for con-acre, and when she does obtain it, it is in general badly managed. She has not money to purchase a sufficiency of seed potatoes, or to pay the hire of hands for setting and trenching them. The harvesting of a widow's crops is sometimes performed gratuitously on a Sunday morning, before mass, by the young men of the neighbourhood, who assemble for the purpose; but this forms the amount of the assistance they receive from the labouring classes in general; for it seldom occurs that any of their neighbours relieve them from the burthen of maintaining their children. One cannot expect this of people who are nearly as badly off as themselves.—(*Hehir.*)

Extreme poverty has, in some widows, overcome the sense of shame; and they have by degrees become confirmed mendicants. They at first ask charity privately from their immediate neighbours; afterwards they go as far perhaps as the next parish, and return home at night, until at last they take their children with them, and quit the place altogether, and are heard of as begging and living in other parts of the country.—(*M'Dermott.*)—— It has not been found that they have ever become prostitutes, and it is stated that not a single widow belonging to the parish is known to beg in it.

Widows have not the advantage there of even the trifling pittance afforded in other parts of the country by the church collections. At the catholic chapels the collections occa-

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sionally made are devoted to the relief of those specific cases of distress arising from sickness, or some other calamity, in whose behalf they are set on foot.

There is no poor-box or general subscriptions of any kind.

Widows and mothers with illegitimate children differ but little in the quantity of food that either can gain by her own exertions.

For some time after the death of her husband there is more compassion perhaps felt for the widows, but this soon dies away, and both become equally destitute, if depending on their own labour.—(*Hynes.*)

No exertions of a labourer would enable him to lay by anything for his family in case of his death. His average wages are less than 7*d.* a day, and few men are employed more than half the year, many not more than five months. Their wages do not even give them food, for which they are almost entirely dependant on the produce of their con-acre.—(*Hynes.*)

Persons who attended the Examination.

Parish *Kildysart*. Bar. *Clonderalaw*.

JAMES BOURKE, baker.—M. CAHILL, a small farmer, with about nine acres.—*JOHN CARRIG, labourer.—ANTHONY CURRY, process-server.—Rev. MICHAEL DYNON, roman-catholic curate of Kildysart.—The Rev. MICHAEL FITZGERALD, protestant rector of Kildysart.—Dr. GEARY, dispensary physician.—TIMOTHY GORMAN, a small farmer, with about 12 acres.—DENNIS HURLY, shopkeeper.—*JOHN KINNAHAN, labourer.—PATRICK M'CABE, weaver.—MARK M'MAHON, grocer in the village of Kildysart.—Mr. M'NAMARA, postmaster, and extensive farmer.—PATRICK M'MAHON, farmer, steward to Bindon Scott, esq.—MICHAEL MYERS, a small publican and labourer.—*MICHAEL O'BRIEN, labourer.—JAMES O'DEA, broker in the village.—DANIEL O'GRADY, esq., an extensive gentleman farmer.—MICHAEL O'SHAUGNESSY, victualler.—HENRY Ross LEWIN, esq., J. P.—Serjeant SCOTT, police serjeant.—The Rev. P. SHEEHY, roman-catholic rector of Kildysart.

THERE are about 27 widows in the parish who are unable to assist their mothers in earning a livelihood. Mr. Sheehy did not consider the greater number of these to be in a more destitute condition than many of the labouring people. They are fortunate enough, generally, to retain possession of some small piece of ground; and though their means are exceedingly limited, their penury shows itself rather in the inferior quality than in the diminished quantity of their daily food. They live on dry potatoes; and there is hardly an instance of their being able to keep a cow.

The only employments peculiarly calculated for widows are spinning and knitting, and at them they cannot earn more than 2*d.* a day, such as this occupation now is. It is open to them during the entire year; but it is manifest that when potatoes are 1½*d.* a stone, they cannot procure more than would feed themselves; and most of them have more than three children; some of them more than five. The widow Miers gave the following account of herself: "I am the widow of a man who held one acre of ground when he died, 14 years ago; all he left me was 7*l.* I had four children, two sons and two daughters. I was paying 2*l.* a year for the rent of a cabin; and I thought it better to lay out my money in building one for myself than to continue under such a rent; I did build one, and I pay 10*s.* a year ground rent for it, and for two perches of cabbage garden. My sons are not employed more than five months in the year; they cannot get a bit of ground in the county of Clare to plant their potatoes, and they are obliged to take half an acre of 'con-acre' over in the county of Limerick at the other side of the Shannon. They collect dung during the winter, and buy some more, and in the spring they and one of my daughters take it over in a canoe which they hire, and plant their potatoes; in the autumn they return and dig them, and bring them home across the water. All the time they are in the county of Limerick they live among the neighbours."†

The parish does not give any relief whatever to this class of poor persons.

Mr. Finucane is the only landlord in the parish who appears to think that the widows of the tenants have any the least claim on the landlord, who for years was supported by the rents which he drew from their husbands. This gentleman gives cabins and small gardens, rent-free, to several poor widows on his estate of Coolmean. The other landlords seem to neglect their tenantry exactly in the proportion of the value of those tenantry to them. The resident middleman, next to the small farmer, bears the largest share of the burden of the poor. There are no tradesmen in the town of Kildysart; the shopkeepers are either small farmers or labourers; those in trade of any kind, therefore, could not support the widows. The gentry never subscribed for this purpose; and indeed there are not six living in the parish

* These three men have no land attached to their cabins; they take "muck ground," (con-acre) for which they pay from 5*l.* to 8*l.*, according to the quality of the land.

† The Shannon, where these poor people cross over, is at least 10 miles wide, exceedingly exposed to sudden and dangerous storms.

WIDOWS WITH CHILDREN.

Munster, County Clare.

Examinations taken b P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Kildysart*. Bar. *Clonderalaw*.

parish who can be considered as belonging to that class. It is not uncommon for some of the relations of a widow to send her a quantity of potatoes occasionally; but they were unable to find an instance where any widow having children was supported in the house of a relation or connexion; one, however, the widow O'Neal, who has no children, resides in the house of her half sister, but she is obliged to pay 3*d*. a week for her lodging; she is admitted, however, to share the meals of the family.

A spirit of much kindness actuates the population towards widows, and much sympathy is entertained for them, especially while their deprivation is recent. In the course of a walk about the town that day (Sunday), the Assistant Commissioners were suprised at seeing about 15 men digging potatoes, and on making inquiries they were told they were doing it for the widow Nolan, and that this was the second Sunday morning which they had devoted to that purpose. Mrs. Nolan could hardly be called a destitute widow, for she possessed two acres of potatoes; but her husband was lately dead, and it was thought that she could not long continue to hold her land. Mr. Sheehy afterwards assured them that this appropriation of the Sunday morning to such charitable purposes was very common, and that the same thing often took place on other church holidays. He said that when he comes across such things he turns away his head, and does not pretend to see them. Widows are seldom or never relieved of the burthen of their children during the period of infancy, by any of their neighbours taking charge of them; but when the young ones grow up the farmers show them a preference as servants. With respect to orphan children, they always find an asylum in the house of some one or other of the lower classes, and generally in the cabin of the poorest. "If some retreat of this kind be not open to them," said Mr. Sheehy, "they must starve on the road-side, for there is no legal provision whatever for them; nor were there in that place, as elsewhere, any of those orders of benevolent monks who take charge of such helpless creatures."

About five of the resident beggars are widows, having young children; and Mr. Divan said that no one would be surprised at their begging who were aware of the misery they endured before they commenced asking for charity; and he added, that they form the class who, in general, exhibit most aversion to mendicancy, partly because their distress has come suddenly upon them, and partly because, when once they begin, they can hardly, at any subsequent period, look forward to any other mode of gaining their livelihood. In this respect they differ from the wife of an unemployed man, who may always hope that the day of her husband's obtaining employment is at hand. M'Mahon said he recollected one or two widows who were left with many children, and who, after struggling some time at home, and living nobody knows how, privately left their cabins, and have not been heard of since; he supposed they are begging about in other countries. Major Ross Lewin observed, that prostitutes are rare in that parish, other than those who pass through as strolling beggars. Of these, many of them give themselves out as widows; but they are not believed; not a single widow there is known to have become prostitute; but there is one who is rather elderly, to whom the public have given the character of a procuress. She was destitute when she commenced the trade; but she has since been enabled to purchase a share in a turf-boat on the Shannon. "I observed," said Mr. O'Grady, "that the children of a widow, from their mother not having any employment for them, are more likely to become indolent and lazy than the children of a labourer, who can, if he has nothing else, set them about collecting manure on the roads. Unfortunately we have no schools to withdraw them from idleness."

The only regular congregational collection made in the parish is that at the established church; it never exceeds 4*l*. in the year, and being divided among 11 persons, of whom five are widows, the share which falls to each is not large enough to encourage hypocrisy or to assist the inclination to make proselytes. They were assured that no distinction was made as to the religious belief of those who participated in this fund. And the Rev. Mr. Sheehy informed them that he was frequently appealed to by the protestant rector to point out deserving objects.

There was neither poor-box nor any general subscription whatsoever.

There is hardly any material difference between the condition of the destitute widow with young children, and that of a woman with illegitimate children; the former may get on the church list, which the latter certainly cannot. If a widow have a small portion of land, it will be gratuitously tilled for her, at least at first; a kindness which is never shown to the mothers of bastards. "But," said Mr. Sheehy, "we cannot call a widow who has land destitute: in other respects, both the classes of women who have been alluded to are upon a par, except as to character; both live on charity, and are subject to the vicissitudes of such a precarious mode of subsistence; at the same time more compassion is felt on all hands for the respectable poor widow." No such effect as incontinency has ever been observed from the sessions granting wages for illegitimate children, and not allowing relief to widows.

It would be quite impossible for the labouring man to save anything; he who has a little land occasionally lays by something, but in most instances the expenses of the sickness which has caused the death of the husband, absorbs any pittance which extreme economy has enabled him to accumulate.

WIDOWS WITH CHILDREN.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Kilfarboy*, (including town of *Miltown Malbay*.) Bar. *Ibrickane*.

Persons who attended the Examination.

ANDREW CLANCY, farmer with 100 acres.—Dr. COSTELLOE, of the dispensary.—Rev. ANDREW DAVORAN, protestant rector.—MICHAEL HEHIR, innkeeper.—JOHN KEANE, a farmer of seven acres.—MATHIAS KEARNY, an extensive farmer.—Rev. P. M'GUANE, roman-catholic curate.—JOHN MAGUIRE, blacksmith.—DANIEL M'KNIGHT, weaver.—THOMAS MOLONY, blacksmith.—F. G. MORONY, esq., J. P.—Mr. MORONY, postmaster.—MICHAEL MURROUGH, farmer of 11 acres.—PATRICK MURROUGH, land surveyor, and a farmer holding 10 acres.—JOHN OWENS, grocer.

BOTH Kenny and Maguire estimated the number of widows having families of young children, and without any support but their own earnings, at about 30. Clancy said he thought the number is rather greater, for some women may be ranked among this class who have grown up children; if those children leave their mothers to become farm servants at low wages, and are unable to send any assistance to their families. Murrogh said that, speaking from those about him, he would say that they were by far the most wretched portion of the community; there are none of them who have more than two meals a day, and their poverty in summer often reduces them to one.

The only permanent employment which a widow of this class can find is in spinning or knitting. Maguire, who sometimes purchases the produce of such occupations from them, said, that they never could make more than 2½*d.* or 3*d.* a day, and that, though willing to work, many of them cannot obtain this pittance from the want of funds to purchase either wool or the necessary implements to work with. "A shilling," said he, "would enable them to begin with, but as for that matter, they may as well want a pound, for they can get neither."

The Assistant Commissioners found the widow Halloran employed in making a quilt; she worked eight hours a day, and it would take her a week to finish it, and all she had bargained for was 1*s.* She said she could do the job sooner if she could work after sunset, but she could not afford a candle. It may thus be estimated what the value of that industry is which could not afford the outlay of one halfpenny on candlelight to pursue it. This poor widow was considered a dexterous needle woman in her branch, and yet she allowed herself, that she would be satisfied to work in a farmer's house at it both by daylight and candlelight for her food, and the comforts of a good fire to sit by, without any wages at all. They asked her what would become of her children while she thus laboured gratuitously, and she answered, that whatever the charity of the neighbours gave them would go farther amongst them when she would be absent herself. A man who happened to be standing by, said that he would not give a halfpenny a day for what any widow in the parish would be able to earn by the labour of her hands. In fact, every person to whom the Assistant Commissioners spoke upon the subject, said that it was absolutely impossible for any woman to maintain herself and her children by her own exertions. Parochial assistance is unknown; and the question whether the absentee proprietors, who hold nearly the entire parish, ever contribute to the relief of those who paid them rent, was answered with a laugh that expressed astonishment at the thought of such a thing being entertained. Morrogh, who was a tithe valuator, and knew the circumstances of every holding in the parish, declared that he never knew an instance where a widow was spared either in tithe or rent; they were unable also to ascertain that a single widow had either ground or a cabin rent-free; and several whom they visited appeared, at least in proportion to the misery of their habitations, to pay a higher rent than others in their vicinity.

The shopkeepers do not relieve this class to any extent, beyond the gift of food occasionally, as their means would not afford it; and Hehir observed that the same may also be said of the resident gentry, who do not amount to more than five or six in number. Keane remarked that the widow of a relative was not considered to have any claim for support; she may be lightened of one or two children by her friends, but not until they were able to work for their diet.

In common with the rest of the agricultural population, a widow, who does not beg, seeks her only certain means of support in the acquisition of a small piece of con-acre; but even this she finds difficulty in obtaining, as she cannot find sufficient manure for it, and though paying a high rent, she has no remunerating return. The young men of the neighbourhood will dig her potatoes for her in the autumn, sometimes on a Sunday morning before mass, but it is not usual with them to set them gratuitously. To compass that portion of her tillage, it is not uncommon for a widow who has young children to send two or three of them, day after day, to work for some one of her neighbours in weeding ground or tending cattle; and for a week's labour of her children in this manner, she considered herself amply repaid by the labour of an able-bodied man for a single day.—(*Molony.*)

Kenny observed, that let the endeavours of a woman of this class be what they may, he knew full well, that there are many days on which she cannot possibly procure sufficient food without appealing to the charity of those about her. Out of regard, however, to her relations, who do not acknowledge her claim upon them, she will do this privately at first; she will next go to a remote part of the parish; and at length she will not hesitate to go where she thinks she will meet with most success. Mr. Maguane did not think that the demoralization of begging, coupled with necessity, ever led to such an extreme as prostitution; at least he did not recollect an instance of a widow having an illegitimate child. The influence of mendicancy is often more perceptible on the children than on the mother, for as

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WIDOWS WITH CHILDREN.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Kilfarboy*, (including town of *Miltown Malbay*.) Bar. *Ibrickane*.

she considers it to be her interest to carry them about with her as a means of exciting commiseration, they become accustomed to habits of idleness, and from their youth are peculiarly liable to impressions of vice. As they grow up, they are generally able, both males and females, to obtain engagements as farm servants; but it has been observed, that the latter are the most frequent victims of seduction amongst a class of domestics peculiarly exposed to that danger. Their illegitimate offspring, Mr. Maguane considered as likely to prove worse subjects than others, even under favourable circumstances, and thus he has known the poverty of an individual entail the worst of consequences even on her descendants.

About six widows are to be found among the 13 persons who participate in the money collected at the protestant church; they are all roman-catholics, and it is not thought that any attempt has ever been made to withdraw them from their faith. It must at the same time be allowed, that 2*s*. a year, the largest sum received from this fund, does not offer any great temptation to hypocrisy. As to relief given in this manner being a tax on one persuasion for the aid of the poor of another, Mr. Kenny observed, "that though it might appear so, yet the people of that other persuasion were taxed to raise a church over the heads of the first."

There was no other poor-box besides that alluded to, nor was there any other contribution of any kind known.

Mr. Davoren observed, that if he compares the condition of a widow and her family with that of the mother of a bastard, they certainly would find no advantage on the side of the widow. The mother of an illegitimate child will certainly not be placed on the church list, but then that is so small; and, on the other hand, she will generally make out a case that will get her 2*l*. or 3*l*. annual wages; she finds employment as readily as the widow, or if she thinks proper to beg, her greater assurance will procure her increased gain.

The good character of the widow may not be taken into account, for, if reduced to mendicancy, she goes, as often happens, to distant places where she will not be known, and will probably be considered of the same stamp as the other. Granting wages to the one and not giving relief to the other, has not had the effect of producing incontinency.

Persons who attended the Examination.

Parish *Kilferagh*, Village of *Kilkee*. Bar. *Moyarta*.

Rev. MICHAEL COMYN, roman-catholic rector.—Rev. DANIEL CURRY, roman-catholic curate.—SIMON CURRY, nailor.—JOHN CURTIL, cottier, holding two acres.—JOHN DALY, able-bodied beggarman.—MARY FINN, widow, lately dispossessed of her holding.—GEORGE FITZGERALD, esq. gentleman farmer.—THOMAS FOLEY, small farmer.—THOMAS HEALY, beggarman.—PATRICK HEHIR, large farmer and shopkeeper.—PATRICK KENNEDY, small farmer.—WILLIAM M'DONNELL, labourer.—JOSHUA M'ENERNY, middling farmer.—JAMES M'MAHON, labourer.—Rev. Mr. MURRAY, protestant curate.—Dr. RYALL, dispensary physician.—THOMAS STUDDERT, esq., J. P.—PATRICK SHILLAGH, middling farmer.—CROFTON MOORE VANDELEUR, esq., J. P.—And several others, farmers, tradesmen and labourers.

"IT is quite impossible for me," says the Rev. Mr. Comyn, "to ascertain the number of distressed widows; there are a great many certainly, not less than 30, who have nothing but their own resources to depend on, and they are in a wretched state; though not worse off than a labourer with a very large family, or one afflicted with illness; and though in summer they may occasionally be in a state of great want, and be obliged to live on scanty meals, the kindness of their friends, and the general feeling of pity among their neighbours, lead me to think they are not in that forlorn state which strangers might seem at first to imagine." And Curtil remarks, "I could name you many of these widows in the parish who are as comfortable as I am; God knows that is not great, but though we are wretchedly poor, I cannot say I have more reason than others to grumble. As for the number of meals that the widows eat, they are the same as the most of us, and that is two scanty ones, during most of the year."

Widows huckster a little in the village. They pick potatoes for a short time in the year, at 4*d*. a day, if they are equal to it, and always spin and knit; but more for their own consumption than for sale. If a widow has a large family, four or five children, she will find it quite impossible to live by her industry; she must get relief from her friends.

Shillough says, "If a widow has a small holding and pays her rent regularly, she will be allowed to remain; but if she fails to do that, she will be treated like every one else, turned adrift."

The widows in this district generally rear a pig, and get half an acre of mode ground, (con-acre,) which the neighbours frequently till for them, and this will be done on Sundays and holidays, before mass; and though the labourers have no regular subscription for them, yet there is no little kindness which will not readily be exercised towards them.

Widows get a portion of the church collections, in common with other objects, without any religious distinction; occasionally, when a case of extraordinary distress is made known to the priest, a collection is made at the chapel.

From what has been stated, it is evident that widows are better off than the mothers of illegitimate children.

WIDOWS WITH CHILDREN.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Killaloe*. Bar. *Tulla*.

Persons who attended the Examination.

JAMES BURKE, small shopkeeper.—PAT COURNEEN, weaver.—MARY COURNEEN, his wife, employed to nurse a deserted child.—PAT CURTIS, farmer of three and a half acres.—PAT DOOLAN, a resident beggar.—MICHAEL EDWARDS, farmer of 10 acres.—JOHN GILMORE, innkeeper.—PAT HEHIR, a mendicant.—PAT M'DONNELL, labourer.—Captain Martin. J. P.—JUDY MINAHAN, a town beggar.—Mr. O'BRIEN.— ——— PARKER. esq. a barrister, living in the parish.—Dr. PURDON, dispensary surgeon.—MICHAEL RYAN, shoemaker.—Rev. Mr. SCANLAN, roman-catholic curate.—WIDOW SLATTERY.—Rev. Mr. ST. GEORGE, protestant curate.—Rev. Mr. VAUGHAN, roman-catholic priest.

MR. VAUGHAN states, "I think there are not less than 60 destitute widows in my parish." The state of these widows is most deplorable; many, indeed most of them, have too much pride to beg openly, and they stay at home in their wretched cabin, pining in hopeless misery. Their entire support, if they have not been able to retain any of the land of their husbands, or if they have not children capable and willing to support them, is the precarious charity of their own equals, who are often little better off than themselves. Assistant Commissioners visited some of them. The first was Mary Slattery. On asking for her at her own door, the decency of her appearance caused surprise, but her comfort was only apparent. "I am," said she, "the widow of a pensioner, and have not a single person on this earth to look to. I can get no employment, and," pointing to the fire, "I had not a halfpenny to buy a sod of turf to warm a drink for my sick child till a neighbour gave me what is in the grate. All I or my family had to eat to-day was four cold potatoes, and now I have nothing for my supper. I pay 1*s.* a week rent for this cabin. I let that corner of it there to a woman and her four children for 1*s.* 6*d.* a week; and though she pays me that, the rain comes down through the roof on her, and she never slept a wink last night, trying how she could keep her bedclothes dry. As God knows my heart and my conscience, where I spent the night myself was on the hearthstone crying, and praying that God would look down on me and my children." A second woman was the widow of a day-labourer who had died of the cholera. She had four children; three were young; the fourth, if he were well, would be able to support her; but he was labouring under a disease of the chest, for which he had been occasionally under the care of the dispensary surgeon for four years. None of these poor creatures had yet broken their fast. The mother was preparing a scanty meal of small and unwholesome potatoes, which she had collected from a field after the labourers had removed the crop. The woman had been in England, and bitterly deplored that she had ever left it, as her children had been born there. These and other widows have no employment whatever, except occasionally as charwomen. When Mrs. Arbuthnot, a charitable lady, was alive, she used to provide employment for a few widows by spinning, knitting, &c. "Now," says Mary Carthy, "we have not the means to buy the materials to begin with."

There are no instances of landlords providing the widows of their tenants, further than allowing them to retain their holdings, and this only so long as they continue to pay the rent. There was one case mentioned, in which a landowner had remitted 15*s.* to a woman whose husband died. The only regular fund arising from the gentry is the contribution of the protestant bishop.

The labourers make it a constant practice to assist poor widows with part of a day's labour; and while the widow's misfortune is recent she rarely wants the aid of her neighbours. If a widow has turf to cut, or corn or potatoes to be dug, they assemble on a Sunday to do it. Mary Doyle says, "they will do nothing for a married woman, but for a widow they will work early on Sunday morning." An instance came within the knowledge of the Assistant Commissioners, where nearly two acres of potatoes belonging to a widow had been dug by more than 20 men, on two consecutive Sundays.

Scarcely any of the poor widows beg publicly, and when they are driven to it they generally leave the parish.

The congregational lists consist chiefly of widows, and most of them are roman-catholics; but there was no attempt at proselytism.

A woman with an illegitimate child would not long hesitate to beg; a widow would have too much pride to do so. She is therefore more likely to be badly off.

Such is the low remuneration for labour, and the difficulty of obtaining it, that it would be almost impossible for a man to provide for his widow or children.

WIDOWS WITH CHILDREN.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Par. *Kilmanaheen.* Bar. *Corcomroe.*

Persons who attended the Examination.

AUSTIN CARRIG, one of the late enumerators under the Commission for the Public Instruction.—THOMAS CURRAN, dyer and pawnbroker.—JAMES D'ALY, apothecary and innkeeper.—LAWRENCE DOHERTY, labourer.—JOHN DONOGHUE, a cottier, holding five acres.—Doctor FINUCANE, dispensary surgeon.—JOHN HIGGINS, labourer.—JAMES KEANE, farmer of 12 acres.—THOMAS LYSAGHT, labourer.—AUSTIN M'CARTHY, a cottier holding two acres.—Rev. Mr. M'NALLY, P. P.—PATRICK M'NAMARA, weaver.—Mr. MALONE, farmer of nine acres, and tithe collector.—JOHN MALONE, a cottier holding four acres.—JOHN MORISSY, weaver.—JAMES MULQUENY, farmer of five acres.—JOHN O'REILLY, publican and farmer.—PATRICK QUINN, baker.—Widow ROURKE, widow of a carpenter, supporting four orphans.—MATTHIAS THYNNE, shopkeeper.—Rev. Archdean WHITTY, protestant rector, and justice of the peace.—Mechanics, labourers and others, besides the above, were examined by the Assistant Commissioners.

ALTHOUGH it would be quite impossible to ascertain the number of widows having families of young children in the parish, yet, according to the opinion of all the witnesses, it may safely be laid down as a rule, that their condition is most deplorable throughout the whole district. As to their general diet, however, it has not been observed that their meals were fewer in number, nor more scanty in quantity than those of the labouring classes in general, who are as badly off as they can possibly be; and when it is considered how limited the sources of employment are which are open to these poor creatures, and how little assistance they can possibly derive from their relatives, it seems not a little extraordinary how they are able to exist at all; the more particularly when one considers how reluctant they are to beg, which is a condition bearing no comparison, in point of comfort, to their own.—(Rev. Mr. *M'Nally.*)

A little washing occasionally, and some knitting and spinning, by which they might earn about 9*d.* a week throughout the year, are all the known sources of employment open to poor widows in that part of the country. The consequence of this is, that no widow with a large family of young children could possibly maintain herself without some assistance, derived either from her friends or from the charity of the benevolent. It has never been remarked that these people were in the habit of selling illicit spirits. They never receive any parochial assistance, nor were any of them known to hold their land rent-free.

There was in fact no systematic plan of relief afforded to widows by any of the landed proprietors in that parish, that any of the witnesses ever heard of; and this remark applies equally to resident as well as non-resident lords of the soil. Even the common relief afforded to the widows of labourers and small tenants, so common in England and Scotland, by giving cabins and gardens to each, was not known in that quarter; and the question itself seemed to excite some surprise amongst the numerous labourers and farmers, who were at that time attentively listening to the inquiries made by the Assistant Commissioners on the subject. As the gentry do nothing for the poor in that district, it follows, as a matter of course, that everything that is done for widows is by their relatives, and those who are at all times least able to afford it.

The labourers give a day's labour to them occasionally, generally on a Sunday morning. They do not subscribe for them; but the innumerable instances of kindness evinced by the labouring classes towards one another, under all circumstances, is quite surprising, and the daily recurrence of them in this as well as other districts made a deep impression on the Assistant Commissioners.

Poor widows, when obliged to beg, which is their last resource, leave home and wander in a strange district, where they conceal their shame and degradation; and it is believed, according to Dr. Finucane, that the demoralization of begging, coupled with their necessities, sometimes, but not frequently, lead them to prostitution.

The widows are relieved, in common with other destitute objects, from the miserable collections made at the church, and all persuasions are equally admissible. All present agreed that the working man could never save anything for his children out of his precarious earnings.

Parish *Kilnaboy.* Bar. *Inchiquin.*

Persons who attended the Examination.

Rev. J. HASTINGS ALLEN, perpetual curate of Corofin.—AUSTEN CURTEN, carpenter.— —— DAVIS, weaver.—GEORGE DIXON, farmer and tithe collecter.—MICHAEL EGAN, carpenter.—JOHN EMERSON, slater.—WILLIAM FITZGERALD, esq., J. P.—GEORGE FITZPATRICK, innkeeper.—TIM FITZPATRICK, publican.—MICHAEL HALLORAN, labourer.— —— HEHER, weaver.—JOHN HICKEY, postmaster, and farmer of 15 acres.—GEORGE HOGAN, labourer.—TIM HOGAN, farmer.—JOHN KENNY, shopkeeper.—THOMAS M'MAHON, labourer.—CHARLES M'NAMARA, farmer of eight acres.— —— MARTIN, weaver.—MICHAEL MORIARTY, farmer, holding 15 acres.—JAMES NOLAN, farmer.—Rev. Mr. WALSH, roman-catholic rector.

THE widows in this district are generally supposed to be in a very wretched state.

The only employment open to them is spinning and knitting, for which, at present, there is little remuneration or demand; so much so, that a poor widow stated that she was obliged to spend three whole days in knitting a pair of stockings, for which she would receive a stone

WIDOWS WITH CHILDREN.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Kilnaboy*.

Bar. *Inchiquin*.

stone of potatoes, worth then about 2½*d*. It is in consequence, therefore, of their poverty, that so many are driven to beg for their subsistence, and increase the number of female mendicants, who are traversing the country in every direction. It is quite impossible for widows, with every exertion of industry, to maintain their children; nevertheless they were not remarkable here, as they were in other parts of the country, for being the venders of illicit spirits.

Widows receive no parochial assistance, nor any from petty sessions.

There is no instance here of the owner of an estate making a provision for a widow of a man who has worked on his land; indeed, no kind of assistance seems to be given to them by the rich; they are supported principally by their own relatives.

It is very common for the labourer to give a day's work to widows; generally, they give Sunday mornings. With regard to subscribing for them, or taking charge of their children, M'Mahon said, "How the devil could we take charge of other people's children, when we are often without a bit to put in our own children's mouths?" There are many, however, that would rather half starve themselves than see any little child wanting food.

Poor widows are frequently driven to begging, and in that case are always in the habit of doing so far away from home.

Widows are relieved in common with other very distressed objects. The Rev. Mr. Allen says, "The collections made at Crofin church every Sunday amount on an average to 2*s*. 6*d*. On sacrament Sundays, is from 4*s*. to 5*s*., and sometimes 7*s*. or 8*s*. It is divided as follows: to the Sweeneys, who are fatherless, 6*d*. or 8*d*. per week; to Hehir, a distressed weaver, 6*d*. per week; to Mullens, a poor man, with 10 in family, 6*d*. per week; to a woman of the name of O'Loughlin, with a large family, 6*d*. Any surplus, with that on hand from the sacrament Sundays, I keep until it amounts to a pound, and then, adding whatever I can myself afford, I give it in sums of half-a-crown each to the most distressed persons, but chiefly to widows."

With all that labourers could possibly earn, it would not be in their power to leave any provision for their widows and children.

Persons who attended the Examination.

Parishes of *Tomfinloe*, *Kilnasullagh*, *Kilmaleary* and *Drumline*.

Town of *Newmarket-on-Fergus*.

Bar. *Bunratty*.

JAMES BRASIL, farmer, holding seven acres.—THOMAS CARROLL, labourer.—Rev. Mr. COFFEY, roman-catholic curate.—M. COLLON, weaver.—Major CREAGH, J. P.—MARY FITZGERALD, a beggarwoman.—Dr. FRAZER, dispensary surgeon.—Widow GRIFFEY, widow of a labourer.—Mr. HACKNEY, steward to Sir A. Fitzgerald.—MARTIN HALPIN, labourer, occasionally employed.—MARY HALPIN, his wife, always begging in Newmarket.—MICHAEL KEOGH and JAMES GEARAN, small farmers, holding about 12 acres each.—Rev. Mr. M'CULLAGH, rector.—JOHN M'NAMARA, labourer.—JOHN MOLONY, clerk of the petty sessions.—RICHARD MOLONEY, a decayed shoemaker.—HENRY O'BRIEN, esq.—LUCIUS O'BRIEN, esq., late M. P. for the county of Clare.—Rev. Mr. O'BRIEN, roman-catholic curate.—PATRICK SHIELDS, carpenter.

THE roman-catholic clergyman could not supply the Assistant Commissioners with any definite information with regard to the number of destitute widows with young children here, but said that it must be very considerable, and that all widows of the working classes must be, more or less, in that condition; they cannot, however, be said to be worse off than any other persons of the poorer classes of the community. Though destitute, still there are many labourers equally so, when out of employment; both classes are often reduced to one meal a day, and this of dry potatoes, which is the general diet of all orders of the labouring population.

Spinning and knitting are the only employments open to widows; at these they can never earn more than 3*d*. a day, and that will not give more than one meal of potatoes to a woman with four children. In harvest time they may possibly procure a few days' work in the fields, but they are often unable to take advantage of the opportunity, having to attend to their infant children. They are to be seen picking up the small potatoes that are often left after the gathering in of the crop; with these they feed a pig, which in most instances is looked upon as their only means of paying their rent, often as high as 30*s*. a year, for a miserable little cabin 10 feet square, built of stones without mortar, and thatched with potato stalks. They are, in general, observed to be industrious poor people, and sometimes more so than when their husbands were alive. Major Creagh stated that widows pay him his rents more regularly than anybody else, under the same circumstances.

The parish has never afforded assistance to this class of poor persons.

A widow is not considered to have any claim on the proprietor of the estate on which her husband had worked; neither do shopkeepers consider themselves bound to afford any relief to the widows of those whom they have employed. Mr. O'Brien said that he did not believe that his father, Sir Edward O'Brien, gave any assistance to the widows on his estate; but on the Assistant Commissioners afterwards visiting the habitations of the poor there, they found several widows, who said that they had their cabins rent-free from Sir Edward; but as to giving them any ground rent-free, that is unheard of; such a practice would be a direct loss to the landlord, in consequence of the great competition for land; but perhaps the cabins alluded to could not find other tenants.

Trade in Newmarket is limited to a few petty shopkeepers, and they certainly could not afford to support the widows of those who worked for them. Whatever relief is given by the

WIDOWS WITH CHILDREN.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parishes of *Tomfinloe*, *Kilnasullagh*, *Kilmaleary* and *Drumline*.

Town of *Newmarket-on-Fergus*.

Bar. *Bunratty*.

the gentry, is generally directed to widows, but it is very partial. There is a school for work in the town, in which embroidery of a superior description is executed; but women with children are unable to work at this school, because it requires more cleanliness than can be expected from one who has any children to take care of; none but young girls are in consequence employed, and their work is engaged by a shopkeeper in London beforehand, who has laid the schoolmistress under an obligation not to dispose of any of it except to him.

The young men of the parish frequently assemble of a Sunday morning to dig the potatoes of a poor widow, and this though she may not be in a very destitute condition. Collon said, that three years ago the widow Burke was turned out of the house she held in another parish; she got a small bit of ground in this, and all the neighbours assembled of a fine day and built her a cabin, and left her nothing to do but to get it thatched. The labouring classes never subscribe, except under very rare circumstances.

These poor women are no doubt often driven to beggary; but the residents of the parish generally seek relief from their friends, without becoming professed mendicants; others, without endeavouring to bear up against their poverty, quit the place at once, and go beg elsewhere. The Rev. Mr. Coffey observed, that it would be hard to say whether any poor widows had turned prostitutes through destitution; but there are some instances where girls who have had illegitimate children have left the parish, and gone to neighbouring parishes, where they are known to be passing themselves off as widows with orphans; some of those who give themselves out as widows in Newmarket, and have but doubtful characters, may be under the same circumstances. The children of these women are amongst the worst behaved and turbulent that can be found.

There are generally about 20 widows on the church list of Killnasullagh; but with the exception of two protestants, who get 30 *s.* each, none of the rest, who amount to 28 roman-catholics, get more than 10 *s.* a piece in the course of the year. No competition has ever arisen with a view of making proselytes; nor has it ever been attempted to apply this fund for that purpose; nor have persons been known to act with hypocrisy through the hope of being relieved by the two congregations.

There is no general poor-box, and the only definite source of relief, besides those just mentioned, is what remains of the fines levied at the petty sessions, after a certain sum has been sent to the county infirmary. This fund never rises above 6 *l.* or 7 *l.* in the year, and it is divided among the poor of the town, at the discretion of the magistrates.

It would be hardly possible for a labouring man to save anything for his wife and children.

Persons who attended the Examination.

County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Par. *Holy Trinity*, or *Christ Church*, in City of *Cork*.

Mr. ABRAHAM ABELL, officer of health.—Mr. MICHAEL JOSEPH BARRY.—Rev. CHARLES H. LESLIE, rector.—Mr. GEORGE LOVE, overseer of the parish; appointed by the officers of health.

THERE are a great many widows with children; they are, indeed, more numerous than any other class, and appear to be the most distressed persons who came under observation; their food is little but potatoes, and very often not enough.

There are few employments open to them; some who are strong enough are employed drawing water, or washing clothes, while others sell apples, tapes, &c. in the streets. It would be quite impossible for a woman, even though she could work with her needle, to support herself and children; nor could she do more, if so much, than support a single child with herself.

They are very often driven to begging.

It would be quite impossible for the husband to lay by any fund out of his earnings to provide for his widow and children.

Persons who attended the Examination.

Parish *Innishannon*.

Bar. *Kinnalea*.

Mr. PATRICK J. ANNELL, baker.—BENJAMIN BELLEW, labourer.—Mr. DAVID BUTLER, farmer of 75 acres.—Mr. DENIS CALLAGHAN, farmer of 26 acres.—Rev. MICHAEL FIELD, parish priest of Leffinney and Knurkairly, barony of Innishannon.—Mr. JEREMIAH HURLY, farmer of 47 acres.—Mr. JOHN LEARY, innkeeper.—Mr. THOMAS LEARY, foundling overseer.—DENIS M'CARTHY, labourer, formerly farmer and overseer of the parish.—Mr. EUGENE M'CARTHY.—Mr. JOHNSTONE MACKINTOSH, clerk of the petty sessions.—Rev. THOMAS MEADE, rector.—Rev. WILLIAM MORE CROSTHWAITE, curate.—WILLIAM NEAL, labourer.

IN general a widow has children who are able to give her some assistance. When she has the character of an industrious woman, she in some cases gets married again. Where a woman is left a widow with young children, every body has a kindness for her, and would wish to aid her; sometimes she cannot hold out, and is obliged to go begging.

Neal says, "If her children are not old enough to help her, she has nothing to do but take them with her, and a bag, and travel the wide world."

"There is a woman living near me, the widow of a man that died of the cholera; he left a sheep and a pig; her children are up early and late collecting manure on the road; when she has a little heap collected, a farmer will turn it out for her on a half or three quarters of an acre, and give her the produce; but it is very hard to say she will continue supporting herself long in this way."—(*Butler.*)

WIDOWS WITH CHILDREN.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Kilbrogan* and *Ballymoodan*. Bar. *Kinnalmeaky* and *East Carbery*, (East Division.)

Persons who attended the Examination.

JOHN BASSETT, weaver.—Mr. THOMAS BULLEN, farmer holding 57 acres.—Mr. ROBERT CLARK, farmer.—Mrs. REBECCA CLARKE, employed to take foundlings to Cork.—Mr. ROBERT EDWARDS, tobacconist.—Mr. MICHAEL FALVEY, churchwarden of 1833.—Mr. JOHN FAWCITT, shopkeeper, churchwarden of Ballymoodan in 1833.—THOMAS HAWARD, weaver.—Mr. WILLIAM HORNEYBROOK, farmer.—Rev. WILLIAM HUNTER, minister of the presbyterian congregations.—Rev. ARTHUR KNOX, vicar of Ballymoodan.—JOHN LINDSAY, weaver.—Mr. RICHARD JAMES LONG, churchwarden of Kilbrogan for the present year.—Rev. DANIEL M'SWEENEY, roman-catholic rector.—Rev. HORACE T. NEWMAN, rector of Kilbrogan.—ROBERT PHILIPS, weaver.—CORNELIUS QUILLINAN, labourer.—Mr. GEORGE STANLEY, farmer holding 175 acres.—Mr. THOMAS TANNER, farmer.—Mr. STEWART TRESSILIAN, churchwarden of the present year.

WIDOWS have generally grown-up sons or daughters who can assist them; but if a widow is left with young children, there is no resource for her but to beg. John Basset, a weaver, states, "that the condition of poor widows with children is indeed a most wretched one; two of them live near him; one goes out to the country to beg, and gets some little thing that way; but he does not know how the other is able to live; she is in bad health, and is obliged to lie in the hut most of her time with her little children about her. She tells me that she passes a whole day without eating a bit; she gets a little assistance from charitable people in the town, but it is very little, and I am sure she will not live long the way she is."

Where the husband has been regularly employed by a farmer, he will sometimes give the widow a house rent-free, allow her to collect manure from his ground, and spread it on a piece of land, and will give her the potatoes of it.

The widows in the country sometimes get work done on their land (if they have any) by the labourers of the parish giving a day's labour occasionally gratuitously.

Parish *Kilgariffe*, including Town of *Clonakilty*. Baronies *Ibane* and *Barroe*, and *East Carbery*, (East Division.)

Persons who attended the Examination.

Mr. JOHN ABBOTT, shopkeeper.—MICHAEL ALLEN BEECHER, esq., churchwarden.—JOHN BENNETT, esq., J. P.—JEREMIAH COLLINS, labourer.—JEREMIAH DEASY, labourer.—RICHARD DEASY, esq., merchant.—Dr. FOLLIOTT.—Mr. DENIS HURLEY, farmer of 18 acres.—Mr. JOHN KINGSTON, farmer of 65 acres.—Mr. EDWARD LUCY, farmer of 70 acres.—Mr. JAMES NEAL.—Mr. DENIS SEXTON, farmer of 20 acres.—Rev. HENRY WILSON STEWARD, LL. D., vicar of Kilcoe.—Rev. C. C. TOWNSEND, rector.—Rev. D. WALSH, roman-catholic rector.—JOHN WHITE, labourer.—And several others.

MR. FRANKS, who was employed to take the census in 1831, presented to the Assistant Commissioners a document, by which it appeared that there were at that time in the parish 249 persons having no other means of subsistence than begging. It was the general opinion among the other witnesses, that the number of paupers had rather increased than diminished since that period. The proportions were: in the country parts of the parish, 34 males and 58 females; in the town of Clonakilty, 57 males and 100 females; making altogether, 91 males and 158 females. He stated that the greater number of the females are widows, some being aged and infirm, but many having young children. Mr. Walshe says, that "if a labourer's wife be left a widow with a family of young children, it is almost a matter of necessity that she beg; they can find no other mode of living; but she invariably relinquishes it when her children are able to work. When it happens that the widow of a farmer continues to hold her husband's land or part of it, the neighbours are always ready to lend her every assistance in their power; they save the harvest and dig the potatoes for her. Holidays and Sunday mornings are frequently devoted by them to these purposes." Very few widows, however, hold land, and it seldom happens that a landlord extends any material assistance to the widows of his tenants. As to the power of a labourer to make a provision for his wife if she should survive him, it was agreed by those present at the investigation, that "it is utterly impossible for him to do so with the present rate of wages, even though he should be so fortunate as to have constant employment."

Parish *Killeagh*. Bar. *Imokilly*.

Persons who attended the Examination.

DANIEL ANGLOWS, labourer.—OWEN BOWKER, labourer.—ROGER GREEN DAVIS, esq.—Mr. MAURICE DOYLE, farmer.—Mr. MICHAEL FITZGERALD, farmer.—Rev. JOHN GARDE, protestant curate.—NICHOLAS GRATTAN, esq., dispensary surgeon.—JOHN HIGGINS, labourer.—MICHAEL LAWTON, labourer.—Mr. TIMOTHY LEAHY, farmer.—Mr. WILLIAM MACKEY, farmer.—Mr. PHILIP NIST, farmer.—Rev. Mr. SHEEHAN, roman-catholic rector.—EDWARD WALSH, labourer.—And several others, of all classes.

THERE were enumerated 29 widows in the village of Killeagh, which contained in 1831 698 inhabitants; four hold land; of these two have young children, and have no other support

WIDOWS WITH CHILDREN.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Killeagh*. Bar. *Imokilly*.

support than the profits of their land and their own earnings. One of them, the widow Cronyn, whose husband died about two years ago, has six young children; she holds eight acres of land and a house, in which she can set lodgings; she has besides two horses, which her husband left; but she has been able to hold up hitherto only by the most unremitting exertions, and by suffering the severest privations. She has been obliged to send almost every article of dress which she possessed to the pawn-office, and she fears that she cannot hold up much longer as she has done. She says, "I do not know how I got over the time since my husband was taken away; I never went through so much of the world before, but I would suffer anything, if God would enable me, to keep the house over my little children's heads, and to give them a bit to eat." The condition of widows with young children may be inferred from this example of one placed in the most favourable circumstances.

The greater number of the 29 widows enumerated had children grown up and able to give them some assistance. They come more properly under the head of "aged and infirm."

Persons who attended the Examination.

JOHN CONNOR, weaver.— —— DALY, esq.—Mr. CHARLES FLINN, publican.—PHILIP FLINN, labourer.—WILLIAM FOX, carpenter.—JOSEPH DEANE FREEMAN, esq., D. L.—Mr. JAMES HARTSTONGE, farmer.—CORNELIUS LEAHY, labourer.—TIMOTHY LEARY, labourer.—MAURICE LEENY, blacksmith.—TIMOTHY NOONAN, labourer.—Rev. DANIEL O'BRIEN, roman-catholic rector.—Mr. WILLIAM SHARP, clerk of the petty sessions.—Mr. DANIEL SULLIVAN, farmer.—And several others.

Parish *Liscarrol*. Bar. *Orrery* and *Kilmore*.

THE number of widows in the town of Liscarrol is 28; of these some have children able to give them assistance, and others have young children entirely dependant on their mothers. Three are without children; the condition of all is miserable. Those who have grown-up children receive some little aid from them, but in general the children find it so difficult to procure enough to support life, that the circumstances of parents who depend upon them must be very wretched indeed. Widows without children, or widows with young children are scarcely ever able to exist without having recourse to the benevolence of their neighbours; many subsist entirely by begging, but in most cases aid is given privately, or in return for some trifling service. In this way several are relieved whom pride or a sense of shame withholds from open mendicancy. The witnesses mention the following cases, as giving an idea of the distress to which some of those poor women are reduced. When the cholera appeared here a small hospital was established, and a few patients were admitted into it. Notwithstanding the great dread which was entertained of the disease, three poor widows feigned sickness in order to gain admission. One, the widow Buck, had two children. When these women were detected they refused to go out, and staid three weeks or a month, until they were turned out by force. The following cases, taken without selection, may serve as examples of a class.

Widow Welsh: her husband dead nine or ten years; supported by her children; does not beg or receive assistance from her neighbours.

Widow Bowles: her husband 15 or 16 years dead; she is supported by her children, and is now comparatively well off. She formerly begged, and in that way reared her children; as soon as they became able to work she ceased to beg.

Widow Phanix has a daughter in the house with her, who is of no assistance. She goes about from house to house jobbing; she gets potatoes; but indeed she may be said to beg. Fox observes, "Women who go out like her strive to conceal it as much as they can. I met her out in the country at a farmer's house, and she covered her face from me through shame."

Widow Keefe has a son, a bad character; he would as soon stop idle as work; he gives her no assistance, and is rather an incumbrance to her. One of her daughters earns a little, but indeed they live very wretchedly. When this poor widow had spoken, Mr. Flinn said, three times the provision that that family consumes would be no more than a plenty, and they are not worse off than their neighbours.

Widow Sullivan's husband is dead these two years; she has four young children. Her husband had saved some money before he died. They have been living on that ever since, and before long she will be as distressed as any one else.

Widow Fitzgibbon's husband is dead about two years; she has three young children. She sold what little furniture she had, and lived on the price of it as long as it lasted. She is now depending on her neighbours.

Widow Mahony: it is 16 years since her husband died; she has two sons and a sickly daughter; two other of her children died, and she spent all she had in burying them. Is very poor, and might be glad to go into a house of industry during the hard months of summer. It comes so heavy on many to support the old father or mother, that it would be a relief to get them off.

It is stated by several of the witnesses that those who go round soliciting charity at the farmers' houses are often better off, so far at least as having more to eat, than those who stay at home. Those who have young children beg only while their families continue young; when they grow up and become able to work, the pride of the children puts a stop to that.

WIDOWS WITH CHILDREN.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Macroom.*
Barony of *West Muskerry.*

Persons who attended the Examination.

RICHARD ASHE, esq., J. P.—DENIS COLLINS, smith.—PATRICK CONNELL, labourer.—CHARLES DALY, labourer.—R. HODGES EYRE, esq., Macroom Castle.—Mr. C. R. FIELD, apothecary.—WILLIAM FURLONG, esq., M. D., dispensary physician.—Mr. WILLIAM GOOD, farmer.—Rev. WILLIAM HALLARAN, rector.—Mr. WILLIAM HANAHAN, shopkeeper, vintner.—Mr. JAMES KELLEHER, farmer.—Rev. ROBERT KIRKHOFFER, rector of Clondrohid parish.—Mr. DENIS LENIHAN, farmer.—JOHN M'CARTHY, esq., M. D.—Rev. Mr. MURRAY, roman-catholic curate.—Mr. TIMOTHY REARDON, shopkeeper.—THOMAS SHINKWIN, labourer.—DANIEL SWEENY, labourer.—THOMAS TAYLOR, labourer.—Rev. JAMES WALSH, parish priest.—Mr. JAMES WELPLY, shopkeeper.—Mr. PETER WILLIAMS, postmaster.—And several others of all classes.

WIDOWS have generally children able to assist them. Neighbours are also more ready to assist them than any other kind of distressed people. The following account of the widows of one townland (Carryahulla) gives a notion of the way in which they are supported. It is furnished chiefly by Daniel Keefe and John Connor, labourers, and Mr. Hogan:

1. Widow Minchan: "her husband 12 or 15 years dead; she has one daughter; she has about 10 acres of land; she is sometimes able to pay a labourer; she contrives to support herself, though but poorly."

2. Widow Reardon: "her husband is very long dead; her son is married, and has two children; he is now down in the county of Limerick digging potatoes. She does not beg, but the neighbours assist her sometimes in her son's absence; she allows a Kerry dancing-master to hold a daily and evening school in her house, for which he pays 2*s.* a week; she is very badly off, and has very poor clothing; but she is not so badly off as to be obliged to live on one meal a day. The son may work with Mr. Hogan whenever he pleases for 6*d.* a day. Mr. Hogan assists them."

3. Widow Spillane: "her husband is dead 12 months; she has nine children, the eldest about 15. After the husband's death she was turned out of the cabin by her own brother; she then got into a very poor cabin. Mr. Hogan gives her some assistance; she begs; she has a little manure that herself and the children collected, which will be turned out on a bit of land, and give her potatoes that will last perhaps till February; she could be worse off in clothes than she is; she has no cabin now; the roof of what she had was rotten, and it fell in during the storm last week; she had no place to cover her then, and the neighbours took in herself and her children among them."

4. Widow Hyde: "her husband is dead about 12 years; she is living with her brother, who has a wife and son also to support; she does not beg; she should, but for her brother; he would not let her do so as long as he could keep her."

5. Widow Connor: "her husband is dead 10 or 11 years; she has three sons and a daughter, ill able to work, who support her; she stays chiefly with one of the sons (John), and spends a short time now and then with the other." John Connor says, "I would wish her to stay with me entirely if I could, but I am not able; sometimes I have not enough; what I have, I would give her; my house would be very narrow if she would not get part of it."

6. Widow Mahony: "her husband is dead two years; she has seven children, the eldest of whom is 18; two of the daughters are at service. Mr. Hogan gives her a house rent-free; she and the children gather a little manure; they get some potatoes that way; the neighbours give her assistance too, and only for that she would be a regular beggar."

7. Widow Crimmeen came on the land last March; she has five children, all able to work; they have separate houses; she lives with two sons in one house; the neighbours give her no assistance.

8. Widow Keeffe: "her husband is dead about 15 years; she has four children, all able to work, who support her."

Par. *Ross Carbery.*
Bar. *East Carbery*, (West Division.)

Persons who attended the Examination.

TIMOTHY CALLINAN, farmer of 20 acres.—Mr. JEREMIAH COLLINS.—THOMAS FITZGERALD, labourer.—Dr. FITZGIBBON, dispensary surgeon.—MICHAEL GALWAY, esq.—JAMES HAYES, farmer of 65 acres.—THOMAS HUNGERFORD, esq., J. P. Cahirmore.—THOMAS HUNGERFORD, esq.—NICHOLAS LOMBARD, beggar.—DANIEL MAHONY, farmer of 45 acres.—Mr. JOHN MAHONY, shopkeeper.—Mr. KANE MAHONY.—JOHN EUGENE MACARTHY, esq., under-agent to Lord Carbery.—Rev. JEREMIAH MALONEY, P. P.—JOHN MENAHAN, labourer.—RICHARD SMITH, esq., J. P.—Mr. JOHN WOLFE, farmer.—Rev. JOSHUA WOOD, protestant curate.—And several others.

IF a woman be left a widow with a family of children, young and incapable of assisting their mother, it is considered by the witnesses that her exertions or earnings can never be sufficient for their support. Such women are, with scarcely a solitary exception, compelled to have recourse to mendicancy, and their mode of living is necessarily similar to that of other persons

WIDOWS WITH CHILDREN.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Par. *Ross Carbery.* Bar. *East Carbery*, (West Division.)

persons who subsist on charity. There is scarcely any profitable employment open to a woman of the class under consideration; by knitting or spinning she could not possibly earn enough to support life, and no aid is ever afforded either by the parish or by the bench of petty sessions. The widows of the poor description of tenants have no reason to expect any gratuitous favour at the hands of their husband's landlord, whether he be resident or non-resident. There is no instance known to the witnesses of a landowner granting even a cabin and a garden to the widow of a tenant. When the children of a widow are of an age fit to engage as servants to a farmer, they may be able to render some little assistance to their parents. Whilst they are too young for that purpose, they are of no other use, observes a person present, than to collect manure along the roads, which they afterwards either sell for a few shillings, or keep to cover their little bit of potato garden. The necessities of the mother, though often leading to begging, are not supposed ever to lead her into prostitution, and in a majority of cases she ceases to be dependant on charity for her daily bread as soon as her children have grown up and have become able to support her by their labour.

Persons who attended the Examination.

Par. *Skull.* Bar. *West Carbery*, (West Division.)

Rev. JAMES BARRY, parish priest.—Rev. JOHN BARRY, catholic curate.—JOHN BROOKS, farmer, pays 1 *l.* 10 *s.* per annum rent.—BARTHOLOMEW BROWN, labourer.—BARTHOLOMEW DONOVAN, farmer, pays 30 *l.* per annum rent.—Mr. ALEXANDER ENGLISH, churchwarden last year.—JAMES LEVIS, farmer, pays 33 *l.* per annum rent.—CORNELIUS MAHONY, labourer.—PATRICK MAHONY, farmer, pays 10 *l.* per annum rent.—JAMES MAHONY, quarryman and labourer.—JOHN MURPHY, quarryman and labourer.—RICHARD SALTER, farmer, pays 14 *l.* per annum rent.—WILLIAM SHANNON, farmer, pays 36 *l.* per annum rent.—Mr. JAMES SWANTON, merchant.—JAMES SWANTON, esq.—THOMAS SWANTON, esq.— ——— SWEETMAN, esq., dispensary surgeon.—DANIEL SULLIVAN, quarryman and labourer.—JOHN SULLIVAN, quarryman and labourer.—Rev. JOHN TRIPHOOK, protestant curate.—TIMOTHY TUOMY, labourer.

MR. BARRY says there are on an average from two to three widows on every ploughland, and there being 84 ploughlands, he thinks there are about 200 in the parish. The following cases show the condition of those who have young children:

1. Widow Collins: she and her husband did not agree; he left her about 12 years ago; she has two daughters; one is dumb, the other is a child. She does not beg regularly, but gets assistance from the neighbours. She pays 1 *l.* 5 *s.* for her cabin; she traffics in fish, and gives lodging to beggars.

2. Widow Moore: her husband died of cholera about two years ago; he was a carrier. She has four children, the eldest only 12 years of age; she does not beg; she keeps a little huckster's shop, but she cannot stand it much longer. Whatever she had when her husband died must be almost gone by this time.

3. Widow Regan's husband is dead six years; she has two children, the eldest almost eight years; she tries to traffic a little in fish; she does not beg, but gets assistance from the neighbours. She has no relations to assist her; her cabin is on the ground where the old road stood; the neighbours built it for her, and gave her the materials.

4. Widow Shaw's husband died two years ago of cholera; she has three children, the eldest about eight; she does not beg; her brother-in-law, a butcher, supports her; he is very poor himself.

5. Widow Jarman's husband is dead eight or nine years. A son that used to support her died in February of cholera. She has two unmarried daughters, not at service; she and the girls are going about among their friends; they live that way; they are much worse off than if they were begging.

6. Widow Driscoll's husband is dead five or six years; she has three daughters and one little boy; the children are little better than idiots. She does not beg, but she gets assistance from the neighbours.

7. Widow Whitley's husband is dead about two years; she has two little boys, the eldest about six. She lives with her father, a huckster, who is very poor himself.

8. Widow Daly's husband died two years ago of cholera, and left her three young children, the eldest about six. She has a little shop; she works at her needle. She is believed to support herself; she does not beg.

9. Widow Sullivan's husband is dead nine or ten years; she has one little boy about 10 years old; she lives entirely by begging; she has no house. James Mahony says, "She stops with me one week, with another a week, and so on."

10. Widow Sullivan's husband died three months ago; she has three boys and three girls, all young children; her husband had some ground at 4 *l.* 10 *s.* a year. She owes two years' rent. She will never be able to pay that; she must soon be out on the world.

11. Widow Sullivan's husband died years ago of cholera; she has two children, but they are unable to assist her, the eldest being only six; she traffics in fish and tobacco. She went out last season among the farmers for handsful of potatoes, and got them.

WIDOWS WITH CHILDREN.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Par. *St. Finn Barr.* City of *Cork.*

Persons who attended the Examination.

Rev. JOHN EGAN, curate.—Mr. EDWARD MALONY, member of the Josephian Society.—Very Rev. THEOBALD MATTHEW, provincial of the Capuchin Franciscan Order.—Rev. —— O'CONNOR, roman-catholic curate.—Mr. RICHARD O. KELLY, member of the Josephian Society.—ROBERT RONAIRE PEARCE, esq., editor of the Cork Mercantile Chronicle.

THERE are a considerable number of widows with families who have no support but their own earnings. They are generally thrown into destitution by the death of the husband Their diet is potatoes; sometimes reduced to one meal a day.

There are very few employments peculiarly open to them; very few can procure work some occupy themselves by selling apples in the street, or by washing. It would, generally speaking, be impossible for a hard-working woman with several children, to maintain them. They are often assisted by a meal from the working people who have employment.

They get corners of rooms for charity; but are often obliged to beg, though in many cases assisted by their poorer neighbours. Their necessities sometimes drive them to prostitution, to which their daughters, who go about collecting fragments of food, cinders, &c. are much exposed.

They are not relieved, as widows, from congregational collections.

Par. *St. Mary's, Shandon.* City of *Cork.*

Persons who attended the Examination.

Mrs. COLEMAM, superior of the convent of the Sisters of Charity.—Rev. Mr. DALY, senior catholic curate.—Mr. EDWARD JAMES DOWNEY, clerk of the chapel for 23 years.—Mr. R. HOWELL, woolcomber.—Mr. JOHN MURPHY, coffin-maker, president of the sick poor society.—Mr. JOHN NAGLE, son of a tradesman.—Mr. JAMES NOLAN, foreman maltster.—Dr. QUARRY, rector of the parish.—Dr. SLOANE, minister of presbyterian congregation.

THE number of widows with children in the parish was not exactly known, but it was very great, and their condition wretched in the extreme. Their diet is chiefly potatoes, and those of a wet kind, on account of their cheapness. Many when they have a few pence get a wretched kind of tea. The passion for tea is like that for spirits; all their comforts are sacrificed for this one enjoyment.

They sometimes get a living by purchasing the entrails and offals at the slaughter-houses, (of which there are many in this parish,) cleaning them, and then selling them. Some have mangles, and some go out to wash and scour; it would be quite impossible for any of these women to support their children; they are always in the utmost misery. There are no cases of their selling illicit spirits for a livelihood, nor were they known to apply for relief to the petty sessions.

By the kindness of Dr. Sloane, the Assistant Commissioners had an opportunity of examining census-books of the parishes in Cork. They were made up in the winter of 1831-32. The object seems to have been to ascertain the number of those, whether distressed or able to work, who, from poverty or bad accommodation, were more exposed to the cholera, then impending, than the upper classes. The enumerators have taken the names of such only. There seems to be sufficient grounds for relying on the correctness of these books. One person was appointed for each parish, his reports were made weekly, and another person was sent around to re-examine and correct errors. Information was collected on the following points: the number of individuals of the description above mentioned, distinguishing males and females; the number of rooms occupied by them, and the occupation or calling of the head of each family or single person; the number of distressed, marking cases, where persons appeared almost entirely destitute. In St. Mary's, Shandon, there were enumerated 11,937; 5,385 males and 6,582 females, occupying 3,933 rooms. The number marked as actually distressed is 4,311. From a careful examination of the census-books of this parish, the Assistant Commissioners are enabled to give the following statement of the widows, which, though apparently trifling, is the result of considerable labour. The entire number of the widows appears to have been 431; the number not marked distressed, 163; the number distressed, 268. Of those not distressed, 41 were without families; the remainder, 122, had families or dependants, amounting with themselves to 140 males and 293 females, being 433; which amounting, with 41 single widows, to 474, resided in 210 rooms. The total number of distressed widows was 268; without families, 42; remainder, 226; being together, with families, 251 males, 544 females. Total number of distressed, 837, residing in 219 rooms. Some of the employments were washing, mangling, selling apples, buttermilk, hawking, letting lodgings in cellars, and some weaving.

Many of these widows are driven to begging; and in that case, prefer begging away from home, from a sensitiveness to the moral degradation of their state; some are driven to prostitution; and it is not unusual with them, according to Dr. Quarry, to send out their children to steal. (This statement of sending out to steal was, however, doubted by others of the witnesses present.)

As to the possibility of working men saving, so as to provide against their widows being destitute, it was considered that mechanics might, but seldom do; they are drunken and improvident; but that with labourers it was not possible, they too being improvident, though not so much so as the mechanics.

WIDOWS WITH CHILDREN.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Par. *St. Multoze*, town of *Kinsale*. Bar. *Kinsale*.

Persons who attended the Examination.

Mr. MICHAEL CADOGAN, boatman.—EDWARD DALY, esq., barrister-at-law, resident.—JEREMIAH M'DANIEL, esq., burgess of the corporation.—Mr. DANIEL DEMPSEY, boatman.—Mr. GEORGE DAWSON, boatman.—EDWARD HEARD, sovereign of Kinsale.—Mr. JEREMIAH HURLY, shopkeeper.—Rev. JUSTIN HOLEY M'NAMARA, parish priest.—HENRY THOMAS KING NASON, esq., foundling offices collector.—JAMES SANDYS, esq.—Mr. JOHN SULLIVAN, pawnbroker.—Rev. MAURICE WALSHE, catholic curate.

THE widows of fishermen are more numerous than those of any other class, and generally in a more wretched condition, their food consisting chiefly of potatoes, at an average of two meals a day, and sometimes one, and that a very scanty one.

There are very few employments open to them; some few obtain a livelihood by curing fish; but very few, though generally industriously inclined, have an opportunity. Witness gives the following instance of their spirit of industry: "Some time ago, a man who held about an acre of ground in the neighbourhood at an annual rent, having died in the hospital, the landlord (contrary to my expectations) left the ground in possession of the widow, who had three children; she turned it into a garden, sold the vegetables, and is now going on very well, supporting herself and three children decently and respectably."

The employments are so circumscribed to which they can turn themselves, that the instances are very rare where (with the greatest industry) the widow can maintain herself and children.

There are no instances of their receiving parochial assistance; nor do the landlords on whose estates the husbands may have lived make any provision for the widows or children; many of them are obliged to beg, and most of them are supported by their friends and neighbours; in fact, there is scarcely any resource left to the labourers' widows but to beg.

How can a labourer with a family lay by anything, even if he has 10*d.* a day regularly, which is not the case with nine out of ten labourers? Suppose he has himself and wife and three children, five in family, which is very little; potatoes all through the year are on an average at least 4*d.* a weight; a weight and a half, 31½ lbs., in the day is the least you can allow, which will be 6*d.* a day, or 3*s.* 6*d.* per week; 1*d.* worth of milk in the day will be 7*d.*; firing to boil the potatoes will take him at least 8*d.*; there is no turf, so that he must buy coal; I do not think he can get enough for 8*d.*: then calculate wages:

	£.	s.	d.
Six days, at 10*d.* per day	–	5	–
1½ weight potatoes, at 6*d.* per day, for seven days £. – 3 6			
Firing to boil them – 8			
Milk, 1*d.* per day – 7			
Deduct	–	4	9
Remaining £.	–	–	3

to provide clothes and pay rent. It is a mystery to me how they live; most of them must half starve themselves. Indeed, in some instances, they do not pay the rent they promise for their cabins; as I had surrendered to me the other day a few which an under-tenant of mine let to them, and for which I had not received a farthing of rent for the last seven years.

Parish *Templetrine*. Bar. *Courceys*.

Persons who attended the Examination.

WILLIAM CONENEY, shoemaker and publican.—Mr. WILLIAM CONNELL, farmer.—Rev. JOHN ROGERSON COTTER, rector.—DANIEL CROWLEY, labourer.—EDWARD FARMER, grocer, and clerk to petty sessions.—JAMES GIBBONS, esq.—JOHN M'KENNEDY, labourer.—JONAS MAURICE SEALY, esq., J. P.—Dr. SAMUEL WOOD, dispensary surgeon.

THERE are at least 30 widows in the parish who either have no support but their own earnings, or whose relatives are able to give them but very insufficient assistance, yet they are not more wretched than the wives of labourers with large families; in bad seasons it would be impossible. Their diet consists of potatoes, and during part of the year but one meal. Mr. Cotter says, "I recollect a case which may give some idea of the state to which women of the labouring classes are sometimes reduced. About five or six years ago, during a time of distress, I gave a kind of soup to some of them every evening. One evening they came before the soup was ready, and waited in the yard; some cabbage stumps that were thrown out of the kitchen were lying about; the pigs and fowls had been feeding on them and stripped them almost quite bare; I saw myself six or seven of the poor women turn their faces towards the wall and eat the stumps the pigs had left."

There are no employments open to them of any kind. Two or three who had some little capital might set up as hucksters, but for the rest there would be no way of sustaining themselves.

The landowners in general give but little assistance of any kind. "A short distance from this," said Mr. Arthur, "an old couple lived who had no child; a few sticks had been stuck up

WIDOWS WITH CHILDREN.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Templetrine*. Bar. *Courceys*.

up against a mud wall, and some sods and furze laid on them to make a covering; they were living under this for three or four years. We spoke to the proprietor and offered to build a cabin for them on the place, if permission would be granted. A most angry answer was given to me for thinking of such a thing. In a case somewhat similar, some persons and myself offered to build a cabin for a poor widow who had four children, if permission would be given; the answer was, that the proprietor was very little obliged to Mr. Cotter for wishing to settle all the beggars in the parish on his estate."

When a husband has lately died the widow gets assistance in the way of labour on Sundays and holidays, but it seldom continues longer than a year; she soon becomes unable to hold her land, and it is taken from her by the landlord.

They are sometimes obliged to beg, and when they do, a feeling of shame makes them go elsewhere. They are not driven to prostitution here; there is scarce an instance of prostitution in this parish from any cause.

Persons who attended the Examination.

Parish *Tracton*. Bar. *Kinnalea*.

Mr. PATRICK DONOVAN, publican and farmer.—Rev. THOMAS O'CONNOR, parish priest.—Mr. PHILIP PAND, farmer.

THERE are a great many widows with families, and in a more wretched condition than any others, because there is scarcely any way open to them to earn support for themselves and children. They are frequently reduced to one meal of potatoes in the day. Within a range of half a mile, in which there are not more than two or three dozen cottages, there are six or eight poor widows with families. The children of widows scarcely ever can go to school; most of them have no clothes and cannot go out; and those who can must try to pick up a little firing.

Widows have scarcely any employment. A few of them are employed as servants. A few make out a livelihood by buying a little fish at Kinsale, and selling it through the parish. Going about in this way, they generally get a dinner at whatever place they may be at dinner hour; but in almost all cases it would be impossible for a woman, with the most severe labour, to maintain herself and children. There is no such thing known in the parish as the sale of illicit spirits by widows.

There is no assistance given to them by applying at petty sessions.

The owners of the estates in the parish have not been in the habit in any way of providing for the wives and children of men who have been their labourers. They neither give them cabins nor gardens, nor do they enter into any subscriptions to relieve them.

The neighbours in the parish occasionally aid them by giving them a day's work, and sometimes work for them on a Sunday morning. The children they often give a meal to; and it is considered, that on the poor neighbours their support chiefly depends.

Most of them are obliged to beg from the neighbours. They have a better chance from them than from strangers. While the potatoes are plentiful they are safe enough; but when these their sole food "run tight," about the latter end of summer they suffer severely. They are not driven to prostitution; there is no such thing in the parish.

There is no relief in the way of congregational collections. At periods of particular distress collections have been made at the chapel, but not exclusively for widows.

With the earnings of a working man it would be impossible to provide for his wife and children.

Persons who attended the Examination.

County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Cahir*. Bar. *Iveragh*.

Rev. Mr. CHUTE, curate of Cahir, Killenaule and Glenbargh.—Rev. Mr. FITZGERALD, parish priest of Cahir and Killanane.—Mr. HOARE, shopkeeper.—Rev. Mr. SULLIVAN, coadjutor.

No definite information could be procured as to the number, in this parish, of widows having families of young children, without any other means of support than their own earnings. It was however stated of them generally, that they were not in a worse condition than other individuals, owing to the marked compassion which was felt for their situation.

For about two months in the year a woman can earn 5*d*. a day; but for the remainder of the year there is not any employment open to her. Knitting and spinning have ceased to give profitable occupation to any one.

The assistance given by proprietors or occupiers of land to the widows of their tenants or workmen, is very limited; not more than 10 widows could be mentioned who were supported by aid derived from either of these sources.

The Rev. Messrs. Fitzgerald and Sullivan state, that if a labourer die, leaving several young children, both they and the mother, as a matter of course, take to begging; and that a sense of shame usually induces them to quit their own parish. If, however, the children be grown up they always support their mother, either out of their land or from their wages. In no instance have the widows who have been reduced to mendicancy been suspected of having recourse to prostitution.

The collections made on Sundays at the church amount to not more than 2*l*. a year. The Rev. Mr. Chute states that they are distributed among the indigent without any religious distinction. At the chapel collections are only made for individual cases of unusual distress.

There

There has never been any general subscription for the poor. Applications to the gentry are rarely made; but it cannot be said that either they or the absentee proprietors have been found unwilling to subscribe for the purpose, when they have been applied to. The latter, however, have never given in the same proportion as the residents.

The witnesses state positively that it would be impossible for a labourer, with the ordinary employment in this country, to lay by anything from his wages.

WIDOWS WITH CHILDREN.

Munster, County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Persons who attended the Examination.

Rev. Mr. GOODMAN, curate of the parish of Dingle.—Mr. FITZGERALD, apothecary.—Mr. LAURENSON, chief constable of Corkaguinny.—Rev. Mr. SULLIVAN, roman-catholic curate, in a line of 14 miles in length along the southern coast.

Parish *Dingle*. Bar. *Corkaguiney*.

MR. GOODMAN stated that widows of this class with families of young children contrive to get on pretty well, as they are generally able to spin, and can sometimes earn 3*d.* or 4*d.* a day in this manner; they are also sure to get assistance from the neighbours, and they often get "score ground," which they hold for nothing, by manuring it themselves. The tilling of this is performed gratuitously by friends, or it is paid for occasionally. Mr. O'Sullivan observed, however, that there was little or no employment open to this class of poor persons.

There is a poor-house in the town of Dingle for the reception of poor widows of this description. It is a private establishment, and maintained and supported by Miss Fitzgerald. There are about eight or nine in it at present; they are always natives of the town who are admitted; and in case of a family of children, they are all taken in, but they get no kind of support except barely lodging, and they generally are obliged to support themselves by begging.

Mr. Goodman observed, with regard to congregational lists and church collections, that there was no distinction of a religious nature worth mentioning in the distribution of any sums collected under them. The poor-box amounts to about 2*s.* 6*d.* on an ordinary Sunday, and on sacrament Sunday to about 1*l.*, which is distributed among the poor housekeepers.

As to the point whether a working man would ever be able to provide for his children against destitution, Mr. Sullivan observed that it was utterly impossible for a labourer to save enough to provide for his widow; and if he died, leaving her with young children, they must certainly have recourse to begging.

Persons who attended the Examination.

Rev. Mr. GODFREY, rector of Kenmare and Morsert.—JOHN HICKSON, esq., J. P., agent to the Marquis of Lansdowne.—Rev. Mr. FITZMAURICE, parish priest of Kenmare and Templenoe.

Parish *Kenmare*. Bar. *Glanerought*.

THE Assistant Commissioners were not able to procure a statement of the number here of widows with families of young children, and who were dependant for their subsistence on their own exertions. They were however informed, that as soon as any one child arrived at an age that enabled him to assist his mother, her condition became but a little poorer than it was during the lifetime of her husband; whilst however the children are still young, she has no other mode of existence than begging. The sums collected in the poor-box attached to the church, and amounting to about 9*l.* or 10*l.* in the year, are distributed nearly exclusively among six poor protestant widows.

Persons who attended the Examination.

Mr. CONNOR, manager of loan fund.—Rev. Mr. DUNNE, coadjutor.—Rev. Mr. FITZMAURICE, parish priest of Killarney and part of Aghadoe.—Rev. Mr. HERBERT, vicar of Killarney and Kilcummin.—Rev. Mr. HERBERT, rector of Castle Island.—Mr. DAVID MURPHY, linen-draper.

Parish *Killarney*. Bar. *Magonihy*.

A WIDOW who has a family of young children, and who has no other means of supporting herself and them than what arises from her own exertions, is almost necessarily in a condition of great destitution. If she be unable to procure employment, hardly any other resource remains open to her than mendicancy; her poverty drives her to many expedients, which it is difficult to describe. Her children, in the meanwhile, are generally sent to collect manure, and they are sometimes to be seen fighting for the sweepings of the streets. In the country, a woman who has been left a widow may, as a favour, be permitted by a neighbouring farmer to erect a wretched hut for herself in one of his ditches, but in the town she must in some way find money to pay for the shelter which may be afforded her. At the chapel the Sunday collections average about 1*l.*, and they are distributed amongst persons who really stand in need of assistance, without any consideration of religious belief. There are but very few indigent protestants in Killarney.

WIDOWS WITH CHILDREN.

Munster, County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Par. *Listowell.*
Bar. *Iraghticonnor.*

Persons who attended the Examination.

Lieut. W. E. BRADY, chief constable of police.—Mr. CHURCH, shopkeeper.—Captain HEWSON, magistrate.—Rev. Mr. MAHONY, parish priest of Listowel and Galey, in Iraghticonnor Barony, and part of Kilshinane and Finago, in the barony of Clanmaurice.

SOME poor widows with young children have small means, on which they continue to support themselves; others are supported by their friends or their own labour, and a few beg.

There is no congregational list, or any collection whatever for them at the chapels.

Persons who attended the Examination

Parish *Tralee* and *Ardfert.*
Baronies of *Clanmaurice* and *Trughenackmy.*

H. J. BROWNRIGG, esq., sub-inspector of police.—Rev. Mr. M'ENNERY, parish priest of Tralee Union.—Rev. Mr. O'SULLIVAN, parish priest of Ardfert, Kilmoily in Clanmaurice, and Ballinahaglish, in Trughenackmy.

MANY poor widows of this class become hucksters, others turn charwomen, while others are driven to support themselves and their children by begging; probably the majority of them beg either publicly or privately. Mr. M'Ennery said that many of these poor persons about the town come to him in the first instance, and to a few other individuals privately, but they would sooner starve than beg in public. These widows with children constitute the principal portion of the native beggars.

The chapel collection in Tralee was about 6*s.* a week, and was distributed principally among the poor housekeepers. There is no regular collection in Ardfert, except an occasional contribution in case of sickness. The church collections were also very trifling, not amounting to more than 3*s.* or 4*s.* a week on an average.

Person who attended the Examination.

County Limerick.

Rev. MICHAEL FITZGERALD, parish priest of the union of Askeaton and Ballytun.

Union of *Askeaton.*
Bar. *Lower Connelo.*

THE widows having young children form a third part of the beggars, and live like the rest.

Whenever employment is to be had they avail themselves of it; it consists in binding, spinning, knitting, &c.

No instance has occurred of the owner of the estate, on which the husband of a widow worked, providing for herself or children.

It is a general practice here for the labourers of the parish, who have a relation a widow who holds land, to contribute a day's labour occasionally to the tilling of the ground, &c.

It has never happened that the demoralization of begging, coupled with their necessities, led to prostitution.

The church collections are limited to protestants, and those who comply with protestant observances.

There is no difference between the circumstances of a widow and a woman who is the mother of illegitimate children.

Unless by holding land, it would not be possible for a husband to save so as to provide for his widow and children against destitution.

Persons who attended the Examination.

Par. *Chapel Russell* and *Kilcornan.*
Bar. *Kenry.*

Mr. MORRIS, sub-agent to Lord Charleville.—Rev. Mr. WALLER, rector of Chapel Russell.—And a farmer resident in Kilcornan.

SOME widows keep little shops, and when they have land, either their sons work for them or they hire labourers.—(Mr. *Morris.*)

Widows usually support themselves by spinning and knitting; they get assistance also from their immediate neighbours.

The resident landlords assist the widows on their property.

The collections at the church amount to less than 15*l.* in the year, which is given away in clothes indiscriminately to persons of all persuasions resident in the parish, but protestants are considered first.—(Mr. *Waller.*)

WIDOWS WITH CHILDREN.

Persons who attended the Examination.

Rev. Dr. COLL, parish priest of Newcastle.—ALFRED FURLONG, esq., agent to the Earl of Devon.—Rev. JOHN LOCKE, rector of Newcastle and Monygea.—JOHN PEARCE, esq., surgeon and physician to the dispensary.—Mr. PERCY, chief constable of Newcastle upwards of 13 ½ years.

Munster, County Limerick.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Newcastle*. Bar. *Upper Connelo.*

THIS class of poor people have never been known to support themselves by the sale of illicit spirits.

They, as well as women deserted by their husbands, are generally supported by their children or by begging, and sometimes by both.

As to congregational lists, and the numbers supported by them, and by the general subscriptions of all classes; it was stated that the amount of church collections did not exceed 20*l.* a year; that this was given away in clothing and in money; the latter was given to two or three poor protestant widows who were on the list. They received 1*s.* 6*d.* every Sunday; and the clothing was also given to protestants. There were very few poor protestants, however, in that parish.

Persons who attended the Examination.

The Rev. M. GRIFFITH, protestant curate.—The Rev. D. HOGAN, parish priest.—Mr. MULCAHY, shopkeeper.—WILLIAM SMITH, esq., J. P., sub-inspector of police.

Parish *Rathkeale*. Bar. *Lower Connelo.*

WIDOWS are supported by their children, if grown up; and some sheebeen houses are kept by widows.

Mr. Griffith states that some cholera widows are supported partly by the contributions of the rich, and partly by the farmers.

There has been no case of a widow having been driven by her necessities to prostitution. The following instance will illustrate the mode in which poor widows are subsisted:—A widow whose husband had been dead for nine years, having three children, the eldest a daughter of 20, the second a daughter of 11, in service, receiving 4*s.* a quarter, and the third a boy of 10 years old, who lived with her, married her eldest daughter to a labourer, and gave them her cabin as a marriage portion. Her daughter's husband built for her the walls of a cabin on a waste close to her former residence, but was unable to roof it in. She got a few poles, and made a narrow shed, by placing them against the wall of her cabin, and covering them with loose weeds; the end is open to the air, and has no door. She has lived in this manner some weeks with her boy, and expects to pass the winter under the same shed. She stated that her daughters are not able to do anything for her, and that she lives on potatoes collected from the farmers; that she goes out twice a week, and collects three or four stone each time. Her son-in-law seemed to be a respectable man, and said that he had no potato garden, but lives by wages as a common labourer. He owes 6*s.* for the mason work of part of the cabin walls, and he pawned his wife's cloak to buy some poles for the widow's shed, and has not redeemed it; and the widow applied to a gentleman for some wood, but had been refused, and she only expected to finish the building of her cabin by the assistance of God Almighty. The walls built are of stone, and are better than the average.

Persons who attended the Examination.

Rev. Dr. COLLINS, parish priest of the union of Shanagolden, Robertstown, and Ballyhargill.

Par. *Shanagolden* and *Robertstown*. Bar. *Lower Connelo.*

ALL the widows in the country have some little plot of ground, which sometimes their children are able to till, and their friends send horses to assist. There are, besides, some widows in town, who get a little work, and probably beg.

Persons who attended the Examination.

FRANCIS BRANIGAN, gentleman farmer.—Rev. Dr. CONNELLY, parish priest.—WALTER CULLEN, tradesman.—TIMOTHY DONOVAN, brogue-maker.—Dr. LEACH, M. D.—Rev. Mr. MANDEVILLE, protestant clergyman.—MICHAEL MULLEN, weaver.—WILLIAM O'DONNEL, esq.—Dr. O'SHEA, M. D.—JAMES PRENDERGAST, esq.—JAMES QUON, clerk of roman-catholic curate.—Rev. Mr. SANDS, rector of Carrick.—And others present at different times.

County Tipperary.

Parish *Carrick*. Bar. *Iffa* and *Offa, East.*

THE widows of the working classes get no assistance whatever from the public; they live generally in a very poor way. Some of them have taken their children to Mr. Malcomson's factory, and live on their children's wages. Some have small huckster's shops, and sell apples, potatoes, turnips, cabbages, &c; they try to live one way or another. The spinning is

WIDOWS WITH CHILDREN.

Munster, County Tipperary.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Carrick*. Bar. *Iffa* and *Offa*, *East*.

is now all gone. There was no begging or distress when the woollen trade was good, even the little children got employment at that time. Mr. Milward allows employment to the orphans of labourers, from five years old and upwards, in his bacon yard; and old Mr. Power never asked any rent from the widows on his property. These are only two instances known to the witnesses present of assistance given to widows and their families by the gentry. In Carrick widows never support themselves by selling illicit spirits; this might happen in country places, but not in towns.

The labourers in the country are very kind to the widows, but they do not now work for them on Sunday morning. It rarely or never happens that neighbours divide a widow's children among them, they have enough children of their own.

A great number of widows beg, indeed it is the general way of living; they go to the farmers in the neighbourhood.

A widow is more respected than a woman who has a bastard, and more looked after; however, those that have most children live in the most wretched way.

It is impossible for the labourer, in this country, to make any provision for his family in case of his death; he cannot lay by as much as will put a good shoe or clothes on him.

Persons who attended the Examination.

Parish *Roscrea*. Bar. *Ikerrin*.

Mr. ALLOWNEY, actuary for the savings' bank.—Mr. THOMAS CROTTY, woollen-manfacturer.—Dr. DELANY, M. D.—Rev. Mr. HIGGIN, rector of Roscrea.—SAMUEL H. LAWSON, esq., chief constable of police.—Rev. Mr. O'SHAUGHNESSEY, parish priest.—Hon. Mr. PRETTY, J.P.

A CONSIDERABLE proportion of field labour in this neighbourhood is performed by women, who in this manner are occasionally able to earn at the utmost 6*d.* a day. The witnesses pronounce it to be impossible for a widow having children to support herself and them on this precarious pittance. "Many women," says the Rev. Mr. Higgin, "seek, on the death of their husband, to get up a trifling subscription, to set themselves up in some small trade, and they are generally successful." Other widows keep unlicensed houses for the sale of spirits and beer. Those who are fortunate enough to retain possession of any land are much aided in the cultivation of it by their neighbours, who often assemble in the proper season and gratuitously dig their potatoes for them. There are, however, many widows who do not procure a subsistence under any of these circumstances, and for these there remains no other resource than begging; against which last step, nevertheless, a long struggle is always made by any who have ever lived in any comfortable circumstances. The collections made at the church average about 50*l.* a year: this sum used to be distributed quarterly, without discrimination, amongst all who applied for it; it was found that beggars in consequence flocked from all quarters, hoping to participate in it. A list of persons was therefore made, who alone now receive weekly and quarterly allowances.

Persons who attended the Examination.

Parish *St. Mary's Clonmel*. Bar. *Iffa* and *Offa*, *East*.

Rev. Mr. BALDWIN, roman-catholic clergyman.—Rev. Dr. BELL, master of the endowed school.—BENJAMIN B. BRADSHAW, esq., J. P.—WILLIAM CHAYTOR, esq., mayor of Clonmel.—Mr. GRUB, merchant.—Mr. JOHN HACKET, proprietor of Tipperary Free Press.—Mr. HODGES, attorney.—DAVID MALCONSON, proprietor of factories.— ——— MEAGHER, shoemaker.—Mr. O'CONNOR, foreman of the Clonmel Advertiser.—Rev. Mr. STEVENSON, protestant clergyman.—THOMAS WALSH, labourer.—And many others present at different times.

MANY rear their children by industry, by dealing in a small way; there is no spinning now. Manufacturers in town sometimes give employment to the widows of those who have worked for them. They are often driven to the sale of illicit spirits.

Sometimes they quarter on their relations all their children and go out to service.

Sometimes a gentleman leaves the widow in the cabin until her children are old enough to work. The absentee never gives anything, and the agent is always a harsh man; there is no tie between the absentee and the poor, he feels no interest in them.

Sometimes the neighbours will till the widow's potato garden out of charity; they dig the ground on Sunday mornings.

The majority beg; they live in the corner of a room, and pay 2*d.* or 3*d.* a week, which they get by setting potatoes. Mr. Baldwin says, they are often driven to prostitution privately, but not publicly. The children get little or no education; the mother sometimes leaves one or two at home, and takes the rest with her.

A person present knows a widow who sends one child to school out of her earnings; she is a washerwoman. Church collections are 2*l.* a week, distributed amongst 16 protestant families; a good many are widows.

Widows with Children.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ahoghill.*
Bar. *Lower Toome.*

Persons who attended the Examination.

R. Arnold.—S. Arnold.—Mr. James Christie, churchwarden.—Mr. E. Craig.—Messrs. Ewart, Logan, &c. &c. including several of the police.—Rev. J. Johnston, late curate of Ahoghill.—Captain Kennett, officer of police.—Rev. Geo. Kirkpatrick, rector.—Rev. John Krelan, parish priest.—Rev. Mr. Harke Lee, Moravian agent.—G. Logan.—Rev. T. Mallalien, of Gracehill.—A. M'Manus, esq., magistrate.—Dr. Miller, surgeon of dispensary.—H. O'Hara, esq., magistrate.—James O'Herritt.—W. Quillan.—Mr. James Smyth, merchant.

The number of widows with young families was not known; they are in a very wretched state.

Spinning may generally be had here. A widow could not maintain her children by labour; she is not often driven to the sale of illicit spirits for support.

The parish has no authority to assist them.

None of the owners of estates, absentee proprietors or landowners assist them, nor do the tradesmen or manufacturers for whom their husbands worked; they cannot afford it. The gentry do not subscribe for them; but they are sometimes supported by their relatives.

The labourers do not assist them with a day's labour, or by taking charge of their children.

They sometimes beg in the neighbourhood, but do not often become prostitutes.

They are not particularly relieved by congregational collections. The established church gives to all indiscriminately, and distributes annually about 11*l.* among 30 persons. There has been no competition, by increasing the weekly stipend, to make proselytes.

The poor-box of the Moravian congregation is 18*l.*, distributed monthly among 12 distressed persons of their own persuasion. There is no general subscription by all classes.

The widow is worse off than the mother of illegitimate children.

Single labourers might save money, but seldom do; they cannot be persuaded to lodge their money in the savings' bank at Gracehill, they spend it in whiskey, tea, tobacco, &c. The same is observable among the weavers, some of whom can earn 1*s.* 6*d.* a day; but more among them save than among labourers. Generally speaking, married working men cannot save, having barely sufficient to meet their daily wants.

Parish *Antrim.*
Bar. Upper *Antrim.*

Persons who attended the Examination.

Dr. Bruce.—Dr. Bryson, surgeon of dispensary.—Rev. James Carby, presbyterian minister.—Mr. S. Clarke.—G. S. Clarke, esq., magistrate.—Mr. M. Crauford.—Rev. Daniel Cural parish priest.—Mr. M. Dickie.—Mr. M. Gibson.—Rev. William Greene, protestant vicar.—Mr. J. E. Ledlie, publican.—Dr. M'Master, surgeon and apothecary.—Rev. Robert Magill, presbyterian minister.—Mr. J. Skelton, agent to Lord Ferrard, &c. &c. and many of the paupers.

The number of widows in the parish having young children, who have no support but their own earnings, is not known; for such persons there is no constant employment; and it is stated that it would be impossible for a woman with a large family, considering the sort of employment open to her, to maintain them by her utmost industry. They are not remarkable for selling illicit spirits.

In Ireland no power exists for the procuring a support from the parish or petty sessions for widows; but it is thought that a discretionary power in vestries would work well here, the objects being annually chosen by vestry and revised, reference being had to conduct, &c., and power being given to inspector to suspend or remove in the interim, and to give aid in urgent cases to a limited extent, until the next vestry.

It is thought that such power would not be abused, charity exciting and economy restraining it.

Widows are seldom assisted by landlords, either resident or absentee, on whose estates their husbands lived and worked. Manufacturers do not provide for the widows of the mechanics who were employed by them.

Persons of different religious persuasions are relieved from the congregational collections; this indiscriminate distribution is not known to be made a means of proselytism. There are no general subscriptions, except to the mendicity funds, to which some altogether refuse to subscribe; some do it sparingly, and others give liberally.

Poor widows are more generally objects for the attention of private charity than the mothers of illegitimate children; but many of them, being ashamed to beg, are worse off.

The maintenance of illegitimate children being granted at the sessions, and that of orphans not being granted, is not supposed to have the effect of producing incontinency among the widows. In some instances savings might be made by the working classes to provide against the destitution of their widows and families, but seldom are; few of the working artisans or labourers lodge their money in the savings' bank. The very strong temptations and inducements held out to those who have money, by the multitude of public-houses (of which there are 26 in the town of Antrim), almost necessarily preclude the possibility of saving, and are the cause of beggary generally. It is thought by all, that if the number of public-houses were few, they would better supply the wants of those who require them, and would be more respectably kept and conducted than they can be possibly now.

WIDOWS WITH CHILDREN.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ballymoney*. Bar. *Upper Dunluce*.

Persons who attended the Examination.

Mr. J. CUMMING, farmer.—Rev. Mr. DENVIR, parish priest.—Rev. J. DUNSEATH, protestant curate.—The Very Rev. Dean GREEN.—Mr. R. HAMILTON, farmer.—Mr. W. HOPKINS, farmer.—GEORGE HUTCHINSON, esq., J. P.—Dr. MOORE.—CHARLES O'HARA, esq., J. P.—Mr. W. ORR, shopkeeper.—Mr. S. PERRY, farmer.—Surgeon REYNOLDS.—Mr. R. ROWAN, farmer.—Surgeon TAYLOR.—Mr. B. THOMPSON, farmer.—Mr. J. THOMPSON, shopkeeper.—Dr. THOMPSON.—Mr. J. WHITE, shopkeeper.—Police, labourers, &c.

THE number of widows who have young children depending on their earnings for support is not known; they are stated to be generally in a more wretched state than the rest of the community. A widow would not be able to support a large family from her earnings; she could not earn more than 2 *d.* a day by spinning and knitting. There are a few instances of widows being driven to sale of illicit spirits. There is no legal provision for them.

There is no instance known of a landlord either providing for or assisting the widow of his labouring tenant. The profits of trade are too small to allow of the manufacturers providing for the widows of those employed by them.

The gentry subscribe to the Mendicity, but give no assistance except through it.

There are very few widows in this neighbourhood who hold land; none of those who do so, ever have it tilled by the neighbours on Sundays. There is a strong feeling of commiseration towards a widow left with a large family unprovided for; poor neighbours have been often known to take some of their children to maintain and educate at their own expense.

They are frequently driven by want to beggary, when a feeling of shame causes them to leave their native place. This sometimes leads to prostitution, in which case the children are liable to contract indolent and vicious habits. They are generally worse off than the mothers of illegitimate children. It is not supposed that the system of allowing maintenance of illegitimate children at quarter sessions produces incontinency among the widows. It is said to be impossible for working men to lay by from their earnings a provision sufficient to keep their widows and children from destitution.

Parish *Billy*. Bar. *Carey* and *Upper Dunluce*.

Persons who attended the Examination.

HUGH ANDERSON, esq.—Rev. JAMES BOYLE, presbyterian minister.—Mr. R. DUNLOP, surgeon of dispensary.—Rev. HUGH HAMILL, presbyterian minister.—Mr. R. HUEY, farmer.—Mr. S. JOHNSTON, farmer.—Mr. A. MACAW, surgeon and apothecary.—Mr. W. M'MULLEN, grocer.—JAMES STEWARD MOORE, esq., magistrate.—Rev. JAMES MOREWOOD, rector of Dunluce.—Rev. JAMES O'HARA, parish curate of Drumseverick.—Mr. B. STEWARD, draper.—W. R. TAYLOR, grocer.—Mr. JAMES WALLACE, baker.—Several of the police, &c. &c.

THE number of widows having young children with no support but their earnings is not known; they are generally the most destitute class, and live on very poor diet.

They can spin and labour in the fields for employment; but it is not possible for a widow with several young children to maintain them by her work. Some of them earn their subsistence by selling illicit spirits, and magistrates are reluctant to punish them. The parish or petty sessions have no power to afford them any assistance, but the owner of the estate frequently gives them a house rent-free; this is seldom done by absentees. It is not known whether the former employers of the husband provide work for his widow; those in trade are generally unable to support them. The gentry do not subscribe or assist them in any way.

Some are supported by relatives. Labourers are not in the habit of giving an occasional day's labour to help widows; nor do the working classes support or assist them, by subscribing or taking charge of their children.

Some beg near home. They are not particularly relieved by alms from congregational collections; neither is there any general subscription.

It is not ascertained whether widows are better or worse off than the mothers of illegitimate children.

Considering the earnings of working men, it would not be possible for them to lay up any provision for their widows and children.

WIDOWS WITH CHILDREN.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. *Carrickfergus*. Town of *Carrickfergus*.

Persons who attended the Examination.

Mr. DANIEL BLAIR, merchant.—WILLIAM BURLEIGH, esq., magistrate.—Rev. Mr. CARTER, protestant curate.—Mr. JOHN COATES, secretary to the grand jury, county Antrim.—Admiral DAWSON.—Mr. SAMUEL ERSKINE.—Rev. Mr. FLINTER, independent minister.—Dr. FORSYTH, physician to the dispensary.—Rev. ARTHUR O'NEILL, parish priest.—Rev. Mr. PAUL, presbyterian minister.—Mr. PRICE.—Captain ROWAN, late inspector of county Antrim gaol.—Mr. GEORGE SPEAR, treasurer to the mendicity.—WILLIAM STEWART, esq., magistrate.—Mr. WILLIAM STEWART, surgeon.

THE number of widows in the parish is not known; they are generally more distressed than the other classes of the community. Their diet is of course limited, and is often supposed to fall below what is necessary to support life in full vigour.

Widows spin and knit, but work of this kind is not easy to be procured; it is hardly possible for a widow to support a large family by her own earnings. The parish has no power to assist them. The landlords on whose estates their husbands lived do nothing for them, except through the means of the Mendicity. If the landlord be an absentee, he does not even subscribe to the Mendicity. Manufacturers often assist their workmen's widows. The generality of the gentry subscribe only to the above named institution, but some of them subscribe to a "Friendly Society," or "Benefit Club," got up among the lower orders, which allows 2*l.* 10*s.* to every widow whose husband has been a member of the club. Their relatives very seldom can afford to support them. Labourers do not till their land on Sundays, or at all. Sometimes, but rarely, collections are made about the country for them.

Widows do not beg; their neighbours assist them to a limited scale at home. The parishioners are anxious to have a legal power for providing for widows, and such would, in their opinion, tend to prevent improvident marriages, as widows are now induced to marry whenever an opportunity is afforded them, from their want of the necessaries and decencies of life. They would wish also to have a discretionary power of putting or continuing objects on the widows' list, as well as of regulating the amount to be given to each, according to character, &c. The vestry should have a power to elect a committee for overseeing the widows' provision during the year, and the application of it: in case of peculiar distress or sickness, this committee should be allowed to increase the amount of relief, laying a statement of their having so done, together with the reasons, before the vestry at its next meeting.

They are not more particularly relieved from the congregational collections than other distressed persons. The covenanters and independents relieve the poor of their own congregations. The presbyterians and established church give their congregational collections to the Mendicity, and consequently to the poor of all persuasions.

The wages of a working man are 10*d.* or 1*s.* without diet, and 8*d.*, and sometimes less, with diet; from which it may be judged that he cannot lay by a provision for his widow.

Parish *Drumaul*, including town of *Randalstown*.

Bar. *Upper Toome*.

Persons who attended the Examination.

Mr. ADAMS, coach proprietor.—Mr. JOHN BROWN, merchant.—Mr. JOHN BRYSON, gentleman.—Mr. COLE, clerk of petty sessions.—Mr. COOPER, innkeeper.— ———COURTNY, esq., under-agent of Earl O'Neil.—Mr. THOMAS COURTNY, boot-maker.—Mr. JAMES CRAIG, manufacturer.—Rev. ——— CUROE, parish priest.—Rev. SAMUEL HEATLY, vicar.—Mr. HENDERSON, farmer.—Mr. M'AULEY, innkeeper.—Dr. M'KEON, apothecary, &c.—Rev. THOMAS REID, seceding minister.—Mr. ROBINSON, cotton manufacturer.—Dr. REESON, surgeon of dispensary.—Mr. THOMAS SWAN, grocer.

NONE of the witnesses could state the number of widows having young children; they are generally more wretched than the rest of the community. There is no employment open to them which would enable them to support a family unable to contribute some assistance to them. There is no assistance afforded to them either by the parish or petty sessions court, nor is there known any law to authorize such. Landlords, on whose properties their husbands lived, do not give them any aid. Manufacturers do not assist the widows of their workmen; very few of them could afford to do it. They are sometimes provided for by their relatives. The gentry do not subscribe towards their support, or give them any assistance in any way. Labourers have not been known to assist them by working on Sundays for such of them as hold land. Sometimes they are driven to begging as a means of supporting their families; they generally beg in their own parish, and there is no instance known of such a step leading to prostitution. The distressed are not indiscriminately relieved from the congregational collections of any place of worship, except that of the presbyterians. This, so far as the established church is concerned, arises from the small amount collected, and some peculiar circumstances connected with the distribution of the 42*l.* given annually by Earl O'Neil for the relief of the old and impotent. The widows are better off than the mothers of illegitimate children.

WIDOWS WITH CHILDREN.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Wages being granted at sessions for the support of bastards has not been known to produce incontinency among the widows. It is not in the power of labourers to save anything for the support of their widows; a few mechanics might, but do not; they always live up to their earnings, and leave their families destitute.

Persons who attended the Examination.

Par. *Glenavy.* Bar. *Upper Massareene.*

Rev. N. ALEXANDER, presbyterian minister.—Rev. DANIEL BELL, protestant cuate.—Mr. JOHN HOWE, cotton manufacturer.—Mr. JOHN M. JOHNSTON, grocer and farmer.—Rev. WILLIAM LANGHRIDGE, presbyterian minister.—Mr. WILLIAM M'NICE, innkeeper and churchwarden.—Mr. JAMES MURRAY, surgeon and apothecary.—Mr. JOHN SEFTON, innkeeper and farmer.—And several others who were visited and conversed with, by Assistant Commissioners.

THE number of widows with young children, who have no support but their own earnings, is not known, but they are generally thought in a more wretched state than the rest of the community; neither is it known what the diet of such is, or the average number of meals each day, or the quantity of each meal.

There is no employment open to them. Tradesmen or manufacturers, with whom the husbands of widows have worked, do not provide for the widows, nor can they afford it. Sometimes the widows and their children are supported by relatives.

They occasionally beg for a subsistence, but not away from home. The demoralization of begging, coupled with their necessities, has never been known to end in prostitution.

They are sometimes relieved by collections from the established and presbyterian churches without religious distinction. There has been no competition between the various sects by increasing the weekly stipend of the poor, and it is not known that the desire to get on the list leads to any hypocritical profession of religion, nor that they obtain relief from various congregations, under the profession of belonging to each.

The average collection in the established church is about 15*l.* yearly; but there is no general subscription, to which each contributes in proportion to his means.

It is not known which is better or worse off, a widow or mother of an illegitimate child.

Persons who attended the Examination.

Par. of *Kirkinriola* and *Ballyclug*, including town of *Ballymena.* Bar. *Lower Toome* and *Lower Antrim.*

JOHN BLACK, surgeon.—JOSEPH CRAIG, shopkeeper.—Rev. HENRY CUMMING, rector of Ballyclug.—GEORGE DUGAN, shopkeeper.—WILLIAM GEHAN, Esq.; magistrate, and agent to the Ballymena estate.—Rev. CLARK HUSTON, covenanting minister.—Rev. BERNARD M'AULY, parish priest.—ARTHUR MAGILL, shopkeeper.—JOHN PATRICK, surgeon.—Rev. ALEXANDER PATTERSON, presbyterian minister.—JOHN ROSS, surgeon.—Rev. WILLIAM STANHOPE, presbyterian minister.—JOHN TELLET, shopkeeper.—JOHN WATSON, shopkeeper.—JOHN WILSON, farmer.—Dr. YOUNG.—Together with a large number of farmers, labourers, police, &c.

A LARGE number of the destitute poor are widows with families; they are in most cases worse off than the rest of the community, and are happy if they can procure a sufficiency of potatoes and water to support life. 2*d.* a day may be earned by spinning and knitting; or, if the individual may be able to spin a very fine yarn, 3*d.* may be earned. In harvest or seed time, from 10*d.* to 1*s.* a day may be earned by a woman, if she works in the fields. It is not thought possible for a widow to support a large family without getting some assistance.

Mr. Adair, the proprietor of the greater part of this parish, supports some widows in common with other distressed persons.

There are some instances of widows being relieved by their relations taking on them the maintenance of some of their children.

A feeling exists, and has increased since the establishment of the Mendicity, that begging is a disgrace, and a widow, when compelled to beg (as many are), goes to another parish, where she and her children are not known; they fear lest the stigma of having begged should attach in another life to the children. Begging occasionally leads young widows to prostitution, and more particularly if they beg at a distance from home, and lodge in cottiers' houses or the outhouses of farmers.

They are relieved from the congregational collections, without any respect being had to their religious persuasion. They are generally worse off than the mothers of illegitimate children; the latter may sometimes have a hard struggle to maintain her child; but the families of widows being larger, their situation is usually the more deplorable of the two. It is not observed that granting maintenance for a bastard at sessions causes widows to become incontinent. It is not in the power of a working man to provide against the destitution of his widow and family.

WIDOWS WITH CHILDREN.

Ulster, County Antrim.

Persons who attended the Examination.

Rev. Mr. ALEXANDR, presbyterian minister.—Mr. ATKINSON, treasurer of the Mendicity.—ARCHIBALD BARCLIE, esq.—Dr. BLAIR.—R. BURKE, esq.—Rev. Mr. M'CLOUGHY, seceding minister.—SOLOMON DARCUS, esq., clerk of the peace.—Mr. GARCH, shopkeeper.—Rev. S. GUYNNE, protestant rector.—Dr. KIRKPATRICK.—MALCOLM M'NEILL, esq.—Rev. Mr. MOLYNEAUX, presbyterian minister.—Rev. Mr. PORTER, presbyterian minister.—Mr. ROBINSON, farmer.—Mr. SIMPSON.—Mr. SMILEY.—Mr. TURNER, shopkeeper.—Rev. Mr. WARD, presbyterian minister, &c. &c.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. *Larne*, part of villages of *Invermore* and *Inverbey*. Bar. *Upper Glenarm* and *Lower Belfast*

THERE are 46 widows in this parish who have families of young children; they are in a more wretched state than the rest of the community, and generally beg. Spinning and knitting would produce about 2*d.* a day. Considering the employment that is open to a widow, she could not, it is thought, maintain herself, independent of her children. Many widows are driven to the sale of illicit spirits; and when the husband is bedridden, the wife often sells whiskey as a means of support.

Some of the wealthier farmers provide for the widows of their labourers, but the instances of this are exceedingly rare. The landlords never do. The profits of trade do not admit of manufacturers doing it.

In general widows have no land or plots which the labourers could till for her.

They are frequently obliged to beg; they do not leave home for that purpose. Instances of their becoming prostitutes are not rare. Widows form a part of the home beggars. The morals of the children are corrupted by begging.

They are relieved, among other poor, by congregational collections. It could scarcely be made a means of proselytism.

They are worse off than the mothers of illegitimate children.

Persons who attended the Examination.

Parish *Layde*. Bar. *Lower Glenarm*.

Mr. CHARLES BLACK, farmer.—Rev. MARCUS FALLOON, rector.—Mr. A. HAMILTON, woollen-draper.—WILLIAM HAUGHTON, esq.—Mr. D. M'ALLISTER, publican.—Mr. D. M'ALLISTER, woollen-draper.—Mr. JAMES M'AULEY, publican.—Dr. M'DONALD, dispensary surgeon.—ALEXANDER M'DONNELL, esq.—Rev. JOHN M'KENNA, parish priest, &c. &c.

THE number of widows in the parish is not ascertained. Widows are generally the most wretched in the community, and some of them are very scantily provided with food. Their usual occupation is spinning, by which a woman can earn 2*d.* or 3*d.* a day. It is not possible for a widow to support a large family solely from her earnings.

Petty sessions have not the power of assisting widows. It is stated that this parish had occasionally assumed authority to give annual sums to them, but it has not done so lately.

Mr. Turnley, proprietor of the town of Cushendall, provides for some of his tenants' widows; in two instances the provision given was a house and garden. Collections are occasionally made for widows, to which the gentry subscribe. It is stated that widows are frequently assisted by relatives. None belonging to this parish beg. The only congregational collections of any considerable amount are those in the parish church, and they are given to all distressed persons indiscriminately, but the objects are generally from among the aged and infirm.

The general opinion is, that labourers cannot save anything from their wages after supporting themselves, particularly if they have families.

Persons who attended the Examination.

Parish *Lisburn*. Bar. *Upper Massareene*.

HENDERSON BLACK, esq., magistrate.—Mr. EDWARD BOLTON, treasurer of charitable society.—Rev. R. BRIDGE, protestant curate.—WILLIAM CALDBECK, esq., sheriff county Down.—Mr. ROBERT M'CALL, one of the commissioners of charity society.—WILLIAM COULSON, esq., diaper manufacturer.—Mr. SAMUEL GAMBLE, present churchwarden.—Mr. JOHN GILLBURN, grocer and huckster.—Rev. A. HENDERSON, presbyterian minister.—EDWARD JOHNSTON, esq., magistrate.—WILLIAM MONTGOMERY, farmer, Ballinderry.—JOHN MOONEY, publican and farmer.—Mr. FRANCIS O'FLAHERTY, clerk of petty sessions.—Mr. JOHN READ, late churchwarden.—Rev. H. SMITH, roman-catholic clergyman.—The very Rev. JAMES STANNUS, dean of Ross.—Mr. JAMES WARD, secretary to charitable society.—THOMAS WITHERED, surgeon and apothecary.—With many others in conversation.

THERE have been no means of ascertaining the number of widows in this parish of the class under consideration, but it is small; it is thought that they are generally in a more wretched state than the rest of the community.

Their

WIDOWS WITH CHILDREN.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Lisburn*. Bar. *Upper Massareene*.

Their diet, their average number of meals each day, or the quantity at each meal, is not known.

No employments are open to them in particular, but they more readily receive assistance than others. A woman with six or seven children could not support them without aid, however hard she worked. Spinning and tambour working are their general employments. They are not driven to the sale of illicit spirits as a means of obtaining subsistence.

There is no assistance afforded by the parish or petty sessions to widows with young children, nor any land given to them rent-free.

The owner of the estate on which the husband lived and worked has not been known to provide for his widow and her children; nor do the labourers give cabins or gardens to such; neither in the case of a husband being a mechanic are the widows generally provided for by the tradesmen or manufacturers for whom the husband has worked, although many could well afford it; nor do the gentry subscribe or give assistance, except to those supported by the Charitable Society, and occasional collections among the people of the town, to assist in carrying on some business. Their relatives sometimes assist widows.

There is no such custom here as the labourers of the parish giving a day's labour occasionally to the widows who hold land, nor do the labouring classes support or assist them in any way.

Generally the widows of the town apply to the society. It is not known that they have resorted to begging, or that the demoralization, coupled with their necessities, has ended in prostitution.

The collections in the established church amount to about 55*l.* yearly, and of this sum about 42*l.* yearly are given to be distributed by the Charitable Society of the town, among the poor on their list, without distinction of religion.

The presbyterian collection is partly divided among a few of their own members, and part is given by them to the Charitable Society. There are not any regular collections for the poor made in any other of the houses of worship. Two-thirds of the poor relieved by the Charitable Society are of the roman-catholic persuasion.

There is in the town a general subscription to the funds of the Charitable Society, which averages about *l.*, (including 92*l.* 6*s.* 2*d.* yearly from the Marquis of Hertford,) arising from the higher and middle classes only, but some refuse who are well able to contribute.

It is not known whether widows are better off than women with illegitimate children; nor is it known whether the circumstance of the sessions granting wages for illegitimate children, but not granting assistance to widows with young families, has any effect in producing incontinency.

By good management a provision might be made for their widows and children by the husbands, which would protect them against destitution: 1*s.* 2*d.* per day, or 1*s.* per day by the year is the usual rate of wages of farm labourers in this immediate neighbourhood, without diet; but in the more country parts 10*d.* a day without diet is the usual rate. In Messrs. Coulsons diaper manufactory about 300 persons are employed, some at 6*s.* to 7*s.* per week each, others according to their skill, at various rates rising to 16*s.*, and some 18*s.* per week. There are other manufactories of thread, &c. where the wages of the women are 6*d.* a day.

Persons who attended the Examination.

Parish *Ramoan*, including town of *Ballycastle*. Bar. *Carey*.

Dr. BOYD.—Rev. Mr. CREERY, rector.—Mr. WILLIAM HILL, shopkeeper.—Dr. KNOX.—Rev. SAMUEL LYLE, presbyterian minister.—Mr. SAMUEL M'ALLISTER, shopkeeper.—CHARLES M'GILDOWNEY, esq., J. P.—ALEXANDER M'NEILL, J. P.—ALEXANDER MILLER, esq.—Dr. O'NEIL.—Mr. GEORGE SAMPSON, farmer.

THE number of widows with families of young children in this parish is not accurately known; they are generally in a more wretched state than the rest of the community.

Spinning, knitting and working in the fields are the only employments open to them, and by the failure of the linen trade, the former of these has been much diminished; before that took place a widow could support herself and family in comfort; she now could not possibly maintain them.

The widows are remarkable for the sale of illicit spirits, and the houses of such persons multiply without end, to the detriment of the morality of all around them.

No instance was known where the owner of the estate on which the husband had worked assisted the widow.

Widows who have been driven to beggary have become entirely dependant on it for support; the effect on their family, in these cases, has been ruinous.

They are relieved among the other poor from the congregational collections, no distinction of religion being made.

They are worse off than the mothers of illegitimate children.

A working man could not possibly provide for his widow and her children.

WIDOWS WITH CHILDREN.

Ulster, County Antrim.

Examinations taken by C. W. Barrett, Esq. James Peebles, Esq.

Parish *Resharkin*. Bar. *Kilconway*.

Persons who attended the Examination.

THOMAS BRINNIE, esq., magistrate.—Rev. WILLIAM DICKSON, rector.—Mr. ROBERT ELDER, schoolmaster.—Mr. ROBERT GREEN, farmer.—Rev. Mr. HAMILTON, presbyterian minister.—PATRICK HENRY, farmer and shopkeeper.—PAUL HENRY, farmer and shopkeeper.—EDWARD KELLY, farmer and shopkeeper.—MICHAEL KELLY, farmer and shopkeeper.—JOHN M'CULLOCH, farmer and shopkeeper.—JOAN M'KINLEY, farmer and shopkeeper.—Rev. P. M'MULLEN, parish priest.—Mr. JOHN M. WATERS, late churchwarden.—JOHN SCOTT, farmer and shopkeeper.—Mr. JAMES SMYTH, farmer.—Rev. Mr. WALLACE, presbyterian minister.

IN this parish the widows who have young children are the most distressed class; they strive to earn something by spinning, or labouring in the fields, but cannot obtain enough to maintain a family. There is but one instance of a widow selling illicit spirits.

In a few instances the parish assembled in vestry assessed themselves for the assistance of widows; the majority assented, and the rest thought the assessment legal, and therefore did not resist it.

The only landlord in the parish who assists his tenants' widows is Mr. Brimen; neither labouring nor manufacturing employers can afford it; landlords are the only persons who can. The gentry do not subscribe to any regular fund for their assistance. They are often supported by their relatives. They do not beg here, but collections are made among the neighbours for them in cases of particular distress. They are sometimes relieved from the collections made at the parish church, without any distinction as to their religious persuasion.

The witnesses were divided in their opinions as to whether the working classes could make provision against the destitution of their families or not; but the rates of wages, and the uncertainty of obtaining employment, appeared similar to those in other districts, where it was agreed that the married who had families of young children could not.

Persons who attended the Examination.

Rev. ROSS JEBB, rector.—Mr. GEORGE HALLARAN.—Mr. HANNA, clerk to Seneschal of the manor.—D. M'AULAY.—Rev. GEORGE M'CAUGHLEY, presbyterian minister.—Mr. JAMES M'FAUL, grocer.—Mr. WILLIAM MARTIN, farmer.—Rev. ALEXANDER MONTGOMERY, presbyterian minister.—Captain SERVANTE, R.N.—Rev. Mr. YOUNG, parish priest, &c. &c.

Par. *Ticknacraven*, containing town of *Glenarm*. Bar. *Glenarm*.

THE number of widows in this parish is not known; old women who have never been married are stated to be worse off than widows; many of the former are without connexion or relation (such few relations or connexions as they may have being burdened with families of their own, and not in any way owning or assisting them). Widows meet with more commiseration, and have in general a greater number of connexions, and can look forward to the time when their children will be able to assist them. Widows here can earn 4*d.* to 6*d.* a day by spinning, knitting and weaving, and 1*s.* a day at harvest work; but it is considered that a widow can scarcely support a family.

Many of them are driven to the sale of illicit spirits as a means of support. The relief given from the congregational collections is the only assistance given by the parish. No religious distinctions are made in the appropriation of the funds collected in the church. The roman-catholic chapel has contracted a debt, which it is obliged to liquidate by its weekly congregational collections.

There is no instance known of landlords, either resident or absentee, assisting the widows of their tenants; the profits of manufacturers are not sufficient to allow of their providing for their workmen's widows. The landed proprietary alone could afford it, or with any fairness be expected to make such a provision. High rents will not allow the farmer to burthen himself with pensioners on his bounty; and low wages leave so little to be spent at the shop of the tradesman, that, however benevolent his wishes may be, his charity is obliged to begin at home. Few widows have been known to hold land. The custom of working gratis for them on Sundays does not exist here.

Many widows have gone to a distance to beg, partly from shame, and partly from a desire to increase their gains; such have become professional beggars. Widows are never known to refuse an offer of marriage; one widow, who had a pension of 15*l.* a year depending upon her remaining unmarried, married nevertheless. The mother being driven to mendicancy makes the children more liable to be brought up in indolence and vice.

Widows are worse off than the mothers of illegitimate children, because the latter can compel a maintenance for their child. It is not in the power of a working man to make a provision for his widow.

WIDOWS WITH CHILDREN.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. *Clonderhorkey*, including town of *Dunfanaghy*.

Bar. *Kilmacrenan*.

Persons who attended the Examination.

Rev. WILLIAM BATTERSBY, protestant curate.—Mr. J. BOYLE, a small farmer.—Mr. JOHN BURNS, farmer and whitesmith.—Mr. EDWARD CALL, farmer and innkeeper.—Mr. SAMUEL DINIMORE, farmer.—Mr. RICHARD DOHERTY, shopkeeper.—Mr. EDWARD GALLAGHER, farmer.—Mr. THOMAS HARPER, farmer.—Lieutenant HARRINGTON, royal navy.—WILLIAM HOGAN, labourer.—Mr. JOHN IRWIN, farmer.—Mr. CHRISTOPHER KING, farmer.—Mr. DAVID M'ELVORY, petty sessions clerk, and agent to the Ard's estate.—Rev. JOSEPH MAGEE, parish priest.—FRANCIS MAGURTY, labourer.—Rev. SAMUEL MAHAFFY, retired clergyman of the established church.—Mr. WILLIAM MITCHELL, farmer and enumerator of the parish.—Mr. WILLIAM MOFFITT, farmer.—Mr. HUGH O'DONNELL, farmer and grocer.—DANIEL O'DONNELL, labourer.—JAMES RANKIN, M. D., surgeon of dispensary.—Rev. DAVID REID, presbyterian minister.—Mr. BERNARD RODEN, farmer.—Lieutenant STEPHENS, R. N., chief officer of coast-guard.—Rev. CHARLES STEWART, rector.—Mr. GEORGE STEWART, farmer.—WILLIAM STEWART, esq., J. P., Hornhead.—Mr. JOHN WILKINSON, farmer.

WIDOWS with young families are generally in a greater state of destitution than any other class. There are very few sources of employment open to them. They collect eggs for sale, and sometimes buy a little flax, and spin. The trifling wages they can earn by either of these occupations would not maintain them, and they therefore are often driven to beg; there are no instances known of their selling illicit spirits.

Mr. M'Elvory, clerk of petty sessions, says, that "widows, in common with other distressed persons, get relief; the children sometimes give them land, but not with the consent of the landlord, in the most cases with which I am acquainted. There are no cases known of landlords, on whose estates the husbands may have died, providing for the widows and children." But the Rev. William Stewart says, that it is a common practice on his father's estate. Some other instances were mentioned of widows having got cabins and gardens from landlords. However, they are by no means frequent. There is no general subscription amongst the gentry, or any regular system of relieving distress.

Labourers often gather of an evening to assist a poor widow who may have land; they cut her turf, settle her potato garden, and sometimes will gather stones to make a house for her, but never on the Sunday.

Widows generally prefer begging from home, except in cases where they are too infirm to leave their own parish, or where they desire to bring disgrace on the children for not supporting them, by begging near home. Their unwillingness to beg near home arises from the feeling that it is a disgrace to follow such a life.

They, as well as the poor of all classes, are relieved indiscriminately by the congregational collections.

The only charitable institution here is a dispensary, kept up by general subscription.

There is a bequest in this parish of 500*l.* invested in the 3½ per cents. It was left by the late Mr. Stewart, of Ards, to be distributed as Mr. Stewart, of Hornhead, and Mr. Alexander Stewart, of Ards, should determine, among the most destitute householders in this parish, of good character, without distinction of sect; last year being the first of distribution, it was all given out, in blankets. There is another bequest, the interest of 100*l.* Irish, left by the late Dr. O'Brien, rector, to the rector and churchwardens, for the poor protestants of the parish, but it has been generally added to the church collections, and distributed in the proportion of two to one, there being fully double the number of poor catholics that there are of protestants in the poor list.

Frank M'Guily, a labourer, says he may lay by something for a time of destitution, if he was in constant work, and had but a small family; but that he never gets more than three days in the week on an average.

Parish *Clonleigh*, or *Lifford*.

Bar. *Raphoe*.

Persons who attended the Examination.

Mr. IRVIN AIKEN, churchwarden.—Mr. DANIEL BOYLE, farmer.—Mr. HUGH BRADY, late churchwarden.—Rev. WILLIAM BROWNE, roman-catholic curate.—Rev. E. M. CLERKE, curate, and inspector of Lifford gaol.—Mr. ANDREW CLERKE, of Forthall, a gentleman farmer.—Rev. JOHN CROCKET, protestant clergyman, resident in an adjacent parish.—Mr. JOHN GREER, M. D., dispensary physician, Lifford.—Rev. JAMES HOUSTON, presbyterian minister.—Captain HUMPHREY, J. P.—Rev. WILLIAM KNOX, rector of Clonleigh.—Mr. W. M'CLINTOCH SPENCER, secretary to grand jury of county Donegal.—Rev. ARTHUR M'HUGH, parish priest.—Mr. JAMES MAHAFFY, a farmer.—Mr. PATRICK SCANLAN, farmer and vintner.—Mr. JOSEPH SHARKEY, late churchwarden, a carpenter.

THERE are many widows with young children who have no support but their own earnings; they are decidedly the most destitute class of the community.

The only employment open to them is spinning, at which, by working very hard, they could earn only from 6*d.* to 9*d.* a week. It would not be possible for one of them to maintain her children; they have not been known to sell illicit spirits. No assistance is ever afforded them by the parish or petty sessions.

They

WIDOWS WITH CHILDREN.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Clonleigh*, or *Lifford*.

Bar. *Raphoe*.

They are very rarely assisted by the landlord of the estate on which the husband had lived, or the tradesman for whom he worked, and never by the landowner. There are cases of individual benevolence on the part of the gentry, but it is not the general practice. The tradesmen or manufacturers could not indeed afford it; they are often assisted by relatives.

The labourers are very kind to them, and assist them more than any other class; but in this country they never work on Sunday. They assist them only by their labour.

Begging is the widow's principal resource, and she invariably prefers to do so away from home, and struggles very hard to avoid it, feeling it to be decidedly a great degradation. They are very seldom driven to prostitution. Improvident marriages are generally formed by persons in the greatest state of destitution, which has the effect of increasing the population in a greater degree than if they led a life of vagrancy and prostitution. The children of females leading such a life are very likely to grow up in indolence and vice. Widows are relieved, in common with the other poor, from the congregational collections, which are distributed among persons of all persuasions. There is no distinction made here except in the degree of poverty. The relief of widows in this way might perhaps be made a means of proselytism, but it is not attempted here. The presbyterian meeting-house alone makes a collection, amounting to 7 *l.* per annum. In cases of scarcity or of the prevalence of disease, subscriptions have been made by all classes, but the great burthen invariably falls on the residents.

The husband rarely, if ever, can provide for his widow and children.

Persons who attended the Examination.

Parish *Conwall*, including town of *Letterkenny*.

Bar. *Kilmacrenan*.

JOHN BOYD, esq., K. C., and treasurer of county Donegal, J. P.—JAMES COCHRANE, esq., clerk of the peace, county Donegal.—JOHN DEVENNY, a working mason.—MARY DEVENNY, his daughter.—Mr. WILLIAM FISHER, wine and spirit merchant.—HANNAH GALLAGHER, widow, a poor housekeeper.—Rev. Mr. GAMBLE, dissenting minister.—Rev. Mr. GUIRLY, roman-catholic curate of Letterkenny.—SAMUEL HALL, painter and churchwarden.—KITTY HAGARTHY, widow, a poor beggarwoman.—Mr. ROBERT HUNTER, farmer.—Rev. Mr. LYTLE, dissenting minister.—Right Rev. Dr. M'GITTIGAN, roman-catholic bishop.—Rev. Mr. NOWLAN, protestant curate of Letterkenny.—SUSAN M'LAFFERTY, a blind beggarwoman.—FRANCIS MANSFIELD, esq., of Castlerea, J. P.—Mr. ALEXANDER MUNN, shopkeeper.—Mr. THOMAS PATTERSON, merchant.—Mr. ROBERT RAMSAY, farmer.—JOHN BOYD, esq., K. C., and treasurer of county Donegal, J. P.—Rev. Mr. SPRATT, presbyterian minister.—ALEXANDER ROBERT STEWART, esq., of Ards, J. P.—JOHN STEWART, esq., of Rock Hill, J. P.—GEORGE STRAIN, an old mendicant.—WILLIAM WRAY, esq., of the Park, J. P.

WIDOWS with young children are decidedly the most destitute class in society, most especially when they have large young families. There is scarcely a possibility for them to maintain their children by their own industry; consequently their only resoure is mendicancy.

Spinning is in this quarter the only employment open to the widows, except gathering a little manure about their hovels, which very generally produces the most filthy habits, and often generates disease.

There is no law enabling the parish or magistrates to give widows any relief, and they not only do not get land rent-free, but the small farmers are generally prevented from even giving them small plots, which their neighbours would till for them, and which they could more easily pay for than for food.

The landlords are generally not in the habit of providing for the widows and children of those labourers who may have died on their estates; on the contrary, widows are among those persons whom it is the fashion of the present day, both among resident and absentee landlords, to prevent from erecting huts or making locations on their estates; they are literally without any resource, except the kind and charitable feelings of the humane, but chiefly persons of their own class. It is not denied, however, that there may be many cases of great charity and kindness on the part of the few resident gentry of this part of the country, but their poor relatives and the labouring classes are generally the best and most steady friends to the destitute of all classes. The Rev. Mr. M'Guirly, roman-catholic curate, states that he saw 30 labourers and upwards tilling a poor widow's ground, while she and all her family were lying ill in fever.

Mendicancy is their only resource, and if they are able to go far from home they invariably do so, because they have the greatest unwillingness to beg, if they can avoid it, and feel that it is the greatest degradation they can suffer; but it is not observed that, under these trying circumstances, they are either immoral or ill-conducted.

Mr. Hall, churchwarden, states, that widows, in common with the other destitute persons, are relieved from the congregational collections, as far as this limited fund admits, and that there is no distinction made on account of their religious persuasion, as he thinks the majority of those relieved are roman-catholics. It has never been observed, that the wages granted for the support of illegitimate children has had any effect in producing incontinency among widows. The pittance which is given for the support of an illegitimate child, and which can only be recovered when there is proof of acknowledgment and a specific bargain, never could be an inducement to a crime which is looked upon with the greatest horror by the females of the humble classes in this country.

WIDOWS WITH CHILDREN.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. of *Donegal* and *Killinard*. Town of *Donegal*. Bar. *Tirhugh* and *Bannagh*.

Persons who attended the Examination.

JOAN BAIRD, clerk of the petty sessions.—THOMAS BROOKE, esq., Lough Esk, high sheriff of the county.—CATHERINE CAROLIN.—FRANCIS CLARK, painter.—Mr. DILLON, innkeeper.—Mr. A. DIVER, post master.—Rev. JOHN ELLISON, rector of Killinard.—Rev. RICHARD HOMAN, rector.—M. W. LOVE, farmer.—JAMES M'CLARKY, labourer.—M. M'CORSCADAN, grocer.—PATRICK M'DIARMID, cottier.—ANTHONY M'DONNELL, esq.—Mr. W. M'DONAGH, merchant.—Rev. Mr. M'HAFFERTY, roman-catholic clergyman.—ANNE MAGUIRE.—Mr. W. MARKIN, shopkeeper.—PATRICK MULLINS, labourer.—Dr. MULRENY, dispensary surgeon.—JOHN SHEEHAN, labourer.—Dr. SWAN, dispensary surgeon of Mount Charles.—M. TAIL, farmer.—Rev. J. THOMPSON, parish minister.—And others, mendicants.

WITH regard to the condition of poor persons of this class, Patrick Doherty said, "I do not know how many widows there are in the parish, but I know that there are some in great distress, and that they must struggle hard with the world, poor creatures, to get anything. I am acquainted pretty well with their circumstances, and though there are some begging, I am sure there are many much worse off, who would, for the sake of their little ones, rather perish with cold and hunger than ever go out regularly to ask for charity; they are looked after a little by their neighbours; and when potatoes are dear in summer, 4*d.* or 5*d.* a stone, as they sometimes are, the poor creatures sit at home and must be content with one meal a day."

Mr. Brooke was of opinion that it was quite impossible for poor women with children to maintain themselves by working; the only sources of employment open to them were a little spinning, from which they could not make more than 8*d.* a week throughout the year.

Mr. Love, a farmer, said that the only gentleman who provided for the widows and children of those who had worked upon his estates, was Mr. Brooke, the high sheriff, who was a resident proprietor and extremely kind to them, and assisted them most humanely in every way that he could. There were no manufacturers in that district. The gentry never subscribed regularly, or gave assistance to this class of poor people; but their poor relatives do as much as they can for them.

Mr. Murray, a farmer, said that the labourers very often give an hour or two in working their little gardens, and setting and digging their potatoes; he had witnessed an instance of a young healthy strong man working as hard in the garden of a widow as he would for the highest wages; and when he met him two or three hours after he had finished, he told him, that though it was the first time he had ever done it, yet it should not be the last, as he well knew what it was for a young widow with several children to bear up against the world, and he felt sure that he would receive a reward from Heaven of some kind or another for what he had done.

Patrick Doherty, the labourer, said, "I know there are a few poor widows begging in other parts of the country whose husbands died here, and I dare say they are better off than many at home, if they have driven shame away from their feelings."

The Rev. Mr. Homan, the rector, stated that the widows were relieved with other poor from the list; and being a widow in a distressed state, no matter what religion she was of, would give her a great and a fair claim to be relieved whenever the funds would admit.

The Rev. Mr. M'Hafferty said, that occasionally in the catholic chapels, when any very serious case of distress in any person's family, but more particularly a widow's, was represented to them, they were in the habit of recommending a subscription from the altar, and they found the people contribute to it most readily. No such thing as a hypocritical profession of religion was ever known here, in order to get upon these lists.

Upon this subject the Rev. M. Homan observed, "Those who are relieved by the Sunday collections are the poorest of those who are resident in the parish. I always select the resident people, or I should rather say, those who do not go out to beg, without distinction of religion. There are 25 persons on the list at present, and the highest sum I was enabled to give to any individual last Easter was from 5*s.* to 6*s.* The collections are very miserable indeed, except in summer, when the Spa drinkers contribute a little; but Lord Arran generally gives every Christmas about 20*l.*, when applied to." It has not been observed that the system of giving wages for illegitimate children, but no assistance to widows, has produced incontinency.

Mr. Brooke observed upon this point, that a working man, with a wife and young children, could scarcely support himself; much less was it possible for him, not working probably more than three days in the week throughout the year, to lay by anything for the support of his widow and children after his death. The labourers whom he employed are all small landholders on his estate, and therefore much better off than the ordinary class of labourers; they have constant employment, if not from him, on their own little farms, and they never need be, nor indeed they never are a moment idle. Mr. Diver, the postmaster, also remarked, that the situation of those who hold a little land is decidedly better than of those who depend on con-acre. It would not be so if they had constant employment with fair wages, but now they are more than half the year idle, and have no land to work upon.

WIDOWS WITH CHILDREN.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Fahan*, Upper and Lower. Bar. *Ennishowen.*

Persons who attended the Examination.

SAMUEL BELL, farmer.—THOMAS BOLDRICK, churchwarden, tanner.—JOSEPH COCHRANE, shopkeeper and churchwarden.—JAMES COOLLY, spirit merchant, Bandanna.—Captain DARLEY, J. P., Buncrana.—JEREMIAH DEVLIN, farmer and merchant tailor, Buncrana.—The Rev. —— DOHERTY, roman-catholic clergyman of Clonmany parish.—The Rev. —— DOHERTY, roman-catholic clergyman of Fahan.—CON DOHERTY, farmer, and collector of county cess.—PATRICK DOHERTY, county cess collector, shopkeeper, Buncrana.—PATRICK DOHERTY, Long Barrack, farmer.—Mr. MICHAEL DOHERTY, rent agent, Glen-house.—Doctor EVANS, surgeon of the dispensary.—PATRICK FARMER, grocer, Buncrana.—The Rev. WILLIAM HAWKSHAW, rector of Upper Fahan.—PATRICK KERR, innkeeper, Bandanna.—The Rev. Mr. KELLY, roman-catholic clergyman of Dysertegny parish.—JOHN LANGHREY, farmer.—Mr. M'DOHERTY, rent agent, Glen-house.—WILLIAM M'GRATH, farmer.—The Rev. EDWARD MAGINN, roman-catholic priest.—CHARLES NORMAN, esq., J. P., Fahan.—CONSTANTINE O'DONNELL, clerk of petty sessions.—DOMINICK O'DONNELL, Cock-hill, farmer.—PATRICK O'DONNELL, shopkeeper and farmer, Buncrana.—The Rev. WILLIAM O'DONNELL, parish priest of Clonmany parish.—The Rev. HAMILTON STEWART, rector of Lower Fahan.—Several other farmers and traders appeared at the meeting of the Assistant Commissioners.

THE Rev. M. Maguire says, there are in three parishes of Upper and Lower Fahan and Dysertegny from 120 to 130 widows; each widow on an average may be said to have two children to support; the greater part of the said widows support themselves by occupying the tenements of their late husbands, or reside with their married children; some few support themselves by huckstering, and others by begging.

The only employment open to them is spinning, by which a woman may earn 10*d.* a week.

It is by no means a general custom with the proprietors of the estates on which the labourers die to provide any means of support for their widows and children; though one or two gentlemen resident on their own estates do so. There are no subscriptions made among the gentry for them; but in most cases they are supported by their relatives, who are exceedingly kind to them, and by their neighbours, who give them a day's work occasionally.

Some few amongst the widows, who have large families, have been driven to beg; in such cases they generally leave their own parishes and repair to strange places.

There never have been any instances known of widows, even in a state of wandering mendicancy, being driven to a life of prostitution.

A woman misconducting herself under such circumstances, would probably repair to a large town or city, where she would be little known, and gain more by prostitution than she would do in a rural district.

Of those persons relieved by congregational lists, several are widows, whose destitute condition has been the ground on which they have been placed on such list, no exception whatever being made on account of religion; all who are fit objects receive such aid indiscriminately, as far as the funds will admit of.

Widows are generally better off than persons with illegitimate children, who are looked down upon by all classes in their neighbourhood.

Parish *Inniskeel, Lower.* Bar. *Boylagh.*

Persons who attended the Examination.

CHARLES BOYLE, farmer.—The Rev. DANIEL COYLE, roman-catholic clergyman, Inniskeel.—The Rev. DANIEL EARLY, parish priest, Inniskeel.—ANTHONY GALLAGHER, farmer.—Mr. ALEXANDER HILL, farmer.—DANIEL M'DIVETT, clerk of the petty sessions.—PATRICK M'SWINE, farmer.—ROBERT RUSSELL, esq. agent to Lord Conyngham.

THERE are many widows with young families here, who strive to get on in the world as well as they can; and though they are generally extremely poor, yet, excepting the cases of some old widows, there are none of them known to be begging in the parish.

By working hard at knitting and spinning they might earn 10*d.* a week at the latter, while they could scarcely get 8*d.* by the former. They have never been known to have had recourse to the sale of illicit spirits for the purpose of support.

The parish or petty sessions never afford any relief to this class of poor persons.

Mr. Russell stated that there was no systematic plan of relief for poor widows on the Marquis of Conyngham's extensive estates in that country, though many widows and families are privately assisted in various ways.

The Rev. Mr. Coyle stated that the people in general were extremely kind and attentive to poor industrious widows of this class, and that very frequently the labourers assisted them in some of their little work.

There is no distinction whatsoever made on the congregational lists, on account of the difference of religious persuasions.

Daniel Wilson, a labourer, said, "I strive to work as hard as I can, and I cannot see how, after paying rent and taxes, I can save anything."

WIDOWS WITH CHILDREN.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. *Kilbarron* and *Innismacsaint*, including Town of *Ballyshannon*. Bar. *Tyrhugh*.

Persons who attended the Examination.

Mr. W. ALLINGHAM, merchant.—Mr. BARTLEY, attorney, Dublin.—Mr. WILLIAM BELL, publican.—Doctor CRAWFORD, surgeon of the dispensary.—S. CRAWFORD, esq., attorney.—The Rev. JOHN CUMMINS, parish priest of Kilbarron.—M. DAVIS, esq., J. P.—Rev. JOHN DUNBAR, curate of Innismacsaint.—WILLIAM ERSKINE, merchant.—Captain CHARLES FERGUSSON, J. P.—PATRICK GORRIGLE, a small farmer.—The Rev. GEORGE GRIFFITH, curate of Kilbarron.—Mr. IRWIN, clerk of the petty sessions, and collector and secretary of the Ballyshannon Mendicity.—Rev. D. KELLY, roman-catholic curate, Kilbarron.—Mr. P. KELLY, brewer.—Mr. J. KERRISON, Bundoran, innkeeper and farmer.—Rev. FRANCIS M'DONNELL, parish priest, Innismacsaint.—Mr. J. M'GOWAN, merchant.—Mr. JOHN M'GOWAN, bangbeggar to the Mendicity of Innishannon.—Mr. J. MORIARTHY, publican.—Rev. Mr. RAMSAY, roman-catholic curate, Kilbarron.—Mr. JOHN SCOTT, stamp distributor.—Doctor J. SHEIL.—SIMON SHEIL, esq. Wardtown.—The Rev. G. NESBIT TREDENNICK, rector of Kilbarron.

WIDOWS with young children are generally the most destitute persons; anything they can earn is quite insufficient for their support. Spinning used to be their greatest resource, but at present the most industrious spinner can scarcely earn 1½*d.* a day; and when it is considered that a portion of her time must be employed in attending to her young children, it must seem quite obvious that no such person can exist independently of the assistance of the humane.—(Rev. Mr. *Tredennick.*)

Colonel Connolly is in the habit of giving assistance to widows on his estate. He gives 2*l.* a year to each of those who have children, and who send them to the schools supported by him. There are no other cases known of such relief being given.

The Rev. Mr. M'Donnell observed, that the small farmers who hold land, oftentimes too little for their own purposes, sometimes permit those creatures, and other destitute objects, to erect huts on the skirts of bogs by the side of the public road; and hence the number of wretched habitations which are seen as one passes through the country. The proprietors endeavour as much as possible to restrain the practice; and, without considering what is to become of their wretched inmates, they direct that the hovels should be pulled down.

The Rev. Mr. Tredennick stated, that with the exception of the bounty of Colonel Connolly above mentioned, there was no systematic plan of relief for these poor persons.

Their relations are very kind to them, and will sometimes take the charge of the children, or some of them, who are distributed among their nearest relatives. It is quite common for the labourers and small farmers to assist in planting or digging out their gardens for poor widows, but never on the Sunday. They draw home the turf, and sometimes help to erect a hut for her.

If they have large families they cannot go far from home, but they invariably prefer doing so if they can. If their situation has formerly been decent they have the strongest reluctance to resort to mendicancy, and struggle very hard to avoid it.

The Rev. Mr. M'Donnell observed, that he could not say that he ever knew any case of such persons becoming immoral; their cares and privations were quite sufficient to occupy their thoughts. Extreme destitution seldom leads to that species of vice.

Poor widows receive a portion of the collections made at places of public worship, in common with other poor persons.

In the parish of Kilbarrow there are no persons upon the congregational list but protestants, because the protestant population is considerable, and there are among them several poor and destitute persons.

The Rev. Mr. M'Donnell stated, that in the parish of Innismacsaint there are but two protestants on the list, all the rest are roman-catholics. There is no distinction, however, made.

"The wages of a labouring man," said the Rev. Mr. Tredennick, "considering the time that he is employed, can barely, except in a few cases, afford him the means of existence. It is therefore very hard to suppose that he can make a provision for his family."

Persons who attended the Examination.

Par. of *Killaghtee* and *Killybegs*. Bar. *Bannagh*.

Doctor ANDREWS, Killybegs.—Mr. T. BROGAN, farmer, Killybegs.—Mr. R. CORSCADDAN, farmer.—NICHOLAS M'DONAGH, esq., chief constable of police.—Rev. Mr. DRUMMOND, parish priest of Killybegs and Killaghtee.—Mr. A. GRAHAM, churchwarden, Killybegs.—Mr. A. HAMILTON, farmer.—JOHN JOHNSON, labourer.—ANDREW LYONS, labourer, Killybegs.—Mr. OWEN M'CLOOKY, foreman and bailiff on Mr. Wm. Murray's estate.—Mr. W. M'ENTIRE, baker.—Mr. J. M'LAUGHLIN, farmer, Killybegs.—Mr. R. M'MULLEN, shoemaker.—Mr. J. MAGRATH, farmer.—Mr. HUGH M'BRIASTY, farmer.—Mr. A. MAGEE, churchwarden, Killybegs.—Mr. P. MULRANNY, bailiff on Mr. Murray's estate, Killybegs.—Mr. E. MURRIN, publican.—Rev. G. STEWART, rector of Killybegs.—Rev. CHARLES WALSH, curate of Killaghtee.—Mr. J. WATSON, farmer, Largysallagh.

THERE are many destitute widows with young children, but that class of persons have been particularly the objects of Mr. Murray's bounty. Still there are many in rather a poor state;

WIDOWS WITH CHILDREN.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. of *Killaghtee* and *Killybegs*.

Bar. *Bannagh*.

state; and their situation, while the family is young, must certainly be much harder than that of others.

The only employments of which they can avail themselves are knitting and spinning, which however afford them but very poor wages; for spinning they get about 10*d*. per week, and for knitting, scarcely 8*d*.; they have never been known to be driven to the sale of illicit spirits for support.

Mr. Murray has been particularly munificent in providing for and assisting the widows and children of those who lived and worked upon his estate. The landowners do not, in general, give cabins and gardens to such poor people; but the Rev. Mr. Walsh states, that in Killaghtee they have often gardens, and sometimes even small farms, which they manage with as much, and even more, industry than the others.

The two following cases are forwarded by the Assistant Commissioners, as specimens of this class of paupers:

The widow Patten, a wretched looking creature, who had a house gratis, was stretched on her bed not able to move; she had for many years been affected by a complaint in her stomach, which was aggravated by the kind of diet she used; she had no resource but the charity of the neighbours, and had three children, of whom the eldest was about nine, and the others five and three years; they used to beg about for food for her; and although her own condition was miserable in the extreme from sickness, the children looked healthy, and there seemed no want of coarse food in the house.

The priest gave them 6*d*. a week, and all the neighbours were kind to the old woman, and used to visit her; she complained, however, that the doctor had not seen her for near a month.

The widow Boyle, with a cottage and about half an acre of land, given her by Mr. Murray, was healthy, and therefore comparatively comfortable. Her son, a sailor out of employment, was then with her; her daughter, a stout girl, was then preparing potato-starch for washing clothes; and although the habitation was poor, there seemed to be no want of absolute necessaries. The bit of land kept off begging.

The two proprietors already alluded to have given houses and gardens to several poor widows. There are eight or nine cases known where such poor creatures have been preserved from begging in consequence of the munificence of these two gentlemen. One of them is in the habit of giving carts and barrows at half-price to his tenants, as well as every other species of encouragement for the promotion of industry and improvement; and there is no instance of any poor persons having been put off the estates, or of anything having been done calculated to create pauperism. The absence of extreme destitution in the parishes of Killybegs and Killaghtee may, in some degree, be considered attributable to the benevolent and kind feelings of these two principal landlords.

It is a very common custom for labourers to give poor widows who hold land a day's labour occasionally, and particularly where, in case of sickness, they have been unable to get their own work done; but when sickness, or the want of the bit of land, drives them to destitution, their only resource is begging. They then go as far from home as their strength will allow, for they have the strongest objection, more especially when they have families growing up, to submit to the degradation of mendicancy in their own parish. There have been no cases known of prostitution amongst these poor people.

The poor are relieved on congregational lists, without any distinction whatever as to creed.

There is no general subscription, but the poor-box realizes from 3*s*. to 5*s*. weekly at Killybegs, and about 7*s*. 6*d*. on an average at Killaghtee.

It is believed that no such motive as the obtaining wages for an illegitimate child ever had the effect of producing incontinency in this country.

Mr. M'Briarty said, with regard to this subject, that it went hard enough with the labouring man to maintain himself and his family, and it rarely happens that he could ever save anything.

Persons who attended the Examination.

Par. of *Upper* and *Lower Moville*.

Bar. *Ennishowen*.

Rev. DAVID BABINGTON, curate of Lower Moville.—Mr. JOHN BARR, innkeeper and farmer.—JAMES CAMPBELL, esq., gentleman farmer.—Mr. SAMUEL CARMICHAEL, an extensive farmer.—Mr. JOHN EAKIN, farmer.—Rev. CHARLES GALWEY, rector of Lower Moville.—JOHN IRWINE, esq., M. D., surgeon of Moville dispensary.—Mr. EDWARD LARKEY, shopkeeper and farmer.—HUGH LYLE, esq., J. P., treasurer of county Londonderry.—Mr. M'ARTHUR, Castle Carey, agent to Sir A. Chichester, baronet.—Rev. WILLIAM M'CAFFERTY, parish priest of Upper and Lower Moville.—Mr. JOHN M'DEVITT, shopkeeper and farmer.—Rev.—— M'DONAGH, roman-catholic curate of Upper and Lower Moville.—Rev. SIMON M'LEER, roman-catholic curate of Upper and Lower Moville.—Rev. STEWART MARKS, curate of Upper Moville.—Mr. NEIL O'DOHERTY, shopkeeper and farmer, Moville.—Mr. HUDSON REYNOLDS, farmer.—Rev. JOHN STAPLES, rector of Upper Moville, J. P.

THERE are several widows with young children, who have no support but their earnings; they are generally more destitute than the rest of the community; when their children are very young, their usual daily diet is three meals of potatoes with buttermilk, or a little fish occasionally, but frequently nothing but salt. A man is supposed to consume about 3 lbs. at each meal.

Spinning is the only employment open to widows, which would be quite insufficient for their

Widows with Children.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. of *Upper* and *Lower Moville*.
Bar. *Ennishowen*.

their maintenance if they had large families. They are not driven to sell illicit whiskey for support.

Neither the parish nor petty sessions ever afford assistance to widows with young children.

In some individual cases the owner of the estate on which the husband worked, affords some assistance to his widow. There are a few instances of absentees doing so; the land owners never give them cabins or gardens, nor do the tradesmen or manufacturers for whom their husbands worked, provide for them.

There are frequent instances of labourers giving a day's labour gratuitously to those widows who hold land; the very near relatives sometimes take charge of their children.

Begging is their principal resource; but there are no cases known where the demoralization caused by this ends in, or leads to, prostitution.

The average collection at the church for the last three years was about 6*l*.

Persons who attended the Examination.

Par. *Stranorlar*, including towns of *Stranorlar* and *Ballybophay*.
Bar. *Raphoe*.

Andrew Allen, farmer.—James Armstrong, farmer.—John Batten, shopkeeper.—John Cochran, esq., J. P., Edinmore.—Mr. Cochran, gentleman, elder of the presbyterian congregation.—Robt. Corcaddin, farmer.—Dr. Davis, surgeon, dispensary of Stranorlar.—Rev. Mr. Derinney, roman-catholic curate of Stranorlar.—Rev. Mr. Doherty, parish priest, Stranorlar.—D. Doherty, farmer.—Wm. Fenwick, esq., J. P., Raphoe.—Mr. Robert Fletcher, farmer.—Mr. Greer, innkeeper and churchwarden.—Mr. Gunning, sen.—Mr. Gunning, jun. shopkeeper, Stranorlar.—Mr. James Holmes, farmer.—James Johnston, esq., J. P.—John Kean, farmer.—Edward Kean, farmer.—Mr. Robert Kilpatrick, farmer, Longhill.—Daniel Lynch, shopkeeper.—Mr. E. M'Loughlin, farmer.—Mr. M'Miminin, shopkeeper, Stranorlar.—Ralph M'Kenley, farmer.—Thomas Magill, shopkeeper.—Robert Rolleston, shopkeeper.—Mr. Smith, farmer.—Mr. Speer, gentleman farmer, Knockgannon.—Mr. Spencer, farmer, Mullindrait.—Rev. J. Steel, presbyterian minister, Stranorlar.—H. Stewart, jun. Trycallon.—Adam Tait, farmer.—Mr. William Walker, gentleman farmer, Kilcordan.—Mr. W. Walker, land-agent, Drumboe.—Cormack and Hannah Ward, two old beggars.

The number of widows with young children who have no support but their earnings, cannot be ascertained. Spinning is one of the sources of employment open to them.

A good spinner can now earn about 2*d*. per day, but the average is from 1*d*. to 1½*d*. Females have lately turned to field labour, and when employed they get 5*d*. per day. It is quite impossible for a woman with several children, working as hard as possible, to maintain them. No cases are known of widows having been driven to the sale of illicit whiskey as a means of support.

There are two instances on Lord Cunningham's estate in this parish, where widows have houses and gardens free. Mr. Stewart says it is done by the landholders in cases where there are leases; the landowners never do any such thing, on the contrary, they set their faces against permitting such persons to occupy any part of their estates, and, on the expiration of the leases, "find it very troublesome."

Mr. H. Stewart, junior, said, "that on his father's estate there were four leases only, and that in each of those cases there were such persons on the land, but only in cases of leases."

The gentry subscribe nothing whatever to widows specifically; they may sometimes receive relief in common with other poor; their relations, when able, assist them.

The labourers seldom devote a day's labour to them; in fact, they have no ground to till. There was lately a case where some labourers built a house on the road side for a poor woman, who was put out of her land by ejectment. Labourers sometimes assist by subscribing or taking charge of their children.

Begging is their only resource when their families are large and young.

They are relieved by congregational collections in common with the other poor. On the church list there are two roman-catholics.

The poor-box at the church makes about 5*s*. per week, there is no general subscription by all classes.

It may be possible for a working man to provide for his widow and children, but it is very improbable, and rarely ever known to occur.

Persons who attended the Examination.

Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Par. *Aughadowey*.
Bar. *Coleraine*, (Half Barony.)

Rev. Mr. Alexander, rector.—Alexander Baird, farmer, 33 acres.—John Bishop, farmer, 30 acres.—Rev. Mr. Brown, presbyterian minister.—Rev. Mr. Bryce, seceding minister.—Dr. Fullerton, dispensary surgeon.—David Gilmour, farmer, 33 acres.—James Glass, farmer, 40 acres.—— ——Henry, farmer, 16½ acres.—Thomas M'Clean, labourer.—Daniel Moon, farmer, 100 acres.—Barney Mooney, farmer, and under-agent to the Ironmongers' Company.—— ——Orr, esq. J. P.—— ——Oseland, esq., agent to the Ironmongers' Company.—Rev. Mr. Rolleston, curate.—John Wallace, farmer, 14 acres.

There were but 12 widows on the list of the church, but the number in the parish was calculated to be from 150 to 200, many of whom had assistance in some way besides their

own earnings; some a free house, and others assistance from the meeting-house; many have farms. They are in general worse off than those around them, but not so much so as in other districts, and have always three meals a day. One has money lent, but she had a cow's grass, a free house, and 13*l.* a year for washing. Spinning is their usual employment, for which they get 1*s.* a spangle, which they can easily spin in a week. Servant girls are usually bound to spin five hanks in a week, besides milking the cows; they can cut potatoes too for seed, and then drop them; wheel, dry and pack turf; they can also weed potatoes and pull flax. During harvest time they can make from 6*d.* to 9*d.* a day, and at other times frequently 5*d.* Moon said, "I have now 20 women employed at potatoes. In winter they will work at their wheels, and widows can support themselves well here, and might support three children, if they were able and willing to work, at 5*d.* a day. Three bushels of potatoes a week would be more than enough for them, and they could get credit."

Widows with Children.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Par. *Aughadowey*. Bar. *Coleraine*, (Half Barony.)

No illicit spirits sold here; no assistance is given to widows from the parish, nor is it customary for the landowners to afford any; absentees never do so. The neighbours, however, frequently take away and bring up some of the children. They are not usually reduced to great distress, as they obtain relief from their relations, and the labourers often work for them, while the farmers draw their manure and set their potatoes. "In a late instance," said Mr. Orr, "where a husband here left his wife, the labourers agreed to work for her after six o'clock, till her work was done." "The neighbours," said Mr. Brown, "frequently build her house, and always cultivate her potatoes, and cut her turf." No widows here are obliged to beg, and none have ever been driven to prostitution. The lists of the congregations admit persons of all persuasions. Widows are better off, being more readily assisted than mothers of illegitimate children.

Persons who attended the Examination.

Par. of *Coleraine* and *Killowen*. Barony, City and Liberties of *Coleraine*.

Mr. Black, farmer.—Mr. James Caldwell, churchwarden.—Dr. Carson.—Rev. Mr. Dogherty, roman-catholic priest.—Mr. D. Dunlop, shopkeeper.—Mr. Edward Gribben, shopkeeper.—Mr. James Gribben, churchwarden.—Rev. E. Harvey, rector of Coleraine.—Dr. Huston.—Samuel Knok, esq., mayor of Coleraine.—Dr. Lever.—Hugh Lyle, esq.—Mr. William Mark, shopkeeper.—Rev. Mr. M'Cormick, protestant curate of Coleraine.—Mr. John M'Kee, churchwarden.—Dr. M'Neal, dispensary surgeon.—Rev. Mr. Magill, roman-catholic curate.—Rev. Mr. Silleto, rector of Killowen.—Mr. Joseph Wilson, farmer.

The number of widows with young children here, having no support but their own earnings, is not known; they are generally in a more wretched state than the rest of the community; their meals are often reduced to one in the day, sometimes they get more.

Three pence a day may be made by spinning and knitting. It would be impossible for a woman with several small children, working as hard as she could, to maintain them. A few widows are remarkable for being driven to the sale of illicit spirits as a means of obtaining subsistence.

There is no instance known of the owner of the estate on which the husband worked and lived, assisting the widow and her children; and those in trade cannot generally afford to support them; they are seldom supported by their relatives.

Few instances are known of a widow holding land.

They are usually driven to beg for a subsistence, and at first beg where they are not known, away from home. It has neither been observed or suspected that the circumstance of the sessions granting wages to illegitimate children, but not to widows having families of young children, has any affect in producing incontinency.

It is not possible for husbands to provide for their widows and children, looking to the utmost earnings of working men.

Persons who attended the Examination.

Par. *Upper Cumber*. Bar. *Tyrkeeran*.

—— Blair, farmer.—Rev. Mr. Brownlow, rector, Upper Cumber.—Rev. Mr. Burrows, presbyterian minister.—Mr. R. Campbell, farmer, 30 acres.—Mr. J. Christie, farmer, 21 acres.—Mr. Craig, agent to the Fishmongers' Company.—James Divine, farmer, 50 acres.—Edward Divine, shoemaker.—Mr. Andrew Dunn, farmer, 30 acres.—— —— Dunn, farmer, 120 acres.—— —— Griffith, clerk.—Mr. Handcock, farmer, 27 acres.—Rev. M. Hayden, rector of Lower Cumber.—Rev. Mr. Henry, roman-catholic rector.—Mr. Hunter, churchwarden.— —— M'Closky, farmer, eight acres.—Thomas M'Givigan, carpenter.—John M'Ivor, farmer, eight acres.—Andrew Millar, labourer.—William Millar, an old beggar man.—Charles Morrison, farmer, eight acres.—William Mullen, labourer.—E. O'Neil, labourer.—James Smith, farmer, eight acres.

The widows with young children, amounting here to about 50, are generally common beggars, or much worse off; they are the most wretched of the whole community; though they are seldom so much reduced as to have but one meal a day, no exertion can prevent their children from being reduced to begging.

They

WIDOWS WITH CHILDREN.

Ulster, Co. Londonderry.

Examinations taken by C. W. Porrett, Esq. Joseph Pollock, Esq.

Par. *Upper Cumber*. Bar. *Tyrkeeran*.

They can earn by spinning from 1½*d.* to 2*d.* a day, if four hanks of yarn be spun in the week, which may done by hard work. During harvest 6*d.* or 7*d.* per day may be made, but for a very short time; only the strongest women are able to earn 6*d.* by scotching flax, as the labour is very great; some work is open to them at filling barrows of turf. A widow cannot maintain even a small family. Many wondered how they managed to live at all. They occasionally sell potheen, but are seldom able to set themselves up in this trade. Neither the parish nor petty sessions ever assist them, nor do the owners of the estates, excepting the Fishmongers' Company. Other absentees give nothing. No gardens or cabins are given, except by the above-mentioned company.

Tradesmen or manufacturers, particularly since the failure of the linen trade, are quite unable to assist poor widows, their profits being very small. The gentry give nothing except to those who beset their doors. Some widows may be on the pensioners' list of the parish, but not many, and their relatives are not able to assist them. Labourers never work for poor widows, except perhaps for an hour occasionally in the evening; but the custom is not common; they are sometimes assisted in this way, immediately after their husband's death. I knew, said one witness (Mullen), one widow selling her land, and begging till her children were 10 or 12 years old, and then coming back and labouring her ground. No assistance has been given, by the labouring classes taking the children of widows and rearing them. They generally beg far from home, but when known are usually assisted liberally; still shame drives them back; the plea of widowhood is sufficient claim. They go to a distance, partly from shame and partly to conceal the fact of their children begging. Their poverty is not supposed ever to drive them to prostitution.

M'Closky said, I have taken the children of widows into my employment who had been brought up to beg, and found them turn out very good boys.

Mr. Dunn said, the sooner they are employed the better, for if they keep long to the trade of begging they seldom do any good afterwards; still the injury to society of widows begging is not so great as might be supposed.

Many of them are relieved by congregational assistance, which relief is not restricted to persons of any particular persuasion, except in the collections made at the roman-catholic chapel.

No instance is known of a hypocritical profession of religious opinions, for the purpose of gaining relief. The roman-catholic clergymen never knew an instance.

The congregational collections are usually termed the poor-box; there is no other general subscription by all classes.

Widows are, in general, better off than mothers of illegitimate children, as they are received with greater kindness, and are more liberally relieved by the poor.

The granting of wages at the sessions has never encouraged incontinence.

Married men can very seldom lay by anything; constant employ, at the rate of 1*s.* per day, would not enable them to do so, unless they had a wife and children able to work, in which case they might perhaps have a little.

Persons who attended the Examination.

Par. *Drumachose*, including Town of *Newtown Limavaddy*. Bar. *Kenaught*.

DAVID CATHER, esq., J. P.—Mr. COLE, grocer.—Dr. DILL, dispensary surgeon.—Mr. DOHERTY, grocer.—Mr. FOREST, farmer and agent.—HENRY GREIR and others, labourers.—ROBERT HENRY, court-keeper.—Mr. HUNTER, grocer.—Mr. LANE, solicitor.—MARCUS M'CAUSLAND, esq., J. P.—SAMUEL M'COY, small farmer.—Rev. Mr. M'DONOUGH, roman-catholic curate.—Mr. MOODY, linendraper.—Mr. O'HAGAN, schoolmaster.—Rev. Mr. OLPHERT, rector.—Mr. O'NEIL, baker.—Rev. Mr. PORTER, presbyterian minister.—Mr. PROCTOR, grocer.—Rev. Mr. STEEN, presbyterian minister.—Mr. STEWART TATE, small farmer.

THERE are here at least from 20 to 40 widows having young children, with no means of support but their own earnings; three lost their husbands from cholera; one half of them are worse off than their poor neighbours; they are often reduced to two and even one meal of dry potatoes in the day.

Some few maintain themselves by needlework; others spin, but cannot get more than 1*d.* or 2*d.* per hank; others weed and sheeve, &c. They may obtain, for six months in the year, from 8*d.* to 10*d.* a day, but in general not more than 3*d.* or 4*d.*, and this only occasionally. Their utmost exertions would not enable them to save, as they can barely support themselves. They are not more remarkable than others for the sale of illicit spirits, as they are unable to set themselves up in the trade.

The parish does not assist them.

No landowner here supports the widow whose husband had worked on his estate, nor do absentees. A fishmonger's company give, according to the numbers of the family, from 5*s.* to 30*s.* a year; they also pay the rent of their cabins, and sometimes give bedding. Farmers or landowners seldom or ever assist in this way. The widows of tradesmen are never provided for, as their husbands had always worked for different persons, and had therefore less claim on any one. The neighbours generally go about begging for them, and collect from 1*l.* to 5*l.* There is no regular subscription from the gentry, though young ladies sometimes go about collecting in a similar manner. A considerable number, perhaps eight or ten, are supported or aided by their relatives.

The

WIDOWS WITH CHILDREN

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Par. *Drumachose*, including Town of *Newtown Limavaddy*. Bar. *Kenaught*.

The labourers often give them an evening's work, but seldom an entire day, when they have land, which is very seldom; their garden is often worked for them in this way; they sometimes, but rarely, take the children to support them.

If reduced to begging, they generally go to distant parishes, from feelings of shame, though they get less than where they are known, but are never driven to prostitution. "They are," said Greer, "more christianised than that;" besides, their family is a great barrier to such depredation; the children are generally idle.

They are relieved in common with the other poor by congregational collections, which admit those of all persuasions; there are as many catholics as protestants on Mr. Olphert's list. No attempt has been made to proselytise; hypocrisy, if there be the smallest suspicion of it, is sure to be discouraged.

There is no general subscription or poor-box, except in times of particular distress; the poorest are always the most charitable.

The mother of legitimate children is best off, as the other, when known, is less pitied, and therefore obtains less. The system of granting wages has not encouraged incontinency in widows. Neither the cottier tenants, nor small farmers, can lay by anything.

Persons who attended the Examination.

Par. of *Dungiven* and *Banagher*. Bar. *Kenaught*.

—— DOHERTY, wandering beggar.—Rev. Mr. GIBSON, presbyterian clergyman.—JOHN IRWAN, farmer 50 acres.— —— KING, esq., gentleman farmer.—Mr. KYLE, collector of county cess.—MICHAEL M'CLOSKEY, farmer 22 acres.—MICHAEL M'CLOSKEY, farmer 12 acres.—Mr. MITCHELL, churchwarden.—HENRY MORRISON, grocer.—ANDREW MULLEN, small farmer seven or eight acres.—JAMES O'HAGAN, farmer 16 acres.— —— O'KANE, woollen draper.—ANDREW QUIGLEY, farmer 11 acres.—Rev. Mr. Ross, protestant rector.—MICHAEL Ross, esq., gentleman farmer.—BRYAN M'TAGUE, and several other labourers.

N. B.—The small farmers in this district all labour occasionally for others, and combine the wants and feelings of both classes.

THERE are probably 30 widows in this union who have young children, without any means of sustenance but what they may procure by their own earnings. They are in general, with the exception of those who go out begging, much more wretched than any of the poor around them, and are a dead weight upon the landlords, who usually give them a cabin and a bit of potato ground. Those who have land give it over to their children, if grown up; if not they must throw it up to the landlord and beg. They are frequently reduced, with their children, to six pounds of potatoes among them in the day. Spinning is the only employment to which they can have recourse. The employers give them the flax, for spinning which they obtain about 2*d.* a hank. The spinning occupies them fully a day. Although it is more troublesome, and takes more time to spin it finely, they are paid the same wages for it as they would be for coarse yarn. Hence, as they spin for employers, and make no yarn out of flax purchased for themselves, there is very little fine yarn in the market. No industry, however great, would enable a widow to maintain her family without permitting them to beg.

The Assistant Commissioners visited one widow. She lived in a wretched hovel on the road side, about half a mile from Dungiven. There was a little straw in a corner, which, covered with a thin linen quilt, served as a bed. Over two or three kindled turf a girl about 10 years of age was bending, and a middle aged woman was sitting spinning in the centre of the hut. She said that the girl was the youngest of eight children, and was only a month old, when by her husband's death she was left dependant solely on her own exertions. None of the children were at that time able to assist her; and the only employment open to her was spinning, by which she could then make 4*d.* a day. By her spinning, which has gradually diminished to 2*d.* a day, she brought up her eight children, sending them out to service as they grew up. They are now married or engaged in service. The three eldest married when under 18. "They never," said she, "got a noggin of broth in charity; nor did a handful of potatoes badly got ever enter my house. I always kept the roof over them, and prevented their begging." She never had any land, her landlord having taken from her that which her husband held; but he left her the house, half of which was blown down, and in the remaining half she still lived. She seemed cheerful and contented, but said she had gone through unutterable hardships. "Many a time," said she, "a neighbour woman who lived with me did not know that I had only eaten two or three potatoes that day, and at night I used to be up three or four times when I could not sleep, thinking of my misfortunes, and looking out for the daylight to begin working." Widows receive no assistance from parochial or any other public fund. The landlord on whose estate a man had lived and worked, generally gives his widow a cabin and small piece of ground; or if she can cultivate her husband's farm, is lenient to her in the payment of her rent; but this is never done on the estate of an absentee. The widows of tradesmen are rarely, if ever, assisted by the mechanics, as they are generally too poor to afford it. There is no subscription entered into by the gentry for their support. A few only are supported by their relatives, but very many by their neighbours, who frequently beg for them. The labourers sometimes cut their turf, and otherwise assist them by their labour; but in this district no one works on Sunday. A farmer sometimes takes one of the widow's children when it is "worth its room," but seldom at an helpless age. They are generally obliged to beg. At first they

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Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Par. of *Dungiven* and *Banagher*. Bar. *Kenaught*.

go far from home, and when they are "case hardened," return to their own parishes. Some from this parish have gone to Banagher, and some to Sligo. They themselves can never be driven to prostitution; but their daughters who have been brought up in a life of idleness as beggars, and exposed to temptation, frequently fall into vicious habits. Their daughters are often indolent and vicious, but the sons generally "turn to industry." They are relieved, in common with the other poor, out of the congregational collections. Persons of all persuasions are relieved from the collections made in the protestant congregation. The roman-catholic congregation has never had any applicants for its aid but persons of its own persuasion. There never has been an attempt made to proselytize by means of congregational collections, nor is it believed that the attempt would succeed. They have never, either in town or country, been known to profess, hypothetically, any particular religion in order to obtain aid of this kind. There is no poor-box, nor any general subscription for their relief. If they stay where they are known, the mother of legitimate children is more pitied and more readily relieved; but if they beg, the greater impudence of the women who have illegitimate children procures them more. A working man with a wife and young children could not support himself and them with a sufficiency of provisions, much less lay by anything for their support after his decease.

Persons who attended the Examination.

Parish *Maghera*. Town of *Maghera*.

Samuel Airl.—James Anderson.—J. Barclay, shopkeeper.—James Chambers.—Alexander Clarke, esq.—J. Drips.—W. Forrester, esq., J. P.—Mr. Henry, apothecary.—J. M'Cleland, shopkeeper.—H. M'Henry, schoolmaster.—P. M'Kenna.—Rev. Spencer Knox, rector of Maghera and Tubbermore.—A. Miller.—S. Moore, grocer.—Mr. Orr.—T. Pettigrew, shopkeeper.—D. Scullion.—James Smith.—A. Wilson.—E. Wilson.—Rev. Mr. Vesey, protestant curate.—Four of the police, and several labourers.

There are many widows with young children having no support but their own earnings, but the number is not ascertained; some of them are in a very wretched state, but they meet with more sympathy than the other poor.

They cannot earn generally more than 1*d.* daily, by spinning; some occasionally work in the fields. No woman could maintain a family by the employment open to her; only one widow here sells illicit spirits. No assistance is ever afforded by the parish.

No landowner, except Mr. Clarke, who holds a small estate, and resides in Maghera, assists the widows of those who worked for him. Absentees never do so; nor do tradesmen or manufacturers provide for the widows of men who had been employed by them. Tradesmen cannot, and the gentry will not assist them. They are not generally supported by their relations.

The labouring classes do not work for or in any way assist them.

Many beg in their own neighbourhood, though at first unwilling to do so; they have not, however, been known to become prostitutes.

A few are relieved from congregational collections; the church list admits persons of all persuasions, the presbyterian does not.

There is not any poor-box nor any general subscription.

Widows are worse fed than women of immoral character.

The granting of maintenance for illegitimate children is not believed to produce incontinency, the difficulty of recovering being very great. A strong opinion was expressed in favour of continuing the law, as at present it stands on this head, in the court of the assistant barrister.

The lower classes could not possibly provide against destitution to their widows and children.

Persons who attended the Examination.

Par. *Magherafelt*. Bar. *Loughinsholin*.

Mr. John Archer, farmer.—G. W. Blathwaite, esq., J. P.—Mr. John Boyd, farmer.—Mr. Archibald Bradley, farmer.—Mr. Allan Browne, shopkeeper.—Josiah Bryan, esq.—Mr. Duncan, shopkeeper.—Doctor Evans.—Captain Graves, J. P.—Mr. Henry.—Mr. Edward Hull, shopkeeper.—Mr. Little, farmer.—Rev. Mr. Nevin, P. P.—Doctor Shannon.—Mr. Thomas Shannon, farmer.—Mr. William Shingley, farmer.—Andrew Spotswood, J. P.—Rev. S. Twigg, curate.—Rev. T. J. Vesey, rector.—Rev. James Wilson, seceding minister.—Police, labourers, &c.

The number of widows with young children, having no support but their own earnings, is very large; they are in a more wretched state than the rest of the community, and some with difficulty procure one meal a day.

They can make, by spinning, 1½*d.* a day, and by working in the fields in seed time, July and harvest, 6*d.* a day, but could not possibly maintain a family by their earnings. Widows are not remarkable for the sale of illicit spirits. Few could even purchase a sufficiency of whiskey to set themselves up. The trade in illicit spirits has, moreover, greatly decreased.

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Widows with Children.

Ulster, Co. Londonderry.

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Par. *Magherafelt.* Bar. *Loughinsholin.*

One widow received assistance from parochial assessment; but the majority of the rate-payers objected to the assessment, which could not legally be enforced.

The widows strive to hold the land, but are seldom able to do so, as the landlords give no assistance. A widow who has a lease of land will not divide it, and let it to cottiers.

Profits are not sufficiently great to allow persons in trade to provide for the widows of those who worked for them.

After the death of the landlord, the neighbours assist the widow by giving her a day's work occasionally; but the practice is not long continued; they never support the children.

Widows are frequently obliged to beg, and generally do so at first at a distance from home, from feelings of shame. If the widow is young, she is sometimes led by begging to prostitution; but this is more common among women who have had illegitimate children. Among the females especially, habits of begging in early life are most destructive.

Widows are very commonly relieved from congregational collections. There is no distinction of religious opinions, and therefore no motive for hypocritical pretence.

Widows are in general worse off than mothers of illegitimate children, their families being usually more numerous, and having no one to look to for assistance. It is not possible for a husband in the labouring classes to provide for his widow or children.

Persons who attended the Examination.

Par. *Templemore*, including City of *Londonderry.*

Barony, City and Liberties of *Londonderry.*

Robert Alexander, farmer of 130 acres.—Mr. Anderson, secretary to the Mendicity Institution.—Rev. A. Boyd, curate in cathedral.—John Dennis, shoemaker.—Hannah Derlin, gives lodging to beggars.—John Dermott, small farmer and labourer.—John Dogherty, farmer, seven acres.— —— Gallagher, bangbeggar.—Cornelius Gallagher, labourer.—Rev. George Hay, presbyterian minister.—John Keeler, publican.—Thomas Lyons, decayed farmer.—Mr. M'Arthur, guardian of deserted children.—Rev. William M'Clure, moderator of the Synod of Ulster.—Jane M'Dowd, poor widow, six children.—Right Rev. Dr. M'Loughlin, roman-catholic bishop of Derry.— —— Martin, mason.—James Murray, working tailor.—Rev. —— O'Kane, roman-catholic curate.—Charles Owens, an aged labourer.——— Ramsay, merchant.—Dr. —— Regan.—Kitty Rourke, wife of a labourer, obliged to beg.—Ross Smith, esquire.—Christopher Walsh, labourer.

The number of widows with young families is very great and cannot be estimated; many are visited, and all are believed to be in a most wretched condition. Hannah Devlin's mother supported for nine years six children; her husband had obtained a cottage rent-free from the then bishop; two only of the children were able to earn anything; the witness herself went to service, and her brother turned the wheel for a rope-spinner; all tried to do what they could. Widows in the outskirts of the town must generally pay from 15*s.* to 17*s.* a quarter for their cabins, or in the town the same sum for a single room. Rose M'Donnell, a widow, examined. Had married at 17, and has had nine children, of whom two only now survived, one of them afflicted with epilepsy; she was frequently obliged to beg, having no other resource but spinning, except that her son, of 15 years old, sometimes earned 4*d.* in a day by turning a rope-spinner's wheel. "I have frequently," said she, "walked seven miles begging, and got but half a stone of potatoes; but then I was ashamed to ask where there were men about the house, though I do not mind my own sex." Widows have more frequently but one meal a day than two, and very seldom three; even the one meal is often scanty, and consists only of potatoes with a little salt. Jane M'Dowd had a free house from the bishop, and never let any one of her six children beg; one of them was now a servant for his diet, on a tobacco loft. The night her husband went to the hospital she had not one halfpenny in the house for a candle; whence he came back to die by his own hearth. The butchers (his trade) buried him, but did not assist him while he lived. All widows, particularly those with young families, are in a state of the most deplorable distress. If they buy yarn for themselves, they can make but 1*d.* or 1½*d.* a day; but when given it to spin, they get 2½*d.* a hank; few can spin a hank in the day; the usual average being little more than two hanks in the week, as they are obliged often to leave the wheel to attend to the house. One woman, by collecting weeds for manure, obtained 3*d.* a bag for them, and another, better off, could make 6½*d.* a day, for four days in the week, binding shoes. "One penny a day is all I can make by spinning," said Devlin.

In harvest time they may, for about three weeks, obtain 6*d.* or 8*d.* a day. Some scotch flax, but this requires a strong woman; some fill the barrows with turf, wheeled by men from the bog to the road; but it would be utterly impossible for a widow to support herself and family if they were not old enough to assist her; begging is her only resource. The sale of illicit spirits was greatly decreased, nor are widows remarkable for carrying it on.

The parish never assists them.

The land is frequently left with the widow if she undertakes the management of it, but if behind in the rent, very little indulgence is shown. No indulgence is ever given on absentee estates, except the London companies'.

The owners of estates sometimes, but very seldom, give a cabin to the widow; the farmers never, they cannot afford it. The tradesmen who employed the husbands never assist their widows. Mr. Hay, however, recollected three merchants who did so; those in trade cannot afford it, especially since the decay of the linen manufacture. The gentry do not subscribe for

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Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Par. *Templemore*, including City of *Londonderry*.

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for them; but many are assisted by their relations, though few can be supported. If either the father or father-in-law is able, he frequently does so; now, however, they often throw them on the charities, not from want of feeling, but because they know they are sure of support there.

The labourers often give them an evening's labour, but no one works on Sunday. The children are never taken, but sometimes two neighbours make a collection for them in the country.

They are often compelled to beg, but never, unless hardened, beg where they are known. They do not often resort to prostitution, as they have younger rivals, and would make little. The children are often brought up in indolent and idle habits; the daughters, being most exposed to temptation, not unfrequently become bad characters, but the sons generally become industrious.

Widows are relieved among the other poor from the congregational collections, but not especially considered: one of the established church and both the presbyterian lists admit all denominations. No attempts at proselytism have been made by relieving them, nor is it probable that the attempt would succeed; no distinction being made, they have no object in applying to different congregations under the professions of belonging to each.

There is no poor-box, nor any general subscription.

The widows are said to be better off than the mothers of illegitimate children, as no assistance would be given to the latter, except where she was unknown. There is a general feeling in favour of well-conducted widows among all those connected with the public charities; many of them have seen better days; if their children are grown up they are not preferred. "Our first inquiry," said Mr. Hay, "is as to the age of the youngest child." Incontinency is never produced by the wages granted at the sessions for illegitimate children; immorality, not gain, induces it.

Widows cannot lay by anything. All were convinced that these poor women never had illegitimate children for the purpose of supporting them in their old age; on the contrary, if they wish to insure starvation, they would get a number of bastards, they would not be assisted, and the children, from their education, would probably prove undutiful. If a widow and an old maid were equally helpless, they would be equally assisted.

See Questions, Nos. 3 *and* 9, *in the* Supplement; *also the* Addenda.

IMPOTENT THROUGH AGE.

Connaught, County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Headford*. Par. *Clare*.

Persons who attended the Examination.

JOHN BOROUGHES, labourer.—JOSEPH BOTHERILL, servant to Mr. St. George.—JOHN BURKE, esq.—Rev. J. FITZGERALD, roman-catholic rector.—Dr. HARTNETT.—Dr. KELLY.—JAMES LYNCH, labourer.—Rev. J. MARA, protestant rector.—JOHN O'FLAGHERTY, esq.—JOHN RYAN, labourer.—R. J. MANSERGH ST. GEORGE, esq., Headfort Castle.—Mr. C. JAMIESON, merchant.—LAWRENCE TOOLE, carman.—Rev. J. WALSH, roman-catholic rector.

"THERE are about 100 men in the union unable from age to support themselves."—(*O'Flaherty.*)——"Men begin to fail about 60 or 65. The food makes very little difference; but I think the clothing makes a good deal."—(*King.*)——"I think it depends a good deal on the constitution. When old, they usually feel a right to their support from their children, and often complain to the magistrate or landlord, if they think themselves aggrieved; I would almost say, that their support universally falls upon the younger branches of the family."—(*St. George.*)——"The youngest son is always the heir."—(*O'Flaherty.*)——"They generally keep half or quarter of an acre, according to their holding, to bury them."—(*King.*)——"The children are sometimes unwilling to support them; but I think this feeling is generally caused by distress."—(*O'Flaherty.*)——"Mr. St. George always makes the children support their parents; and any son that turns out his father will himself be turned out. When a man is in poverty, he feels his father's support burthensome; but when he is well off, he feels pleasure in it."—(*King.*)

"They do not feel aggrieved unless there is some family quarrel to exasperate the parties. Having to bear the burthen of a parent's exclusive support, occasionally causes ill-feeling; but, I would say, very seldom."—(*St. George.*)——"They might spend a week or so with a six-a-kin relative; but would not feel a right to a constant support from any but a child."—(*O'Flaherty.*)——"They sometimes go from one married child to another."—(*St. George.*)——"The children do not refuse to feed them nearly so often as to clothe them. They are particularly badly off for bedding."—(*O'Flaherty.*)——"Some of them have friends in America. A man in Carrabeg got 2*l.* 15*s.* last year from his brother. I have a son there for the last three years; when he was going he promised to send me help, but it did not come yet."—(*King.*)——"Many of those who went out sent aid to bring over their relatives; but those who went out were young, not old. Many go about to the neighbours' houses with bags, to collect food; they are worse off than those who are supported by their relatives."—(*St. George.*)——"Those who are depending on the charity of their neighbours are much better off, and more comfortable, for they get the best bit from their neighbours; and it is the worst bit they will get from their relatives. The daughters-in-law, too, are always grumbling; and they never have a bit of tobacco."—(*King.*)——"They will suffer almost any privation before they will go out regularly to beg. I do not mean that they will not ask something from their landlord or their rich neighbours; but there is a degree of shame attached to the circumstance of being a public beggar, particularly in their own neighbourhood, which keeps them from it. The contributions of the gentry towards their support are all individual, not by subscription. There is no common fund from which they receive assistance. The absentee proprietors subscribe to our dispensary; but they are not called on in any other respect."—(*St. George.*)——"Mr. St. George is the only landed proprietor in this parish who shows leniency towards the man, because he supports his aged parent."—(*O'Flaherty.*)

"There is no almshouse here; if there was, the greater part of the people would feel it a disgrace to let their friends go into it; but I think it a greater disgrace to keep them in the corner in poverty."—(*King.*)

The general opinion of the parish, as far as I have been able to collect it, particularly among the small landholders, who occupy from one to 20 acres, is decidedly against any legal provision for the infirm. They say they would rather support their relations and neighbours in their own way; that they could do it in a manner more congenial to their feelings, and at a much less expense.

Persons who attended the Examination.

Mr. ANDREW BARRETT, farmer.—PATRICK CASSIDY, schoolmaster.—JOHN COY, small farmer.—ROBERT D'ARCY, esquire.—Mr. RICHARD GLOSTER, shopkeeper.—MICHAEL GRADY, mason.—JOHN GRIFFIN, weaver.—MARTIN KENNY, labourer.—JOHN LALLY, nailor.—PETER LEONARD, weaver.—TERENCE LOUGHLIN, beggar.—JAMES M'TIGHE, baker.—MICHAEL MAHON, farmer.—Rev. PATRICK MULLENS, catholic rector.—WILLIAM ROSSIS, esq., Carraminna.—JOHN SHARPE, carpenter.—F. SHAUGHNESSY, esquire.—JOHN SHAUGHNESSY, small farmer.—MICHAEL SMYTH, small farmer.

Parish *Kilcrecst*. Bar. of *Dunkellen* and *Loughrea*.

"THERE are four or five old people relieved from the church collections."—(*Gloster.*)——"There is a collection made at the chapel for one old man in the neighbourhood."—(*Mullens.*)——"In general, I think the old and infirm are very much neglected, though shame and a fear of degradation prevents their being allowed to beg."—(*Mullens.*)

IMPOTENT THROUGH AGE.

Connaught, County Galway.

Examinations taken by Francis Diggins, Esq. W. T M'Cullagh, Esq.

Parish *Kilcummin.*
Bar. *Moycullen.*

Persons who attended the Examination.

PATRICK BURKE, esq., J. P., Damesfield.—OWEN CLARKE, small landholder.—PATRICK FOX, formerly brazier, now a labourer.—Mr. JOHN GERRAGHTY, shopkeeper.—PETER JOYCE, labourer.—REDMOND KELLY, mason.—Rev. Dr. KIRWAN, roman-catholic rector.—ANTHONY MARTIN, esq., J. P., Currariva.—JOHN M'DONOGH, housekeeper.—M. M'DONOGH, labourer.—RICHARD M'DONOGH, farmer.—DENIS M'GRATH, formerly shopkeeper, now a butcher.—Mr. JOHN M'KEW, under-agent to Mr. Martin.—Capt. O'FLAHERTY, J. P., Lemonfield.—GEORGE O'FLAHERTY, esq., Lemonfield.—JOHN SWEENEY, carpenter.—Rev. JOHN WILSON, protestant vicar.

THE witnesses named every house in the village; and the number of families was found to be 114. The average number of individuals was estimated at six in each. Twenty-seven of these were stated to be old men, wholly unable to support themselves by labour. The following instances will afford fair specimens of the different degrees of comfort or misery in which they are to be found:

Barclay Mullin is 70 years of age. For the last 10 years he has been unable to do any work. He has two unmarried sons, with whom he lives, and by whom he is supported. They rent a small house and a rood of ground, at 30*s.* a year. They have had the holding seven years; they reclaimed it themselves, and built the house on it; they were not charged any money-rent for it until this year; before this they gave some odd days' work to the landlord, without keeping any regular account of them. His sons are quiet honest boys; they do not drink, for they cannot afford it; they go from home in search of work, and are generally able to procure about two months' work in odd days. He has two daughters, one 30, the other 24 years of age; they are weak, but very industrious, and sometimes assist in tilling the garden; they would be glad to get some spinning to do, but have not had any these four years; they get about four or five pair of stockings to make in the year, for the spinning and making which they get 6*d.* a pair. His wife is older than himself, and unable to earn anything. "I would not give 5*s.* for the land, even if I were allowed to keep my own holding along with it, although I live just near it."—(*Clarke.*)——"The house is a bad one, not worth thatching to any one but the present people, or to any one who wanted to rest from begging."—(*R. M'Donagh.*)——"Often they were two nights fasting, for the want of potatoes. They live next door to me; and I often knew them to have but one meal in the 24 hours, and never knew them to have three. I often went in, and never saw any kitchen with them, not even as much as an egg; that must go for the tobacco; and often the price of the egg is laid up to assist in paying the half-year's rent."—(*Denis Magrath.*)——"There is no talk of kitchen at all; it is thought a good thing these times to have the dry potatoes."—(*John M'Donagh.*)——"They do not rear a pig, for there is a scarcity of potato skins."—(*Clarke.*)——"Up to the year 1825 Mr. Martin supported most of the poor of the town; after that time he did not reside here; but now they have no chance of that kind."—(*R. M'Donagh.*)——"All the chances are over."—(*Magrath.*)——Michael M'Donagh is 70 years of age; was a weaver. Last year his wife and two daughters died of cholera; and the neighbours, fearing that the infection might spread among them, burnt the the house privately, and his loom, bedding, furniture and a piece of flannel were all lost. Till then he was able to work, but that broke him down completely. He now goes about among the neighbours; he is never refused a meal, and sometimes gets enough to eat. Up to the time his house was burnt, he was a very decent-looking old man; but since that he looks like a beggar-man.—(Mr. *O'Flaherty.*)——He is a very shy creature, and never goes to any place where he does not consider he will get something; if he had a hut of his own, he would sooner die than go about that way.—(*John M'Donagh.*)——Thady Walsh is 88 years of age; is supported by his son, a labourer, who, whenever he gets a day's work, shares his earning with his father; his clothes are worn out, and he is not able to procure others; he is in the same feathers as this old man;* he is often without enough to eat; he is generally supposed to have two meals a day, but they are only one divided. Two meals is a fine thing for a man to get; many a hard-working man cannot procure them.—(*Fox.*)——When young he held seven acres of land, and was as comfortable as any man of his kind in the parish. His daughters are married, but afford him no assistance. Most of the old men, unless when they have a good strong family, are as ill off as he is.—(*Clarke.*)——"I am about 60 years of age, and have nothing in the wide world but what you see on me here, and a little cabin, which I have rent-free. I did not hold any land, not even a garden, these 30 years, nor any con-acre these 13. I never wanted seven or eight years ago, for then I was a good workman, and had my day's wages to earn; but those days are now gone. I have one daughter at service, and another living in Galway. My son is an apprentice to the tailoring business; my daughter in Galway clothes him; but not a 6*d.* either of them loses by me, nor ever did, except a coat one of them gave about four years ago. I had not a pair of shoes for two years till I got these, six months ago. I am now very sickly, and cannot eat the dry potatoes well, for I was formerly used to the kitchen."—(*Michael M'Donagh.*)

Henry

* Pointing to an old man who was sitting beside him, whose only clothing was a multitude of rags.

Impotent through Age.

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Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Kilcummin.* Bar. *Moycullen.*

Henry Wallace is 70 years of age, was gardener to Colonel Martin; after the death of the colonel he left the garden and supported himself for the last five years on what he saved from his earnings while he was gardener; that is all spent now, and, not being able to work, he has nothing to do but to take the bag.—(*R. M'Donagh.*)——When a man is employing labourers, he will not employ an old man while he can get a young man.—(*Fox.*)——The old would scarcely get any work.—(*Clarke.*)——The old get some of the congregational collections, in common with other poor. The amount collected at the protestant church is, on an average, 8 *d.* a week.—(Mr. *Wilson.*)——I find it exceedingly difficult to say what is the positive number or probable proportion to the population of the impotent through age in this parish; but I think I may safely assert, that out of every third family there is at least one impotent from age. Of these, not a single individual is supported by begging, though in most cases they are more destitute than street beggars; not one supported by collections made at places of worship; not six supported by their more comfortable neighbours, and not a solitary instance of relief given as charity for the bettering of the condition of these aged and impotent individuals by the richer classes. This entire class, forming so large a proportion of the population, derive the bare means of existence (and it is no more) solely and entirely from their relations, if they are without children, or are parents not living with their children, from the nearest relation who is able to shelter them, or, (to use their own emphatic words,) "to give them a corner to die in." In most cases where actual want does not press upon the child or friend, this protection is afforded without murmur, and even with a pleasing sense of duty, and the old man is placed in the warmest corner of the hearth, and is helped to the most laughing potato on the skib; and I have known more than one instance of boys denying themselves hats and shoes, in order to procure tobacco for their grandparents. But where want is at all times kept with difficulty from the door, or in a season when provisions are scarce, the burthen of the old people is felt more severely, and borne less patiently; and as an old man once told me, "The few potatoes, sir, I eat, cannot do me good, for I am afraid they are grudged to me, and what's more, I grudge them to myself, when I see so many young mouths opening for them;" so far do hunger and dire necessity blunt natural affection and harden hearts otherwise benevolent and religious. And yet after all, I have never seen but one instance where an aged parent was obliged to leave a son's house from ill-treatment, and even in this case, I believe the sensitive pride of the father was as much to blame as the undutiful neglect of the son. I know that many of them resort to eating the wild roots of the field, and I believe that many would sooner almost starve than bring (as they consider it) disgrace upon their names and families by becoming beggars. Neither the gentry of the neighbourhood nor the proprietors contribute in any way for the support of the aged, upon their properties in this parish; nor, as far as I can learn, is any particular indulgence shown to those tenants who do support this class of persons."—(Dr. *Kirwan.*)——"None of the old people ask charity on Sundays, except some 10 or 12 that collect round the chapel-door, and these are all old women, except Owen King, who is as small as death upon wires, and has all his property upon his back."—(*Fox.*)

Persons who attended the Examination.

Parish *Killimore.* Bar. *Longford.*

John Burke.—Patrick Campbell, labourer.—Rev. Francis Coghlan, catholic rector.—Mr. J. Donnellan, farmer.—Thomas Egan, nurseryman.—Rev. Mr. Keating, late catholic rector.—Major Kelly, Longford Lodge.—William Killeen, weaver.—George Kirkaldy, esq., Heron Brook.—Mr. Edward Loverty, farmer.—Thomas Lowry, farmer.—Francis Madden, mason.—John Mara, farmer.—Michael Monaghan, esq.—Patrick Moran, householder.—Brien O'Hara, nurseryman.—Michael Walsh.

"John Burke is from 90 to 100 years of age; he has a house and garden rent-free; is a shoemaker, and by fiddling a little at his trade, earns a scanty support."—(*Moran.*)——"Richard Gannon is a sickly man, 66 years of age, is not able to work; not one in the village could tell how he lives; he is a choice spirited little creature, and never lets his distress known to any person; his wife's friends are very comfortable; they are kind to him, and I believe he obtains his entire support from them."—(*Moran.*)——"Mathias Soughy is about 66 years of age; he and his wife live with their son, who supports himself and them by his earnings as a labourer; he is able to do a little work, but not much."—(*Burke.*)——"Thomas Daly is about 85 years of age, has a garden rent-free from Mr. Daly, of Dunsandle; he had a house also, but it fell in lately; he now lives in a shed formed within the walls of his former house, by placing the broken rafters against the wall and covering them with scraws and straw; he is what may be called a private beggar; he goes to one neighbour for his breakfast, and to another for his dinner, but always goes home in the evening to his little hut; he sometimes stops for a week or 10 days with his relations."—(*Moran.*)——"Richard Burke is about 66 years of age; is supported by his son, who came into his holding; he is an unhealthy man, and unable to do anything more than have an eye about the place."—(*O'Hara.*)——"John Burke is about 70 years of age, has no children, lives by going from one relative to another; he stops a weeks or 10 days with each, and can be of no service whatever to them; he is able to do nothing more than put down a fire, clean the front of the door or weed potatoes."—(*Campbell.*)

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"Simon Killeen is a weaver, but gets very little to do now; he is 66 years of age and very infirm; he has a wife and four children, who are able to earn nothing; he and his entire family are often a whole day without a morsel to eat."—(*Moran.*)——If he had not a bit to put in his head, he would not let his next door neighbour know it, if he could possibly avoid it. Mr. Daly gives him a house and a plot worth 1*l.*, for 4*s.* 6*d.* a year; but for that, he should beg; being an old neighbour, he gets presents of eggs, butter, potatoes, &c. from his customers."—(*Campbell.*)

John Whelan is about 70 years old, his wife begs publicly; he does not beg; sometimes he kills a calf, by which he makes 6*d.* or 8*d.* profit; he is in no want. Any man whose wife begs, never feels hunger.—(*Campbell.*)

"The old and infirm do not receive anything from the collections made at places of public worship. Men generally are incapable of work at 70. They never receive an entire support from any relatives except their children. Some of the gentry are very kind to them, others are not. There is no subscription fund for their support."—(*O'Hara.*)

Persons who attended the Examination.

Parish *Omay*. Bar. *Ballinahinch*.

Thomas Burke, mason.— —— Carr, innkeeper.—John Corbat, builder.—Mr. Thomas Cunnis, Beleck.—John D'Arcy, esq., Clifden Castle.—Mr. J. Duan, farmer.—Martin Evans, m. d.—Rev. Peter Fitzmaurice, catholic rector.— —— Flynn, not resident in the parish.— —— Jones, esq.— —— Joyce.—John Kelly, mason.—Patrick Liddan, butcher.—Thomas Martin, esq., m. p., Ballynahinch.—Anthony Mullin, freeholder.— —— O'Brien.—Charles Rowe, esq.—Rev. J. Thomas, protestant rector of Omay.—Constantine Tully, collector of cess.—Michael White, weaver.

The working classes in this part of the country do not retain their strength to as great an age as they do in other parts, owing to early marriages, the excessive use of ardent spirits, and the want of nutritive food.—(Dr. *Evans.*)——A man begins to fail at 40; if he has worked all his life, is able to do light work at 50, and you never will see one on a scaffold at 60; any man that has a family and frets a great deal about them, has not as good clothes as the others, and when old age comes, their constitution is gone, and they are unable to work; I myself must work wet and dry, like a horse, to support my family; work is so scarce that I cannot choose the day.—(*Kelly.*)

The most of the old are supported by their own children; very few of the old natives beg, but many old strangers do: sometimes an old resident will go about, but we take more pity on the old strangers, and help them more because they have no one to lean on.—(*P. Liddan.*)——The old are supported by their children, more from kindness and the force of custom, than by reason of any agreement having been entered into, a thing which very rarely takes place.—(Rev. *Fitz-Maurice.*)

They consider that they have a claim to support from a grandchild, a nephew, and sometimes expect it from a six-a-kin relative, but they generally have a favourite child, to whom they give the last dividend of their little property, and with whom they remain during the rest of their lives.—(Mr. *D'Arcy.*)

Many old persons are supported by the bounty of their neighbours in the town; they get their breakfast or dinner of a day from the shopkeepers and other gentlemen.—(*Kelly.*)

I believe they get a part of the collections made at the protestant places of worship. The collections made at the chapel are exclusively for the building and repairing of houses of worship.—(Rev. *Fitz-Maurice.*)

Evidence of his Grace the Archbishop of Tuam, written by himself.

Parish *Tuam*. Town of *Tuam*. Bar. *Clare*.

The collections made at the protestant places of worship are distributed among the protestant poor generally, at the selection of the minister. I know nothing of contribution and distribution of other places denominated places of worship. Landlords, according to their means in many instances, assist in the way of charity their poor or sickly tenantry, in the first instance; and the indigent resident upon their estates, in the next; but tenants holding direct from the landlord, *in capite*, are not often reduced to extreme poverty. Men are fully capable of working at 65, and even beyond that age, if in health.

The head of a family feels a right to be supported by those members of his family to whom he gives over his land, if he holds under a lease; but if he is a tenant at will, it depends upon the person's feelings who stept into his place, and becomes the tenant of the holding.

It is not the disposition of the Irish to cast off their aged and infirm parents, if they have the means of supporting them. The support of the aged falls, as a matter of duty, upon the nearest relatives. Children do not feel aggrieved by having the sole support of their parents. I have known the parent to go from one daughter to another for support; but if there is a son, the parent usually resides with him. The relatives of the aged are often in a condition which would not enable them to afford sufficient subsistence to them; but they always get from their children a part of what is going.

Very few are supported by going from one neighbour to another. There are no subscriptions for their support from the young men of the neighbourhood.

When

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Connaught, County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Tuam*. Town of *Tuam*. Bar. *Clare*.

When the children are out of employment, and the store of provisions exhausted, begging must ensue. When children are in employment at a distance, they generally send money to their parents for their support. I have known money to be sent from America for that purpose. The country poor have a great dislike to begging, and of course would and do suffer many privations before they resort to this alternative for support.

The gentry have no regular subscriptions raised among them for the support of the infirm. The landlords look to the poor resident upon their own estates. Absentees are not so liberal as resident landlords, although in general they are more wealthy; but I think there is an improvement of late years.

Persons are put on the poor list, not from being to old to labour, but by reason of their being unable to support themselves, whether young or old. The poorest are generally selected. It is considered less degrading to be supported by the congregational collections than by begging. I do not think that the infirm are able to obtain more than is barely sufficient for the necessaries of life, unless perhaps a little tobacco. They generally divide whatever money they get with the rest of the household.

There are no almshouses in this part of the country.

I am sure that, considering the wages a labourer obtains, it would be utterly impossible for him to make any provision for the wants of old age.

I think the feeling of the parish would be averse to anything in the way of regular support. The very upper classes might not be so, provided the redundant population was supplied with regular work.

Evidence of Dr. M'Hale, Roman-catholic Archbishop of Tuam, written by himself.

AMONGST the agricultural population, the heads of families feel a right to their support, when aged, as proper possessors of the land occupied by the family. The support of the old usually devolves upon the younger branches of the family, or nearest relatives; their maintenance may frequently press heavily upon those whose means are far from adequate to their own wants; the pressure is lightened, however, by a sense of dutiful affection. A child, upon whom the burthen of a parent's support falls, feels sorely aggrieved, not at sharing what he has with his aged parent, but because the cursed laws that alienated the treasures of the poor, leave him nought wherewith to relieve his aged parents.

Those who have not relatives able to support them, go from one neighbour to another for food and lodging.

They sometimes receive money from friends who have emigrated to the colonies.

The comparative comfort of those who are maintained by their children, and those who maintain themselves by mendicancy, depends upon the means of the young relatives, who are themselves often more destitute than the vagrants, but are detained from a feeling of delicacy from going to beg.

The gentry scarcely ever subscribe regularly for their support; even in the seasons of appalling distress, (1832 and 1831,) there were individuals of large fortunes who did not subscribe one shilling.

There are, however, some splendid exceptions. From what has been already stated, the burthen it appears is thrown, in times of distress, by the affluent gentry on their poorer but more benevolent neighbours. Orders are often issued by the proprietors of large mansions, not to suffer such a nuisance as a beggar to approach their gates. I could name the persons, but it would be invidious to do so; such individuals should be forced by law to give what their inhumanity refuses.

There are no almshouses. They disappeared with the introduction of the establishment that has continued to devour all the pious resources that fed those charitable institutions. It is unnecessary therefore to notice the other interrogatories which relate to them.

The general opinion throughout the country is favourable to a provision for the poor, in case such burthen do not fall upon those classes that are already taxed with their support. Those who hesitate on the subject, do so from an apprehension, first, that the morality of the poor might be injured, and, secondly, that such provision would aggravate the burthen of the middle classes, whilst the higher, as now, might be relieved from the onus of supporting the poor. With regard to the first objection, the circumstances of Ireland and England are different, and therefore it does not follow that the evils produced in the one should necessarily be the consequence of the introduction of a legal provision for the poor in the other. I allude (and I do so without meaning offensive controversy) to the religious feelings of both nations regarding certain points of morality. Where the horror entertained for any vice will not be great, it is not to be supposed that it will be so scrupulously avoided as when it is looked upon as productive of the greatest imaginable misery. Now, it is a matter of notoriety that incontinence is regarded by the catholic peasantry of Ireland with tenfold horror to what it is by the protestant people of England; and, therefore, though in one country the system of poor laws might tend to increase that crime, it does not follow that it would be productive of similar consequences in the other. As to the second objection, it is well founded, since it has been uniformly found that the pressure of the taxes in Ireland generally fell upon the middle classes.

It is in vain to make a provision for the poor, unless the property of the absentees and the church lands are almost exclusively taxed with the amount, otherwise such a provision would be no relief; all that would be gained by taxing the industrious classes would be to make that compulsory which is now voluntary, to create unthankfulness in the minds of those in whom now there is gratitude, and to make those give with grudging hearts who now give with the grace of a free voluntary offering; such an exchange would be a serious loss; but

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but if the properties of the absentees are taxed, and the church lands be re-appropriated to their original destination, the relief of the poor; the feelings of gratitude on the one hand, and of kindness on the other, will be left unimpaired, whilst a large fund, now lying idle, will be applied to the support of the people.

Persons who attended the Examination.

County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Aughavale.* Bar. *Murrisk.*

Mr. WILLIAM BIRMINGHAM, woollen-draper.—Rev. Dr. BURKE, roman-catholic rector of this parish and dean of Dunmore.—GEORGE CLENDENNING, esq., magistrate.—Mr. COLLINS, a gentleman connected with the press.—RICHARD GIBBONS, small farmer of 12 acres.—Mr. LARGE, clerk of petty sessions and churchwarden.—MATTHEW M'DONNELL, esq. magistrate.—ROBERT W. M'ILVEA, esq., magistrate.—WILLIAM M'MILER, small farmer of 12 acres.—EDWARD M'NALLY, weaver.—JOHN REEGAN, labourer.—THOMAS REILLY, labourer.—Mr. GEORGE WOODS, general merchant.—Mr. JOHN WYNNE, general merchant.

THE witnesses can give no account of the number of persons impotent from age in the parish. M'Nally and Austin Nally (a small farmer living in this neighbourhood) have mentioned to us, without selection, the names of 35 old persons, who have passed their labour, and have no means of supporting themselves, distinguishing them according to the way in which they live; they are inhabitants of the country, not the town, and have been either small holders, or the wives of small holders. Of the 35, 13 are supported by their children, and three by more distant relatives; 12 are begging, and seven are supported by the casual assistance of neighbours. Many of the persons mentioned have a cabin and a small plot of ground generally reserved from their former farm, in a few instances given them gratis by the villagers, which, tilled sometimes by themselves, sometimes by neighbours, helps to support them; and for the rest, they live in the several ways specified; five of the 12 enumerated as begging, live with and are supported by their children during the plentiful season of the year, and beg only when provisions are scarce. The poorer farmers, when they become old, do not generally live with their children; they subdivide their land among them as they marry, retaining to themselves a cabin and a small portion of the land (say a rood), generally rent free; the neighbours and the children till this for them, and what it wants of supporting them they make up by gathering provisions occasionally among the children and the neighbours; this sort of private application is not considered begging. In some cases the old people do live with their children; several instances have come before the magistrates at petty sessions of the children treating them with great cruelty; it generally appeared that the quarrel had originated with the daughter-in-law; the old people had given up the interest in their farms to their sons on condition of being supported, and being ill-treated (in some instances assaulted and turned out of doors), applied to the magistrates to obtain compensation from the children for the surrender of their land. The magistrates seldom had an opportunity of directly interfering in support of the parent's claim, but frequently found some circumstances in the conduct of the child, which, subjecting him to a legal penalty, enabled them, indirectly, to insist on justice being done the parent. Their influence, as landlords, in many instances, effects the same; and about 25 such cases come before the magistrates each year, the petty sessions being held for a district containing a population of 50,000. The complaints made privately to landlords are much more numerous than those which come before the magistrates. Small holders, when they become old, are very often obliged to beg too, from the inability of their children to support them, and oftener for want of tobacco than for want of food.

Mr. Meler says, "I have often questioned old people how it happened that their children suffered them to beg; they have told me their children would not permit it if they could help it, but they could not afford them tobacco, and they (the parents) could not do without it."

The labourer breaks down and is unable to work, about the age of 60. Reilly does not know an instance of a mere labourer supporting his parent: he says, "unless our wives and children beg, we cannot support ourselves." The labourer works while he has any strength remaining, and when it completely fails him, is always reduced to subsist on charity, either by begging or by living from house to house among relatives or neighbours, who may be in better circumstances than his own children; he most commonly begs. Dudley Toole may be taken as an instance of a worn-out labourer partly begging, partly living among his old neighbours. He states his own case as follows: "I am 88 years of age; after spending a great part of my life at sea, I came home here, when I was becoming too old to serve, and turned to labouring for my support. I have but two children, sons, who are sailors in the American merchants' service: they do not assist me in any way, having laboured for 10 years. I was two years ago seized with rheumatic pains and a dizziness in the head, which has disabled me from working since. I did hold an acre of land on a lease, that I cultivated myself, and that supported me, with the help of my hired labour; when I became unable to work, I gave this up to a friend without any compensation. I have since gone from house to house, among my old neighbours, getting a share of their meals, and a bed of straw in their corner. I have myself a sheet and a fold of a blanket, which I take about with me. It is to the small farmers, not the labourers, I apply; all old acquaintances, that knew me when I earned my own bread, and some of them relatives. They live near the town, in the country. I prefer going to persons in the country, because they can give me a good fire and a bed of straw. I stop generally but one night in the same house, and may stop two with

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with a relation or more, as I see welcome me; some would be glad to keep me for a week, but I would not trouble them, when I know I can have welcome elsewhere. When I think I have trespassed too much on one neighbourhood, I move off to another. When I come to a house, I ask a lodging for God's sake; the only refusal I meet with is when some tell me they have not straw to make a bed. When I ask in God's name, they would think it a sin to refuse me, though I know many of them would be better pleased I did not trouble them; but I have no reason to complain of them, for, winter or summer, I never saw them frown on me yet. I do not carry a bag; wherever I lodge, I get a share of the meals, I am always sure of it. I expect nothing but my food; I do not wish to carry anything away with me, nor be an incumbrance on the inhabitants beyond my bit. I come into the town once a week to apply to five housekeepers, who give me a halfpenny each every week. What is killing me is, that I cannot get enough of tobacco; the want of it, I believe, is taking away my eyesight; it would take 5 *d.* a week to supply me, and I do not get so much; with some of what I get I buy tobacco, with the remainder I buy tobacco water, and steeping tow in it I make that do instead of tobacco. For clothing I must depend on chance, as some one may give me a cast coat or other article. I got this coat from an old shipmate I happened to meet at the quay." With regard to his fellow labourers, Toole continues: "Of all the labourers that used to work with me, I do not know above a dozen that have passed the age of 60; they are unwilling to beg, and work on to the very last of their strength, so they do not carry the life; hard work, when they are not able for it, and bad keeping, kills them off. Five of those old men past 60 that I formerly knew as workmen are begging about; as many more are living in the country among their children, that have got some land; and I now remember three above that age that rather than beg still hold out working, though between age and sickness, they are badly able to do so. I have not known any old man belonging to this place leave it from shame, in order to beg elsewhere. When a man is known to have been honest in his time, he is best relieved at home; besides, the men generally work so long, that when they come to beg they are too weak to travel far."

The witnesses agree that the old people who beg live better than a large proportion of those who are supported by their children, even though the children hold a small portion of land; many of these children being themselves wretchedly poor. M'Nally says, "I know numbers supporting their parents who can afford themselves no better food than potatoes and salt, herring sometimes, but oftener potatoes and nothing; and these are small farmers having cows, whose families scarcely know what the taste of milk is; if they do not sell it they have no means of making up the rent." Mr. Miler says, "It is a good Sunday's dinner for many of these small holders if they can purchase themselves a salt herring on Saturday night. I know persons, ashamed to expose their poverty, to live on half a meal a day rather than let their wants be known. I recollect the time that it would be a disgrace that any near relative should be seen begging; but poverty is now so great, that the shame is worn off; children themselves are learning to see their parents beg without feeling it much." M'Nally says, "I know some children that must live themselves on dry potatoes, beg milk from the neighbours for their aged parents."

A good deal of money is sent by persons who have emigrated to America for the purpose of enabling their families to follow them, but very little to assist the old persons at home." Mr. Miler says, "It is not unusual to send for the old persons to go out to them; I have known an old couple who were supported on crutches sent for by their children, and go out to them."

Mr. Collins says, "From what I can collect, and I have spoken to a great many on the subject, there is a very general and strong impression in favour of some legal provision for the old and impotent." M'Nally says, "The poor are constantly inquiring what the Government is likely to do for them; they do not think of how it is to be done, they leave that to themselves; but whatever be done, ought to be done for all and not the aged only. People young and well able to work, for want of employment, are in as great distress here as the old and infirm."

Persons who attended the Examination.

Town of *Ballina.* Bar. *Tyrawley.*

ROBERT ARMSTRONG, esq.—EDWARD ATKINSON, merchant and churchwarden.—JAMES BROWNE, labourer.—WILLIAM CALDWELL, esq., chief of police.—THADY CARNAN, labourer.—PATRICK COOPER, labourer.—Rev. Mr. COSTELLO, parish priest.—Mr. MARTIN CULKEEN, classical teacher.— —— DEVLIN, esq., M. D.—JOHN DUFFEY, labourer.—JORDAN FITZSTEPHEN, broken down.—CATHERINE FLINN, beggar.—OWEN GALLAGHER, broken down.—MARY HANLY, beggar.—WILLIAM HANLEY, labourer.— —— HUGH, esq., M. D.—Mr. JOHN IRWIN, farmer.—Widow KILBOY, labourer's widow.—JAMES LOFTUS, labourer.—STEPHEN LOFTUS, esq.—Mr. JOHN MOYLES, farmer, and owner of a number of labourers' cabins.—PATRICK M'NAMARA, labourer.—THOMAS O'HARA, labourer.—Rev. Mr. VERSCHOYLE, protestant rector.—DOMINICK WALDRON, labourer.

Mr. LOFTUS says, "The labourers may be said to have passed their labour here at 50 or 55; after that age they will scarcely be employed but from a motive of charity. The competition among the labourers is very great; and no employer going to the street, and having so large a choice, will employ any but the young and able. You may see dozens above that age

IMPOTENT THROUGH AGE.

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Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Town of *Ballina*. Bar. *Tyrawley*.

age returning home day after day from the street, where they have been standing in the vain hope of getting employment; and the number of such persons seeking employment would be much greater if they had any reasonable hopes of succeeding. There are at least 60 or 70 broken down labourers in this town, and the old and impotent females belonging to this class may be counted at least as many more. I am confident that hardship and unwholesome food breaks down their constitution at a much earlier period than that at which they would otherwise fail; and at the very time they are failing they overwork themselves, that they may not be observed to fail, and thus lose their chance of employment; for if one of a body of men, taken from the street, is observed to be unequal to the rest, he has little chance of being employed again. Besides the infirmity of age, labourers at their time of life are generally labouring under some disease, produced by the bad food, exposure to the weather in a state of half nakedness, want of bedclothes, and even of lodging, from which they suffer at every period of their lives."

A reference to the evidence taken in this town, and given under the head of "Able-bodied out of Work," will show that the labourers are generally incapable of supporting their aged parents, one half of them being themselves principally supported by what is begged by their wives and children. All the witnesses agree, that where their circumstances enable them, there is a general anxiety to prevent their parents from appealing to charity for support; but that among these labourers the ability seldom concurs with the will. Duffey being asked how these old persons are supported, says, "some hang on their children as long as the children have any support for them. When the children can give them no help they take to their other relatives. Many of them have relatives that hold land in the country, and are better able to help them than their children. While provisions are plentiful they go from house to house among these; and when provisions get scarce with the friends themselves, they turn out and beg publicly. A great many beg from door to door, from one end of the year to the other."

Jordan Fitzstephen says, "I am 57 years old. My wife is dead and has left me three young children, the eldest nine years old. I have two grown children, but they are in America. I have given up labouring for the last two years. I now have no friend on whom I have any claim for support, nor any means of supporting myself but begging. When first I gave up labouring, I begged for a year at home. I then took an idea of begging my way to England; though I knew I could do but very little work, I hoped to be employed there in the hurry of harvest, and earn as much in one day as I could earn in three or four days at home. I worked there for a fortnight, but overworked myself so much that I became almost blind. I then returned, and unwilling to continue begging in my own place (about 11 miles distant), where I was known to have once been a decent man, I came here to Ballina, and have since supported myself and my children by begging. When I first came here I hoped to work a little besides, and bought a spade out of the remains of the English money, thinking I might now and then earn a cwt. of potatoes for the children; but when I attempt to work my head reels as if I were drunk; so I was obliged to give up that thought and betake myself wholly to begging. I get my lodging from house to house, among the very poorest sort of people, for nothing. I lie upon straw, which I either get from the person I lodge with, or beg elsewhere and carry to my lodging. The labourer has often given me a part of the straw of his own bed, seeing me an old man, and worse able to be lying on the floor than he was. I am generally able to obtain enough of potatoes for myself and children by begging; very seldom milk or any other kind of kitchen. We mostly eat the potatoes dry. We are sometimes short even of potatoes, and sometimes get as much above what we can eat as buys soap to wash my shirt. I must often wear my shirt two or three weeks without washing. I have but one. For clothes for myself and children, I depend on getting cast-off articles in charity."

Owen Gallagher says, "I am 90 years of age, and past my labour. I live near the town in a turf hut, which my son, a labourer, has built for me against the side of a ditch. My wife, nearly as old as myself, lives with me; she has been blind these 10 years. My son is very poor, and has a family to provide for. He can do very little to assist me, but now and then gives me a few pence. He does not give me any potatoes. My only dependance for keeping in the cabin is my brother, a farmer holding five acres. He sends me from time to time a few hundreds of potatoes, and I give him in turn any little help I can on his farm. I also go among the neighbours and help them, and they give me potatoes to take home with me, and sometimes send me a basket of turf; or when one of the women churns they may send a quart of the buttermilk to the blind creature, my wife. I would work regularly for hire if any one would employ me, but I am too weak to earn a day's wages. Dr. M'Hugh, out of charity, gave me two days' work of late, at full wages, and the price of tobacco over. May God bless him! It was a great lift to me. Many a young able man could not get that from him. A quart of meal has not been inside my hut for the last 12 months, and I seldom taste milk. I am contented to eat the potatoes roasted in the ashes, without milk or even a salt herring along with them. My brother keeps my cabin thatched for me, and gives me any clothes he can spare."

Mr. Loftus says, "This brother is a very poor man himself; I have known him, when he had not a sufficiency of food himself, to give this man a part of what was going into his own mouth; and he has given him every stitch of clothes that is on him."

IMPOTENT THROUGH AGE.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Par. *Burrishoole.*
Bar. *Burrishoole.*

Persons who attended the Examination.

JOHN COX, driver on the principal estate of the parish.—MARTIN DEVERAN, labourer, and holder of half an acre.—JOHN DOYLE, land surveyor.—THOMAS GALLAGHER, labourer.—JOHN GIBBONS, labourer.—Mr. GILLESPIE, under-agent to the principal proprietor of the parish.—Mr. HAMILTON, farmer.—FRANK HORAN, driver on the principal estate of the parish.—MICHAEL HORAN, holds three acres.—Rev. W. HUGHES, parish priest.—Widow M'COY, widow of a small landholder and labourer.—NANCY MORAN, wife to a small landholder and labourer.—MARY NUGENT, an old beggar woman.—Captain O'DONNELL, magistrate.—Captain STEWART, magistrate.—Rev. Mr. STONEY, protestant rector.—Rev. Mr. WILSON, protestant rector of an adjoining parish.

The examinations were held in a public room, which was crowded during the greater part of the time they lasted.

MR. HUGHES has ascertained on making a census of his parish, by means of persons deputed by him for that purpose, that it contains 434* destitute persons who from age and infirmity are unable to work.

In order to illustrate the general condition of the old people, we have enumerated below all who were returned to Mr. Hughes as living in the town of Newport, detailing the circumstances of their condition, as stated (with the concurrence of the other witnesses) by Doyle, who is personally acquainted with each case. He says there is no person on this list much under 70 years of age.

Michael Joyce, an old man above 80, a sawyer. "All his children are dead except one boy of 15, who endeavours to assist him in sawing; he is overworking himself; he is too decent to beg, but has no other resource if he stop working." Captain O'Donnell says of him, "he is nearly bent in two with age, and I will not be astonished to hear some day that he has died at work." His wife is nearly as infirm as himself.

—— Joyce was a weaver; partly from infirmity, and partly from want of a small sum to purchase yarn, he has for some time been unable to earn anything by his trade; he is supported by his wife's beggary; he is lying at this moment in a fever, and has no help but as she begs for him.

Honor Delany, an old woman above 80, has no friends living who are able to assist her; she begs.

Biddy Clives, an old woman, whose immediate relations are all dead; she is bed-ridden, and is supported by her neighbours who bring her food.

Daniel Kelly, at one time was a comfortable landholder; is now near 70 years of age; gets an occasional day's work for charity, and for the rest begs privately among his friends.

Biddy Walsh, an old servant, partially paralyzed; lives with her brother, who was once a labourer; they help to support one another, she by begging and he by labouring.

Betty Machen lives with a daughter who is very poor and scarcely able to support her; believes she is assisted by some of the richer classes.

Honor Tiernan lives with a son, a shoemaker, who can scarcely support himself; she begs privately.

James M'Ardle, a smith, broken down by age and sickness, lives with his son, who has a family of six children to support, and is unable to afford his father either proper food or treatment for his disease.

Honor Giveney, an old bed-ridden woman, lives with her daughter, who was abandoned by her husband, and has a child to support without any means but huckstering eggs and herrings. Doyle is positive she cannot afford herself any other food than dry potatoes, nor give anything else to her bed-ridden mother.

Widow Lally is blind and unable to leave the house from age; lives with a daughter, a widow, who supports herself, a child and her mother in the same manner as the last last-mentioned.

Widow Forrester has several children, poor tradesmen, one of them a wheelwright; since spinning has become so unprofitable as scarcely to repay the expense of repairing a wheel, walks the streets idle most of the year; they are unable to support her; she begs privately.

Biddy Quin, an old woman unable to leave the house from infirmity; her husband was ejected from his land for non-payment of rent; supported by the beggary of the family. "These ejected tenants come in and burrow in hovels in the town, and God only knows how they live."

Widow Kilcoine has but one child, a sickly daughter; begs privately for the support of both.

Widow

* On inquiring into the accuracy of the returns made to Mr. Hughes, out of six which were submitted to us an error appeared in one; the persons enumerated in it were not merely the destitute, but *all* who from age were unable to work, no regard being had to their means of support. This would seem to infer that the whole number returned were not destitute. But as 434 is the whole number returned from a population of about 2,000 families, and in the return in which we detected the error five were returned from a small village of nine families (more than double the proportion of the gross return), we must conclude that the error has not been entered to any considerable amount into the whole enumeration.

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Bar. *Burrishoole.*

Widow Moran has been hitherto supported by her step-son, but is likely to be turned out of doors as soon as he is married. He made out his livelihood by trafficking in illicit whiskey, but is now ruined by seizures; he was in the habit of carrying perhaps eight or nine gallons of this whiskey by mountain roads a distance of at least 40 miles round (besides the distance to the still) for a precarious profit that might, if he was so fortunate as to escape the risk of seizure, amount to 4*s.* Doyle is certain if there were any other mode of industry this would not be resorted to.

Widow O'Donnell, nearly 80 years of age, a stranger, without a friend in this place, lives by the most abject beggary. Her husband some years ago was a comfortable land-holder, having two or three cows; he fell into arrear and was ejected from his land; "and cholera came just in time to take him off when he was ruined."

Nelly Kilcoine is supported by her husband, a thatcher; he is himself as wretched a creature as there is in the parish; he is just broken down, and may be included, as he must beg immediately.

Widow M'Loughlin; her children are all poor labourers with large families, that cannot support themselves without assistance. "One of them was a hatter, but by the present times the tradesman is worn down into the labourer; and I know the weaver and the hatter and the shoemaker to be happy if they can earn 4*d.* a day by breaking stones on the roads."

Widow Nixon has one son too poor to support her; begs privately.

Pat Grady an old man above 80; has outlived all his children; his wife is above 70; she hucksters in milk. Two other very old women live with them, one of them afflicted with the falling sickness. "The huckstering of the one woman and the beggary of the other two support all; a good-sized dog should creep to get into the hovel they live in, and from its appearance, I am sure an ounce of thatch has not been put on it these six years. They scrape together by beggary something to pay a rent of 6*d.* a week for it; one may have 1*d.*, and a more fortunate one 2*d.* to add to it. They are the fourth tenant down from the head landlord. Wretched as they are, they were sold up for the rent to the head landlord." Horan (driver on the estate) says, "I myself have twice taken out their blanket and pot for the rent; not 2*d.* worth we left inside the doors with them. Their landlord will pick up all they have to give him first, and then hand them up to the office* for what he owes himself."

Widow Bourke begs, and has a sickly daughter, whom she supports by begging.

Widow Kurrigan, very infirm, begs; has no friend in the parish.

Widow G'Guire lives with her son, who gets an odd day's work. The labourer, when he gets a day's work, helps the begging parent, and when he is idle lives on her beggary.

Widow Murphy: was, until lately, supported by a daughter who lived by plaiting straw, but died a short time ago; her only remaining child is an idiot, who is supported from house to house through the town; she now begs, but through shame leaves the town and begs in the country." Horan says, "I live half a mile from the town; this woman often passes by my door begging; the potatoes she gathers one day, from mere weakness she leaves in my house in the evening, and comes out again for them the next day."

Widow Gibbings lives with her son, a tailor, badly able to support her; she does not beg, but may be relieved by friends. Here is a case of as great distress as any in the parish.

Widow Rain has no near relatives living; she begs.

James Gerraghty near 80 years of age, a sailor, had a son of the same trade, who did support him, but left this place some time ago; now lives with his daughter, a widow, who has two children, and supports herself and them in the greatest wretchedness. He had a small holding of land, which, by striving to keep from begging, he suffered to run in arrear; his crop is now seized for the rent, and "this, coupled with the desertion of his son, has left him no resource, to my knowledge, but beggary."

Widow Kilcorne lives with a son, a single man, who occasionally butchers, but is so poor that if he married to-morrow, "I believe the mother should go beg."

Mary Nugent, the last person on the list, happened to be present, and as her case may stand as a description of the condition of those old persons who, having no friends or none able to support them, are obliged to beg, we have taken her evidence more in detail concerning her own condition: it is as follows: "I am more than 60 years of age; I came to this parish 20 years ago a widow, without a family; I earned my own bread by spinning; the world was good then, and industry could make sure of its bit; five or six years ago, earning got bad, and I lost my strength; I have begged since that time; I have no relation in the parish; I live with a widow woman, who gives me my lodging for God's sake, and because I am an old neighbour. I am now old and weak, and cannot go out; but when the weather is settled, when I do go out, I am relieved with potatoes. I carry a bag, if I find myself strong enough; if not, I carry a few potatoes in my skirt; the day I go out I can generally make some reserve for the day I am confined to the house; but if I cannot do so, the people of the house would not see me fast; my general food is potatoes and salt. I get butter-milk about twice a week from the neighbours (in answer to a question suggested by a person present); I do not water it; it would not bear it; it is well watered for themselves before they think of giving it to me. I lie on straw; I spread my petticoat between me and it, as I have no sheet; instead of blankets, I have two yards of flannel and two

* The office of the head landlord's agent under whom Horan acts.

two nice bags*. I bought these shoes lately with 2*s.* given by the protestant rector; I have bought no other article of clothes for I cannot tell how many years;" (her cloak is her principal covering; she wore no gown, and though carefully repaired was worn so thin, that, as it lay on her, the light appeared through the very patches of it.) Being further questioned what she expected would become of her when unable to go out to beg, she bursting out crying, said, "the time should soon come, as she had often been in that state already; she could not say what would become of her; the neighbours were good to her now, when she could go to them; she would then have none to look to but God." The poorer classes, when they become impotent from age, are most commonly obliged to beg, or in some manner subsist on charity; their relatives are so very poor that they are unable to support them. Many of them who do not beg publicly are said by the witnesses to be in a much worse condition than those who do. Respecting them, Captain O'Donnell says, "Those persons whose pride and decent feelings keep them from begging are worst off, as, rather than beg, they submit to privations from which the beggar is comparatively exempt."

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Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Par. *Burrishoole.* Bar. *Burrishoole.*

Labourers commonly work here to the age of 55 or 60; many work long after that age. Captain O'Donnell is convinced that they work many years beyond their ability, endeavouring to keep themselves from beggary, and that by this effort they considerably shorten their life. He says, "I give work, at the ordinary wages, to several old men who strive to support themselves without becoming a burthen to others, but are so feeble that their work is not worth their food. I do so from a motive of charity, that ought to influence every man of common humanity."

Mr. Hughes says, "The support of the old father is very commonly a subject of contention between the son and daughter-in-law, and it not unfrequently happens that, though the son is able and willing to support him, he is obliged to leave the house and beg.

The old people, who are obliged to beg in consequence of the inability of their children to support them, if they beg at home, commonly live with one of their children, and often assist them with the provisions they obtain by begging.

Persons who attended the Examination.

—— BLAKE, esq., police officer.—FRANCIS BURKE, esq.—Mr. BUTLER, large farmer.—WILLIAM BUTLER, landholder, 10 acres.—Rev. Mr. CRAMPTON, protestant rector, and magistrate.——— ELWOOD, esq., magistrate.—Mr. JOHN ELWOOD, shopkeeper.—JOHN FINN, esq., magistrate and resident proprietor.—THOMAS HOPKINS, labourer.—MICHAEL HYNES, butcher.—WALTER JENNINGS, labourer.—Mr. M'DONNELL, large farmer.—PETER MOLOWNEY, weaver.—ANTHONY O'BRIEN, stone-cutter.—Rev. Mr. WALDRON, roman-catholic rector.

Parish *Cong.* Bar. *Kilmain.*

THE witnesses agree that there is a general disposition among the people to support their parents, and know no instance of children who are capable of supporting them sending them to beg.

Butler says, "It would be a heart-break to them to let them out; they would rather let the wife out."

The old people themselves are very reluctant to beg; but Hopkins says, "They are so long used to the tobacco, that though the children be ready to divide their food with them, when they cannot give them that, they go out in spite of them." Mr. Finn mentions a case of an old man who lived on his property: seeing him sitting idle in his son's potato field, when he might be giving some assistance, he asked why he did not help; the man answered, he was determined to "take the bag and go out." Though Mr. Finn knew that the children were willing to support, and he, Mr. Finn, remonstrated with the man, promising to secure to him that he should never want, he persisted in his intention, and is now begging. Mr. Finn attributes this to idleness in the old man, who was of course expected to give what help his strength enabled him about the farm.

Mr. Finn believes this to be a very singular case. Such persons as hold land, however little, invariably, when old, either reserve a part rent-free, or retain the whole in their own name; if they be offended by the children, they threaten to go to another son and daughter, to whom the holding or reserved part would be of course transferred. The support which the parent gets is the same with the support the child has for himself. The witnesses agreed, that a man holding five acres can generally have milk with his potatoes, and afford the same to his parent for half the year. When the holding is so small as two or three acres, which is very general in this parish, they can seldom taste milk, they live on potatoes either dry or with salt herring.†

"As to animal food," says Mr. Butler, "except once a year (at Christmas), even those that are by comparison called 'comfortable people,' not only never eat it, but never think of eating

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* They are made of coarse canvas, and are about three feet long by two wide.

† Some of the witnesses have remarked, that if such holders get their land for nothing, they could not get a comfortable livelihood out of it; their rent would not make up the difference between their present condition and the lowest degrees of comfort. All agree that they are a very numerous class in this parish; and Mr. Butler says, he could get 100 families, not begging, who would be glad to get a holding of a rood, and consider their condition much bettered by it.

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Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Cong.* Bar. *Kilmain.*

eating it." Being asked did they not commonly eat eggs, Butler answers, "We eat none of them, they go to our rent, or to put a shoe on our foot, or a spade in our hands. There are landholders in my village that did not eat an egg these six months. I ask the gentlemen here, did they ever see such a sight of eggs selling as are selling these times; they go by here in horse-loads. We sell them now; time was we used to eat them." Speaking of the parents of very small landholders and labourers, Malowney says, "They cannot help but let them beg; badly they can support them, and their own children going mother-naked." Hynes says, "The father that begs is better off than the son that keeps the house," as illustrating the impossibility of a labourer giving support to his parent. Malowney mentions the case of his "next door neighbour, obliged to go to service and let his wife and children go to beg."

Persons who attended the Examination.

Parish *Kilgeever.* Bar. *Murrisk.*

JOHN BARNS, cottier, holds 2 ½ acres.—JOHN COX, farmer, holding 8 acres.—JAMES FREHILL, cottier, holds 1 acre.—JAMES GALLAGHER, farmer, 7 acres.—Rev. Mr. GIBBONS, roman-catholic rector.—Mr. AUSTIN GIBBONS, assistant to Mr. Durkin, apothecary.—MILES JOYCE, cottier, holds 1 ½ acres.—PAT MALLY, an old man past his labour, did hold 2 acres.—ROGER M'DONOGH, cottier, holds 2 ½ acres.—PAT M'DONNELL, farmer, holding 8 acres.—WILLIAM M'EVILY farmer, 5 acres.—Rev. Mr. POTTER, protestant curate.—Mr. REED, land-steward to Marquis of Sligo, the principal proprietor of the parish.

IN endeavouring to ascertain the number of destitute persons, infirm from age, in the parish, we got two of the farmers, Pat M'Donnell and John Burns, from the villages of Cahir and Mooneen (which it was agreed among the witnesses might be taken as fair specimens of the condition of the whole parish), to mention by name 20 householders in each village. We were careful that the names should not be selected, but mentioned by the witnesses passing from house to house, as they lived next each other. On inquiring into the number of parents these householders had living, and the means by which they were supported, the result was as follows: Of the 40, there were 17 parents living, supported thus: two still supported themselves by industry; three were supported either by reservations made from their farms when they were transferring them to their children, or by children to whom the transferred farm might be deemed an equivalent for their support; six were supported by children who could not be considered as holding any equivalent; four lived among the neighbours; two begged. None derived support from the wealthier classes. There were not in either village any old persons without children. By comparing these numbers with the Population Returns, an estimate may be formed both of the number of impotent poor in the parish, and the proportions supported by the several means mentioned. The witnesses all agree that in this parish, speaking generally, a man holding no more than three acres of land cannot expect to be supported in his old age by any other means than begging. Whatever may be the inclination of his children, they have not the ability to support him, as his land is not sufficient to enable them, it is all but impossible to add to it from the competition that prevails, and a mere labourer is a mere beggar.

The holder of a larger farm, when he goes past his labour, sometimes retains his title to his farm, and is thus supported as its proper possessor, sometimes transfers his property, without reservation, to his son, trusting to his sense of duty and honesty for his future support; but the far more usual practice is to retain a cabin and a small portion of the land, say one acre out of seven or eight, rent-free, leaving the son to satisfy the whole of the landlord's claim from the remainder. If the farm cannot afford this, the reserved part is held at a reduced rent. This reservation is made, more particularly when both father and mother are alive; for M'Evily says, the old couple "love to have a house of their own;" and M'Donnell says, "those are fools that do not keep something in their own power, for there are generally complaints where it is not done, when the parent has surrendered the whole title in his farm to his son. Sometimes," continues M'Donnell, "it is no uncommon thing to see him turned out of doors. I would almost say the contrary is the exception; I would not say that those who turn them out could well support them, but they could do so, if they were willing to make the same effort as others."

The disagreement generally originates with the daughter-in-law. Gallaher remarks, "It is easy to make a disagreement when they have so little to live on among them." Where no claim of property exists, all the witnesses agree that the old person most commonly lives with the daughter, and that under her influence he is more cheerfully kept by his son-in-law, unless it be to the exclusion of his own parent, than he would be by his own son. When all the children are unable or unwilling to support them, they often go about from one to another of the more distant relations, much in the same manner as they would to any other neighbours, but with a greater degree of confidence, as feeling that they have a greater claim upon them.

The support of the parent often presses very severely on the child; nor can he, without great difficulty, supply him with any of the many indulgences that old age requires. M'Evily says, "His share of whatever is going, in the way of food, is little valued; but the smallest

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Parish *Kilgeever*.
Bar. *Murrisk*.

article of clothing is procured only with the greatest struggling, often by an effort of many months." Mr. O'Donnell mentions a boy, whom he had at one time hired at the rate of 4 *l.* per year, who within one year drew 1 *l.* 6 *s.* of his wages in tobacco, for the use of his aged father and mother. Pat Malley, a broken-down labourer, gives the following account of himself: "I am 78 years of age, and past my labour. I have been looking out for a day's work at reduced wages all the year, but no one thinks me worth my food. I live with my son, who is married, but has no family; he holds two acres of land, for which he pays 40 *s.* rent; he has no other means of earning than this holding and his labour. In this parish he could not get above 30 days' work in the year; wages 8 *d.* without diet. He is often distressed for provisions; he was distressed this summer (1834); he was relieved by a neighbour, who lent him a hundred of meal, for which he agreed to pay him 2 *s.* advance on the market price. It was great kindness in the neighbour to lend it at so small an advance; it gave him two scanty meals in the day; but they were nothing but the name of meals, there was so little of them; when one wanted all wanted; I could not expect to be better off than another. Though unable to work for hire, I can give my son some little assistance about his farm; he is ready enough to give me a share of any food that is going, but cannot give me any clothes; he cannot clothe himself; it was the kindness of a neighbour that covered him yesterday, when he took his sack of oats to market; he wore a borrowed coat. I have not had a new coat or smallclothes for the last six years; this hat I found cast behind a ditch four or five years ago, and I have worn it ever since. When I was young and able to work I was accustomed to wear shoes and stockings, but the last three years, though out under all weathers, I have been bare-legged and bare-footed, until last week, when I got a pair of shoes; I have not got stockings yet. I will tell you how I got the shoes. My son rents a small bit of bog with his two acres; on this I cut 2½ clamps of turf (500 cubic feet to the clamp); I spent, as nearly as I can now calculate, 25 days in cutting and saving it, working as hard as a man of my age could work; I sold it when saved for 8 *s.*, of which I lavished 1 *s.* 6 *d.* on tobacco; for the remainder I bought the shoes. In two or three years more I expect that I will not be able even to assist my son in his farm. When that time comes I will have nothing for it, but to walk out of the door; not that my son is likely to send me out, but he will have too much to do for himself, and I shall not continue a burthen on him." Being asked whether, if there were an asylum for the aged in the parish, he would be glad to avail himself of it, he answers, "Warm clothing and good food would be a new life to me, it would make me fresh and young again." One of the farmers present says, Malley was complaining to him last week, that his life was a burthen to him, his support pressed so heavily on his son. Rev. Mr. Potter, protestant curate; Mr. Reed, land-steward to Lord Sligo, the chief proprietor of this parish, and all the other witnesses agree that there is nothing more than ordinary in Malley's case; that (to use Mr. Potter's words) "every circumstance is the natural and necessary consequence of his condition as a labourer, impotent from age, and possessed of no other property than his interest in two acres of land, held at a moderate rent." He may be taken, they say, "as a fair specimen of his class, and an illustration of the difficulty which the young find in supporting the old, among cottiers and very small holders."

The nature of the support which the old derive from their children is best estimated by the nature of the support which they have themselves. M'Donnell says, "The old people can have nothing but what is going in the family. In my village one half of the householders live on dry potatoes throughout the year." M'Evily says, in his village, "one half live principally on dry potatoes." Gallaher says, in his village, "not one-third have any sort of kitchen with their potatoes." All the witnesses agree that the old persons who beg are better off than those who are supported by children holding two or three acres. "They have better food," they say; "often a better bed, and can, occasionally, get a bit of tobacco." The old people would undergo almost any privations rather than beg. M'Donnell says, they would half starve before they would bring such a blemish on their family.

In answer to a question, whether if there were an asylum for the aged in the parish, many persons well able to support their parents would not take advantage of it to shift the burthen from their shoulders, M'Evily answers, that though the very poor man would be glad to find such a support for his parent, he does not believe that any person in comfortable circumstances would disgrace himself by so unnatural an act.

In contemplating a provision for the aged, all the farmers seem greatly alarmed at the idea of a tax for that purpose falling on themselves. M'Donnell says, "We have too many burthens already. Although their support presses on us now, we may not feel six stone of potatoes given from time to time during the week, while it would be impossible for us to give 6 *d.* together on Saturday." In case the funds were derived from the general taxation of the country, they say they would be very glad to pay their proportion. M'Donnell says, we would gain two things; the old people would be much better off, and we would be less burthened by their support.

IMPOTENT THROUGH AGE.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Par. *Kilmore Erris.* Half Bar. *Erris.*

Persons who attended the Examination.

EDWARD BURKE, farmer of 13 acres.—BRIEN DEANE, cooper and small farmer.—EDMUND DICKSON, mendicant.—Widow EARLY.—WILLIAM FEARGUS, bailiff to Mr. Everard.—DOMINICK FREHILL, labourer.—Widow GERAGHTY.—MARTIN HOBAN, labourer.—Captain IRELAND, stipendiary magistrate.—PAT LAVELLE, labourer.—Rev. Mr. LYONS, parish priest.—Mr. WM. MEREDITH, chief constable of police.—Captain NUGENT, magistrate.—Mr. O'BRIEN, parish schoolmaster.—FRANK O'DONNELL, labourer, impotent from age.—JAMES O'DONOHOE, bailiff to Major Bingham, the principal proprietor in the parish.—HUGH O'MALLY, cottier.—Widow REILLY.

BY a reference to the evidence from this parish, under the head of "Able-bodied out of Work," it will be seen that the mere labourer in almost every instance begs periodically with his family, and that such labourers and their families constitute a large portion of the population.

The witnesses agree that it may be stated generally of such, that when they become impotent through age, their sole support is beggary. It appears, however, that the number of such persons to be found publicly begging here is not very great; which Deane accounts for thus: "As long as they can do a turn at all to support themselves, they will not beg. They break down at between 60 and 65 years of age; when they come to that, the being barefooted and half clad takes effect on them, and they drop immediately."

With regard to the small landholders, as of an acre, or an acre and a half, which class comprises a third part of the population of the parish. (*See* Evidence under head of "Able-bodied out of Work.") Mr. Lyons says, "The practice of reserving a part of their farm, or the nominal possession of the whole, as a security for a support from their children in their old age, is occasionally adopted, but is not general."

"The cases of children able to support their parents, refusing to do so, and suffering them to beg, are very few. I cannot recollect more than five or six such cases in this parish; but it is common that a child shall give his parent to understand that he has been long enough with him, and intimate his wish that he, the parent, should go in turn to some other child. This often ends in the beggary of the parent. I have remarked that the daughters are more willing to support the fathers, and the sons the mothers. Very few of the landholders, either men or women, beg publicly in their old age. They live with their relatives, children, brothers, nephews, first and second cousins. It is generally the case, when they live with any other relative than the children, that the children are unable to support them; but several leave their children who could give them a side of their fires and food but could not give them tobacco. The relative they go to may give them tobacco on the first visit, but soon gets tired of this. They sometimes are induced to beg for the sake of procuring tobacco." Burke says, "Tobacco is the great cause of dissention between the parents and children: for one that can afford to give his parent tobacco, five cannot. It would cost from 4 *d.* to 9 *d.* a week. It is counted a mark of a very dutiful child that he gives his parent tobacco."

Deane says, "The old person that begs is better off than a great part of those who live with their children, for he gets enough for the day, and has the next day to follow the same occupation and get enough again; while those that keep with their children must fast when their children fast; and you have heard from every one here that that is often. (*See* Evidence, under "Able-bodied out of Work.") It is agreed that the general rule is that children to the utmost of their ability support their parents in their old age.

Frank O'Donnell's case affords an instance of what is here very common; children unable to clothe themselves, and not always able to procure a sufficiency of mere potatoes, sharing all they have, their cabins and their potatoes, with their aged parents. Frank O'Donnell says, "About 12 years ago I held land, and paid 10 *l.* a year rent, but I fell into arrear and was obliged to throw it up. I am now 73 years of age, and live with one of my sons. I had three sons and a daughter; my sons all held land; and my daughter was married to a cooper, also a landholder. Two of my sons were decreed for rent and other debts, and were obliged to fly the country with their wives and families; my son-in-law, for the same reason, keeps out of the place, and wanders with his family, seeking work through the country. Since I gave up my land I have been living with my third son, who holds something more than an acre of land, and has a wife and two children, able to give him some help until last year; but I am now broken down and can assist him no longer. I do not intend to continue to live with him, he is too poor to bear the burthen of my support; you may believe he is poor enough when he comes to prayers every Sunday without shoe or stocking. I will take to the neighbours, and strive to keep myself up by going from one to another, as they have charity to support me. While I lived with my son he gave me the same food he had himself, sometimes potatoes and cabbage, sometimes potatoes and herrings, and sometimes potatoes dry; but what troubled me most was, that I could not get the tobacco. If I had not the tobacco, I could not agree with any one in the house; if I had it, I would care the less even for want of food. I begged but once this summer, and not till I was forced to it; we had not a potato in the house with us. I went away out of the county then. It was my first beginning, and I was ashamed to begin at home; and I will go to a distance again before I beg. I came back about a month ago, when provisions became plenty. I have lived with my son since, but expect that I must go out again in another month."

IMPOTENT THROUGH AGE.

Connaught, Co. Roscommon.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Boyle*. Bar. *Boyle*.

Persons who attended the Examination.

THOMAS BRADSHAW, labourer.—MORGAN CROFTON, esq. J. P.—Rev. M. DEVINE, roman-catholic rector of the parish.—Capt. DUCKWORTH, J. P.—JOHN FOREMAN, innkeeper.—Rev. THOMAS HACKETT, protestant vicar of the parish.—The Viscount LORTON, lord-lieutenant of the county.—OWEN LLOYD, esq. J. P.—JOHN MAUGHAN, road inspector.—JOHN MULHALL, esq. general merchant.—M. O'BRIEN, labourer.—JOHN ROBERTSON, esq. J. P.

THERE are 25 old persons in the town, who are utterly destitute. The total number in the parish cannot be accurately estimated. From 15 to 20 are supported by begging. There are three supported by their relations for every one by begging.—(Mr. *Devine*.)——The few who throw off their aged relations constitute a very small minority. None are supported by congregational collections, but several distressed (widows in particular) are assisted thereby. Not less than 60 are supported by their neighbours. Very many are materially relieved by the bounty of the rich, but very few are exclusively supported by them. This would tend to render the young people careless about the old. T. Bradshaw knew some men to work at 60 years old, but not a great many. "I am sure," said he, "that many a good man's days are shortened by misery, and the want of necessaries; if he had every day in the week enough of potatoes, I think he would live long enough."—"In 1823," said Mr. Crofton, "the men failed under labour from actual want of sufficient food."

There is in all classes a prevalent feeling that it is a duty for the young to maintain the old and infirm. In cases of second marriage among the children, the old are indeed sometimes neglected. The support of the aged presses very often severely upon the younger branches of the family. Mr. Duckworth knew many cases where the child felt aggrieved when bearing the exclusive burthen of the parent's support. There are occasionally quarrels among them, oftener arising from ill-temper, or that the old people fancy themselves ill-treated, than from any real unkindness. They (the old) prefer remaining with one child. The younger branches make many efforts to preserve their aged relations in some degree of comfort. Those who would not beg for themselves will often go round the neighbourhood asking for milk for the old people, when the food to which they are themselves reduced is unfit for their use.

Some of the aged live among their neighbours alternately. The majority are not inclined to adopt the practice. One man, a labourer, sent home 23*l*. in three years, to bring out his children to Canada. I have frequently been called on, said Mr. Mulhall, to cash bills of 10*l*. and upwards, being remittances from America. A female servant sent home, after a year and a half, 6*l*. to relieve her necessitous relatives.

Several of the old go about the neighbourhood collecting food. Those who depend upon alms are vastly better off than those supported by relatives: they are sure of a sufficiency of food. In nine cases out of 10 they never beg at all, and a majority of those who do so are destitute of relations or friends. By all it is considered as a last resource.

Many of the gentry refuse to contribute, and thus throw the burthen upon their more benevolent neighbours. Except upon extraordinary occasions of distress, the absentees give hardly anything.

The age, condition, sex, &c. of the poor to be relieved from the congregational fund, are at the discretion of the clergymen. 10*s*. a week is the largest sum given by any congregation. The average is about 7*s*. 6*d*. No food is ever given.

It is utterly impossible, according to all the witnesses, that a labouring man could save from his earnings in youth a sufficiency to guard against the wants of age. "I have often," said Bradshaw, "worked for 5*d*. a day from morning till night, and was very thankful to get it; and what could I save out of that?" The general opinion is favourable to a provision for the aged, and those utterly unable to work; but there is a strong aversion to any in-door system of relief. There is less reluctance now than formerly to allow the ancient relations to depend on strangers, or on the public for support. "I should be unwilling," said Mr. Lloyd, "to release children from the obligation of providing for their parents."

Parish *Kilkeevan*. Bar. *Ballintobber*.

Persons who attended the Examination.

Rev. Dr. BLUNDELL, protestant rector of Kilkeevan.—Rev. JOHN BOYD, catholic curate of Kilkeevan.—FRANCIS CLANCY, farmer.—COX COTTON, small farmer.—JAMES COULON, potter.—Mr. THOMAS DILLON, shopkeeper.—JAMES GAFFNEY, working mason.—Capt. GRAY, Dalefield.—JOHN KELLY, labourer.—Rev. PETER M'DERMOTT, catholic curate of Kilkeevan.—THOMAS M'GRATH, esq., J. P. Castlerea.—O'CONNOR DON, Clonalice.—Mr. GEORGE VAUGHAN, farmer.—WILLIAM R. WILLS, esq. Castlerea.—OWEN YOUNG, esq., Harristown.

THE number amongst the aged poor who are supported by their relations is very small in comparison with those who live by begging. Likewise many persons of respectable families, who would be ashamed to be known to beg, are supported by the regular alms of their neighbours. Coulon says, "I saw 16 persons in this village the other day receive their dinner in the house of a small shopkeeper. Amongst them was one known to be a relative

IMPOTENT THROUGH AGE.

Connaught, Co. Roscommon.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Kilkeevan*. Bar. *Ballintobber*.

of a nobleman in this province." Very many, too, are supported by the bounty of Lord Mountsanford, Mr. Young and other gentlemen in the neighbourhood.

The age when they become unfit to work is about 60. "They are done at 60."

As to whether the young support the old members of the family, Gaffney states, "I know a man supporting a father and mother, both 80 years of age. He has two brothers, and neither of them contribute to their support, although they could and ought." In general they seem willing to support their parents, but much depends on their wives. Sometimes the support of the destitute part of the family presses heavily on the others. A man of the name of Foster is an in-door servant, and has a wife and seven children. His mother-in-law is obliged occasionally to beg, though living with his family. On the subject of the degree of relationship which gives claim for support, the following is the answer of Gaffney: "When poverty is staring them in the face, they forget even a father's claim. What used to be the boast and pride of an Irishman is lost in the poverty of the day." The last married son has generally the house, and the old people mostly stay with him; but as to whether their relatives are in a way to give them support always, it appeared to be the opinion of Coulon, that those who hold under 10 acres of ground are worse off than the beggars. "They are next door."

The aged who are without relatives are often invited to go about from house to house among the neighbours; and as to remittances from the emigrants to the colonies, Coulon states that he knew a girl who sent in two years from America a sufficient sum, saved from her earnings, to take out her whole family.

A man who was once a respectable farmer in this parish is constantly to be seen going about with a cleeve collecting food; and the comparative comforts of the begging old man, and of him who is depending on his relations, may thus be estimated: "If they were half as well fed they would be satisfied to live with their relations, it being so much more respectable; but their food, if they begged, would be much better;" yet the disinclination to beg is great. "Some will go and beg where they are not known, when they cease to have relatives able to support them. None are so badly off as the bashful poor." The shopkeepers relieve them to a great extent, without letting it be known. They will give an ounce of tea or of sugar to them with the back of their hand.

The money collected at places of public worship is given to a better class of persons, without any fixed rule as to the age at which they should be put on the list. The number on the list of each place of worship in the parish is about 20; and the collections amount to 4*s.* or 5*s.* each weekly. The following are the opinions of the persons examined about a provision for those destitute from old age:

If the able-bodied population could obtain constant employment, I would be disinclined to any provision, except for those aged or infirm who were left without relatives to support them.—(*O'Connor Don.*)——I should be, under such circumstances, opposed to a provision for any. Mr. Willis Gaffrey was of opinion, that "poverty has taken too wide a range. Ever since 1822 the spirit of the people has been broken down; for, when a man is once brought to work for food only, as they did then, he never after is the same. I remember the time, not very long ago, when the people could and were willing to support their relations; but the pride and the boast of an Irishman are lost in the poverty of the day." An in-door provision would be desirable. It would become necessary to enforce the vagrancy Acts. Local committees might obviate the necessity, if they could be organized; but the unanimous opinion is, that there are no materials for any committee of relief, in a majority of the country parishes.

Persons who attended the Examination.

Par. of *Killenvoy and Canona*. Bar. *Athlone*.

JOHN BYRNE, esq.—Rev. PATRICK CONNIFF, catholic curate.—THOMAS CONITON, labourer.—Mr. JAMES ELLIOTT, miller.—Mr. JOHN FINNERN, general shopkeeper.—Rev. J. FITZGERALD, catholic rector.—MATTHEW KELLY, weaver.—Mr. MICHAEL KELLY, farmer.—THOMAS KENNY, labourer.—JOHN E. MAPOTHER, esq.—JAMES RATTIGAN, beggar.

IN the parish of Killenvoy there are not less than 40 persons impotent through age. In St. John's there are 70 at least, the majority of whom are supported by their relations, the neighbours being too poor to afford assistance. They receive no assistance from collections at places of worship, the catholic population being too poor to support collections, except in particular cases; neither do they receive much support from the gentry. The aristocracy of the neighbourhood are very much embarrassed. Mr. Mapother is the only person who materially assists the poor. The age at which they become incapable of supporting themselves is about 60; they cannot go on after 60. Many a good man is cut down from suffering and sorrow. Bad food and want of covering at night makes away with numbers of them.

The old people generally retain an acre or two, and make over the rest on their sons; and it is considered an imperative duty for the younger branches to support the old. The youngest son invariably has the paternal house, and supports the old people. He has no other benefit, distinct from other sons; and were he to express himself aggrieved at having the whole burthen on his shoulders, he would be looked on as a monster. There was one instance mentioned of a young man feeling himself aggrieved at having to support his aged mother, in consequence of not having been treated kindly by her when a boy; he used her most inhumanly, and suffered her to languish from want of nourishment. He was despised by everybody. Another instance to the contrary is known in the widow Macklan, whose husband

husband was supporting his parents at his death. She continued to support them, and still does so, though badly able, being in very distressed circumstances herself. Any relationship more remote than between parent and child is taken very coolly; and in very few instances are the relatives able to give them sufficient support.

IMPOTENT THROUGH AGE.

Connaught, Co. Roscommon.

The practice is very common for the aged relatives to go about among the neighbours, getting a meal from one, and another from another. There are no subscriptions made for them by the young labourers, their wages not being adequate to their own maintenance.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Par. of *Killenvoy* and *Camma*. Bar. *Athlone*.

Emigration has increased in a regular ratio for the last three years: from 60 to 80, in each of the four united parishes, have emigrated within that time, chiefly small farmers and labourers of good character. Had the labourers the means, emigration would be very extensive among them. Brian Donican, of St. John's parish, emigrated six years ago to New York. In about two years after he remitted 5*l.* to his brother John; he then paid the passage over for his brother Thomas, his wife and four children; since then he has paid the passage for his brother John's two children, and remitted 10*l.* to be divided among his relatives. He still continues to make remittances home. The old people who beg are much better off than those depending on their relations; yet they are disinclined to beg, so that not one in a hundred begs in his own parish; they would consider it a stigma on their relations.

The gentry never volunteer to give, and when they do, give sparingly, neither subscribing to a fund, nor supporting pensioners; and the absentees do not give a penny. There is great difficulty in getting them to subscribe 1*l.* to the dispensary.

As to whether it would be possible for labouring people to lay up against the wants of old age, Kenny says, "I worked for several years from November to May for 6*d.* a day, without food; I was working my rent, as a cottier, and I had not a halfpenny over at the end of the day. If any man can save at the present wages, he is a knowing one; but I cannot give my children enough to eat, as it is." The general opinion of the parish, as to a provision for the infirm, was, it would be grateful to the people to have any provision for the aged and utterly destitute. The old people would prefer getting an allowance; and if the children could get employment, it would be the likeliest and most natural comfort for them; but, as at present, it would be better to put them all together, and take care of them by themselves. Mr. Fitzgerald said, "For my part, I should be decidedly in favour of any provision for the old, the sick, the really unable to work and the orphan; but farther than that I would not go."

Persons who attended the Examination.

Parish *Moore*. Bar. *Moycarnon*,

Rev. J. ANDERSON, protestant rector of Moore.—MICHAEL CALLANAN, smith.—WILLIAM CLEMENTS, weaver.—BRYAN CONOLLY, labourer.—PATRICK DOLAN, labourer.—PATRICK FLYNN, mason.—THOMAS HARRISON, dyer.—Mr. JOHN KELLY, farmer.—PATRICK KELLY, small farmer.—JOHN KILKENNY, bailiff on Mr. St. George's estate.—ALEXANDER LOWRIE, esq., chief constable of police, Ballydaniel.—Rev. J. M'AVEELY, catholic rector of Moore.—J. M'NAMARA, weaver.—Mr. JAMES MILLER, shopkeeper.—PATRICK MITCHELL, beggar.—WILLIAM MURRAY, miller.—THOMAS POWER, esq., J. P., Falty.—LAURENCE WATSON, farmer and appraiser.

Two of the witnesses (Clements and Kelly) reckoned but six or seven persons of both sexes from among 20 or 30 families who were incapable, through age or infirmity, of supporting themselves; they were the parents of men holding from five to ten acres of land. There are in the parish about 100 old persons past work, seven of whom are supported entirely by begging; the remainder are supported by various means, some altogether by their relations, and others partly by relations, partly by neighbours, and those from whom they obtain alms.—(*Callanan and Conolly.*)——We support, and we have done so for several years, two old women who live in the neighbourhood; they are quite unable to earn a livelihood by their own exertions, nor do I remember the time when they could have done so.—(*John Kelly.*)——The poor aged people retain their pride through all their distress.—(*Murray.*)——The small farmers, who hold from 12 to 16 acres of land, are best off of any description of men in the country. Next to them are the mechanics and the cottiers (with some few exceptions), and from two to five-acre men may be ranked lowest as to the comforts of life. Very few of those who hold 12 acres throw down the spade till 60 or 70 years of age; and there are two or three now living, and labouring such farms in the parish, who are above 80 years of age. These men are hale and healthy, who have seldom or never known what want meant; and out of 20 who possess such holdings (whom Watson, Flynn and Murray reckoned by name), 15 are men of about 60. Such farms, however, are rapidly splitting up into small holdings, and by-and-bye there will be no such thing at all. In illustration of this, it was stated by Watson, that he remembered the time (not 50 years since) when an adjacent townland named Liberty, containing 150 acres, was to be let to three tenants. Flynn, who now resides therein, mentioned a few days ago he had himself counted up the holdings and persons now residing on the lands, and found that there were 26 tenants, and within two of those of being precisely one acre of ground for each individual. With respect to mechanics, they seldom totally fail till the approach of 60; but if there is a bridge to be built, there will not be a man above 55 upon it.—(*Flynn.*)——The cottiers and small holders decline from 40; poverty binds their spirit and breaks them down. I will give you the instance before you, myself; I can keep a cow this year; I know I will have to part

IMPOTENT THROUGH AGE.

Connaught, Co. Roscommon.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Moore*. Bar. *Moycarnon*.

part with her next spring, and I will be 10 years older in strength and in spirit the year that I will have to sell her than this year that I am able to keep her.—(*Mac Namara.*)—— The child is anxious to hide his distress from the parent, and the parent from the child. My own father, when he comes into my house, is as cautious not to sit down to table without as much pressing as one would use to a stranger; the spirit of him will not let him down; I have repeatedly seen him act in this manner, though at the time I knew him to be in actual want.—(*Mac Namara.*)——Parents have been supported by their children when an agreement to that effect has been entered into, or part of the lands has been reserved for their own use; but exceptions to this practice are remembered. A man named Mac Namara held five acres of land, which he divided between his sons on their marriages, reserving the house and a rood of ground for potatoes for himself; his daughter turned him out; one of his sons supported him, and another supported the mother, that is, they gave them lodging; but both the old people have begged since they gave up the land. Both sons have large families, and plenty to do to support them. The old people knew well when they gave up the land that they should beg.* I know one old woman whose younger son supported her out of his own earnings. He had not more than 50 days' work in the year. Frequently I have known him to be obliged to stay away from work, in order that he might attend his sick mother. The other son was an in-door servant, receiving 3*l.* 15*s.* yearly wages. He contributed nothing to her support, though, in truth, it was not much he could afford to do, if he attempted to keep himself in decency; I have, myself, sent assistance to her, for an old sick person requires something more delicious than another. I do not know what relation I am to her, but cannot be nearer than second cousin. If the son was not forced to neglect his work he could earn twice as much as he at present does. They often have not enough of meal. A lady, now dead, used to allow these poor people 30*s.* a year; none of the other gentry give them any assistance.—(*P. Flynn.*)——There were only five men and three women in the parish who were not supported by their relations or by general begging, who went, day about, to their neighbours to procure a meal's meat; we might call them decent beggars.†—(*Flynn.*)——The unmarried labourers do not subscribe towards the support of the destitute aged. The accounts of late from those who have emigrated from this part of the country have been less favourable than formerly. Few, however, have gone from this parish who have not succeeded, except labourers. Mechanics and women, who go out as servants, in most cases send home money to their friends, or bring part of their family out to them. An old man, named P. Good, lately received 13 dollars from his son, who has been about seven years abroad; he has, within the last 10 days, sent home, offering to bring over his brother, his sister and only child. When he left this he was an impoverished and struggling man; his rent fell due, and he had no means of paying it; he sold the cow that had been his wife's fortune, and went off to America. His wife was some months after ejected by the landlord, and she and one of her children died last spring of fever. The grandfather supports the only surviving child. They are exceedingly reluctant to beg openly. There is only one old man who goes out of the parish to beg; he goes to Galway, and is glad to get help from any one there, where he is not known; but while he is at home he would not be seen asking charity. A man may hold land from a gentleman, and work on the estate all his life, till old age comes upon him, without any hope of any indulgence at the end of his days; when past his labour he must look to his children for his support; he will certainly obtain no help from the landlord. The proprietors in this district are considered humane and liberal; there are none of them absentees (strictly speaking). None of us recollect a single instance of an old tenant being supported by his landlord, or being permitted to hold the ground when he ceased to be able to pay the rent; nor do we remember any case where, after having held under any of the gentry for many years, and being forced through age to make over the farm to the son, if the rent had fallen into arrear, the land has not been transferred to other hands; no matter how long a man, or his father before him, has held under a gentleman, as soon as he fails of being able to meet his rent, he may walk away.‡

The old people get their share of the church money, but it is a small concern, the whole of it. If it was not for the plenty of police that are in this and the next parish, the church at Ballydaniel would neither have collection nor congregation.—(*Flynn.*)——The police, generally, constitute the chief part of the congregation. The average amount of the collections is from 3*d.* to 6*d.*—(Serjeant *Mack.*)

There are no institutions in the parish for the relief of the destitute aged. A man named Kilduff was for many years a most respectable man here. He was a carrier, and held a small farm, and lived in comfort with his family. He was neither idle nor lazy, but worked hard as long as he was able. His children are settled in the parish, and are decent struggling persons. The mother lives with one of her own relatives, for whom she works, being handy and useful; but the poor old man is obliged to beg; he is no longer able to work as he used;

* The poor old man here mentioned was pointed out to us afterwards. His countenance had still the remains of great strength and intellect; but he seemed nearly worn out with poverty, age and pain. He was miserably clothed, and appeared scarce able to totter alone. His son is unable to support him, but is said to do his utmost to alleviate his sufferings.

† There were witnesses present from every part of the parish when this question was put, and they assisted in making the above examination.

‡ The foregoing is the unanimous expression of a large number of witnesses, and corroborated by many other persons present at the examinations of various classes and situations in life.

used; he has no residence, nor any to look to for help, except God Almighty and the neighbours; he is supported chiefly by relatives and friends; he would not ask relief from others where he was formerly known; he goes in summer to Galway to seek charity, and there he takes relief from any one that will give it to him; I am certain he would ache the old bones yet rather than be a burthen on others; but no person now will trust him with a man's work.—(*Flynn.*)——I am working as hard, and as many days in the year, as any man in the parish, and I have not 10 good meals in the year; I cannot, therefore, lay up for old age.—(*Dolan.*)——Nor do I remember to have heard of such a thing being attempted. The general feeling is in favour of some provision for the destitute aged, who have no relations upon whom they have a recognized claim as natural or adopted children, and who, though they may have relatives, have none able to bear the burthen of their support.

Impotent through Age.

Connaught, Co. Roscommon.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Moore*. Bar. *Moycarnon*.

Persons who attended the Examination.

Rev. James Callaghan, catholic curate.—Patrick Cuinan, labourer.—Mr. Hugh Gray, farmer.—Rev. James M'Hugh, parish priest.—Rev. George Thornton Maustin, parish curate.—Mr. Denis O'Connor, farmer.—James Robinson, weaver.—Rev. William Tyndall, parish priest.

County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

The greater number of those who are impotent through age in the parish are supported by their relations.

There are two parochial churches in this union, at neither of which do the weekly collections amount to more than 3*l.* per annum. In one of these this sum is expended by the clergyman in the purchase of the cheapest and most useful articles of clothing, which are chiefly distributed about Christmas to the poorest members. In the other it is nearly equally divided, in money, between seven or eight individuals of the congregation, who are aged and infirm, selected at the discretion of the minister.

Parish *Achonry*. Villages *Curry* and *Tubbercorry*. Bar. *Leney*.

Persons who attended the Examination.

Mr. P. Coogan, shopkeeper.—Bridget Cummayne, widow.—James Davy, labourer.—Robert King Duke, esq.—John Finn, labourer.—Rev. John Garrat, vicar.—Bartholomew M'Kittrick, land agent.—Martin Keen, small farmer.—Dr. Longheed, dispensary surgeon.—Charles Milmo, farmer.—B. Morissey, labourer.—Rev. R. O'Kean, parish priest.—Robert Orr, farmer.—Michael Price, labourer.

Town of *Ballymcat*. Bar. *Corran*.

There is very great difficulty in coming even near the number of persons impotent through age; they live frequently with their children, and often with their relations and friends. Some are supported by their neighbours, and many beg from door to door. Dr. Lougheed said, "I believe that such as can feed their own children, and maintain a father or a mother too, do so; but I am sorry to say that in this district it is a very common thing indeed to see an aged parent turned out by his son, even from the little holding which he himself had in former years voluntarily given up to him."

Being told that much of our former evidence tended to show a contrary feeling, he replied, "I do not know how it is; I should be sorry to speak ill of any of them, but I cannot qualify what I have now told you; perhaps the greater extremity of wretchedness which presses on our poor tends very greatly to lessen, if not extinguish, the natural affections and sympathies that would otherwise influence them."

At the protestant church there is a weekly collection for the poor, amounting on an average to about 10*l.* per annum, which sum is distributed among 40 of the most aged or destitute parishioners, at the discretion of the clergyman, but without any distinction of religious opinions.

Persons who attended the Examination.

Rev. Edward Alward, protestant curate.—Mr. James Barber, land agent.—Dr. Coulter, dispensary surgeon.—John Fenny, labourer.—Michael Fenny, labourer.—William P. Fenny, farmer.—Mr. P. M'Tucker, farmer.—James Mullen, labourer.—Rev. Michael O'Callaghan, P. P.—Rev. Mr. Saunderson, presbyterian minister.—C. Sympson, farmer.

Parish *Drumcliffe*. Bar. *Carbery*.

There are about 300 (many think more) impotent through age in the parish, the greater number of whom are supported by their relations, and very few by begging; not one by the richer classes, except a few pensioners on Sir Robert Booth's estate. About 60 is the average age at which the working classes become infirm, but many continue to labour after this age.

The children always consider themselves bound to support their aged parents, and while they can do so never suffer them to beg. Fathers often give up their farms to their children, reserving a right to support for themselves. If the infirm person have no children, the nearest relatives always support them as long as they are able, and it is a bounden duty which they cheerfully submit to, except when they themselves are in distress.

IMPOTENT THROUGH AGE.

Connaught, County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Parish *Drumcliffe*. Bar. *Carbery*.

Sometimes the daughter-in-law falls out with the old man, and, in some rare instances, the children will refuse to support the aged parent, but they are considered bad men, and most of the farmers would not see their brother or sister's children in want.

P. Fenny, farmer, says, "They can give their poor relations but what they have themselves; all they can do is to give them the soft potato and keep the hard one themselves; they would do more if they could. In sickness they always contrive to get them some comforts."

They are rarely supported by their neighbours only: if the aged poor have no children they must go and beg. Sometimes they receive remittances from their friends who have emigrated to the colonies or to America.

The aged poor go from door to door seeking alms, and have no shame about begging in their own parish, and say constantly when asked where they are from, they were born and bred in the parish.—(*Michael Fenny*, labourer.)

Those who go about begging are better off, in point of food, than those who are supported by their relatives; but still the repugnance to begging is so strong amongst the working classes, that while their relatives can afford to give them a potato, they will not beg.—(*James Mullen*, labourer.)

There is no particular age at which the poor are put on the church list: they mostly consist of widows, old men and orphans. The collections are, in general, divided quarterly, and an equal sum is given to each family. Assistance is sometimes given to old persons to go to their relations in other parts of the country. There are at present 16 persons on the church list; the largest collection is 15*s.* on Good Friday or any particular festival, but the average is 5*s.*

The general opinion here is averse to paying any tax for the support of the poor; they would prefer the present mode, as they think the making a regular provision would increase the number of beggars; for that many persons who are now supported by their relations would be turned out and thrown on the public provision; they are all averse to any additional compulsory tax, as prices are so low they do not this year expect to be able to pay their rents.—(*W. Fenny*, farmer.)

Persons who attended the Examination.

Par. *Kilmacshalgan*. Bar. *Tyreraght*.

Rev. WILLIAM GROVE, rector, J. P.—Dr. HOMAN, dispensary surgeon.— —— HYLEAS, esq., J. P. —JAMES MAGEE, parish clerk and farmer.—JOHN MULLOWNEY, blacksmith.—JOHN TENPENNY, farmer.—Rev. —— WHITE, parish priest, &c. &c.

THE number of persons impotent through age could not be ascertained, but it was thought there must at least be 100 infirm persons almost entirely depending on their relations for support, "who will not let them beg if they can possibly prevent it."

Very few beg, and none are supported by the richer classes.

The labouring men begin to "break" at 50, but are not past labour for some years after.

The support of the destitute by their relations is considered a sacred duty, which is very rarely neglected; the old people expect to be so supported, as was said, because "it is the law of the country to do so." The children do not feel aggrieved by the burthen; "but the daughter-in-law sometimes falls out with the old people, who, rather than keep the man and wife in disagreement, will go out and beg. Poverty is always the cause, and the quarrel usually begins by the woman saying, but for the burthen of the old man's support, their children could be better fed and clothed."

The old people who are supported by their relations, are of course subject to all the vicissitudes common to the rest; such as want of work, low wages, and high prices of food, and even in illness can get no better nourishment than usual; as a man said, "the children can give them only their own fare; if they cannot eat potatoes they may die." This burthen of supporting the aged presses very severely on the young, who can only keep alive their own families; but they do not complain of that in particular, as they consider care of the aged relation a duty, and their excessive poverty as belonging to their situation, and what every man has to expect, no matter what may be his industry and skill. This obligation extends to brothers and sisters, and the claims of relatives much farther removed are very frequently allowed. Some few old persons who have no relations are supported by their neighbours, going for a meal to one, and for a bed to another; and money is frequently sent home from America to their friends by young men who have emigrated there.

There is the greatest possible reluctance to beg in all ages; it is the very last shift; and far the greater number of those who are driven to it would rather live on one meal a day, and much rather work for their support than become "beggars."

There is no subscription among the gentry to assist in the support of the aged, infirm and destitute poor.

There are no almshouses, and scarcely any assistance of any description is given by the better classes. The money, the Rev. Mr. Grove says, collected in the church, amounting to about 4*l.* 10*s.* or 5*l.* a year, is distributed as occasion requires, but is chiefly divided at Christmas among eight aged and destitute protestants.

The opinion of the parish is decidedly in favour of a provision for the aged, the infirm, and those who are rendered unfit for work by accident or otherwise. "It would be considered a great relief to the young people, who can scarcely support themselves."

IMPOTENT THROUGH AGE.

Connaught, County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Town of *Sligo*.
Bar. *Carbery*.

Persons who attended the Examination.

Rev. M. ARMSTRONG.—Right Rev. Dr. BURKE, roman-catholic bishop of Elphin.—Rev. J. DUNLEVIE, parish priest.—R. FEENERY, labourer.—JOHN HARTE, shopkeeper.—FRANK KENNIT, labourer.—JAMES KENNY, esq., M. D. dispensary.—JOHN MARTIN, esq., M. P.—JAMES RAFFERTY, labourer.—WILLIAM STOPFORD, farmer.

THE number of destitute persons, infirm through age, in this parish, is very considerable, said Mr. Dunlevie. I am sure there are more than 500, and perhaps half the number are supported by begging, either publicly or privately, and the rest by their relations; very few, except those in the mendicity, are supported by the richer classes. They generally become incapable of work at from 50 to 60. It is very common for the younger branches of the family to support their aged relations; some few send them to beg; but these are "marked men" amongst their neighbours. Rev. Mr. Dunlevie said, I have known many who would rather see their parents dead "than begging." The heads of families consider they have a right to be so supported, the law of custom holds so strongly; and many retain to themselves some legal right when they give up their ground to their children. This support of the aged presses very severely on the children, who can scarcely support themselves, and never can give the old people any better nourishment than the food they use themselves, the potato. Up to the time that a young man gets married he does not feel aggrieved by the burthen; but in many cases the daughter-in-law begins to object to the old man, who will first go and live in a separate room, if they have it to spare, but in the end will go to beg. Money is frequently sent from America to their friends by people who have emigrated there. It is considered that those old people who go to beg are the best off, for they are almost sure every day of enough, but when living with their friends they by no means are. But the disinclination to begging is very great; it is the last chance; "nothing but absolute necessity will reconcile a man to it."

There are no almshouses. The opinion of this parish is strongly in favour of a provision for the aged and infirm. An addition to the funds of the mendicity would be sufficient.

Leinster, County Carlow.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Union of *Aghade* and *Ballin*.
Bar. *Forth*.

Persons who attended the Examination.

Rev. GEORGE DAWSON, impropriate curate of Aghade, and vicar of Ballin.—Rev. WM. KINSELA, parish priest of Ballin.—Mr. MICHAEL LENON, miller and farmer.—Mr. THOMAS TOMLINSON, farmer.

THE number of destitute old persons in these parishes is about 100, or in the proportion of one in 40 of the entire population: of these, about 20 exist on alms, 35 are supported by their relations, 40 by their neighbours, and five by the charity of rich individuals; none are maintained by collections made at religious houses. Sixty may be set down as the age at which infirmity generally incapacitates for labour.

Amongst the agricultural population, the heads of families feel a right to be supported when aged, and this right is practically acknowledged by their younger relations to the extent of uncles and aunts. This duty presses very hard upon many persons whose exertions are barely adequate to their own maintenance, and is often complained of as an injustice by their wives. Hence the parents are in the habit of passing from one married child to another, and thus lightening the burthen on each.

Those who have no relations have no alternative but begging, and are admitted to a meal at one house, and to another at a second. Not more than one or two are so fortunate as to have connexions who have emigrated, and been enabled to remit a trifling sum to them of about 5*l.*

Some go about with wallets collecting food, and these are considered to be better off than those who are maintained by their relations, though they have always manifested much unwillingness at the commencement of their wanderings, of which, however, they soon become free.

The amount of relief afforded by the gentry is limited to the support of a few pensioners; and Mr. Kinsela complains, in common with Mr. Lenon, of the disinclination and apathy exhibited by that class last summer to alleviate the wants of the poor. The possessors of estates in no manner contribute to the relief of their destitute tenants.

Whatever money may be collected at houses of worship is distributed to the most necessitous, without regard to age: this source of support is considered the most respectable, because the least public. The sum given to the only individual on the church list cannot exceed 3*l.*, for that is the amount of the year's collection. There are no almshouses; and it is quite impossible, looking to the low rate of wages, that a man in his youth could lay by what would suffice to maintain him in age. The prospective fear of poverty at that helpless period of life leads to the contraction of marriages which would not otherwise have taken place. Mr. Kinsela says, "that couples, in seeking his services as parish priest, have confessed that the only motive to their union was the hope of children, who would provide for them when old." After receiving this evidence, we were fully prepared for the expression of a desire by the parish for a legal provision for the infirm through age.

IMPOTENT THROUGH AGE.

Leinster, County Carlow.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parish *Carlow*. Bar. *Carlow*.

Persons who attended the Examination.

Captain JAMES BATTERSBY, magistrate, chief constable of police.—Rev. Mr. BLOOD, presbyterian clergyman.—Mr. ROBERT BROWNE, secretary to the grand jury.—Mr. E. BUTLER, magistrate.—MICHAEL BYRNE, 11 years in the employ of Mr. Coffee, brewer.—Mr. JOHN COFFEE, maltster and brewer.—THOMAS COX, esq., distiller and merchant.—Rev. MICHAEL DWYER, R. C. curate.—Mr. SAMUEL HAUGHTON, general merchant and storekeeper.—Mr. T. HAUGHTON, magistrate.—ADAM JACKSON, esq.—STANBY JOHNSON, baker.—ROBERT KENNA, labourer, in the employ of Mr. Coffee brewer.—ROBERT LAWLOR, grocer.—JOSEPH LYNCH, working carpenter and builder.—Mr. FRANCIS MONTGOMERY, apothecary.—Right Rev. Dr. NOLAN, R. C. bishop.—Mr. MEADE NESBITT STONE, physician.—Rev. GEORGE VERNON, rector of the parish.

THE impotent from age, in this parish, amount to about 500, being about one in 20 to the whole population. The maintenance of these seems to be divided in the following way: about 100 live by begging, 100 more by their relations, and 50 by the collections made at places of public worship. The remaining 250 are supported by their neighbours. Those who are supported by the richer classes are "unknown." The usual age when they become incapable of supporting themselves is from 55 to 60 years; earlier, if attacked by disease.

Among the agricultural population, the old feel a right to support as possessors of the land, and it is usual for the younger branches of the family to support the old. Instances were known of two tradesmen, who remained, as they say, unmarried for the purpose of supporting their aged mother, the father being dead. The support of the old becomes a matter of duty on the nearest relations, and though it must sometimes press severely, yet a murmur is never heard, except in dissipated families, who ill-treat their parent. The degree of relationship which gives claim to this support extends to parents, brothers, sisters, aunts, uncles, and their children, if destitute orphans. The old people go from one child to another, but mostly to the unmarried branches of the family, and though the relations are often not able to support them, yet share their means.

It is a common practice for the aged without relatives to go about among the neighbours, sharing one meal with one, and another with another. The young labourers sometimes subscribe to relieve "temporary distress." Mr. Haughton states, that there was an instance some short time since of an old man, whose wife and children died of cholera: 4*l.* were collected, to which the labourers contributed as far as their means would permit. Collections are never made for the same persons more than once, and the donations vary from 1*d.* to 6*d.* There are various instances of money being sent by those who have emigrated to their relations to pay the passage out.

In the country they go about with wallets collecting food, but not in town; and those who do so are much better off than those supported by their relations, inasmuch as they get a better supply of potatoes at the farmers' houses, notwithstanding which, they have a great disinclination to beg, and suffer great privations before they resort to it.

The gentry have no regular subscriptions to support the aged poor; occasionally they support pensioners, but there is no common fund for the purpose. Their subscriptions vary from 1*d.* to 1*s.* a week. One instance was mentioned where 5*s.* a week were given. Many of the rich refuse to contribute. One instance was mentioned of a person of 4,000*l.* or 5,000*l.* a year landed property, who on occasions of great distress does not give more than the ordinary sum given by a tradesman. Witnesses were all of opinion that the onus of supporting the poor falls completely on the shopkeepers and farmers. Absentees, with very few exceptions, avoid subscribing. Mr. Haughton knows one instance of a landed proprietor who supports all the aged poor on his estate.

Money collected at places of public worship is distributed amongst those most incapable of supporting themselves; this is considered more respectable than begging. There are 20 on the list of the Established Church, where about 1*l.* a week is collected.

There is no almshouse in the parish. Looking to the wages of the labourer, it would be scarcely "possible" for him to lay by any provision against old age.

The following is the opinion of all the witnesses as to a provision for the aged poor:

The fear of any legislative measure approaching to the "former English poor law" operates so strongly on the minds of the community, that great difficulty occurs in collecting the opinion of the parish; divested however of that dread, and of the machinery of any future measure, the majority are decidedly of opinions favourable to a provision for the infirm through age.

IMPOTENT THROUGH AGE.

Leinster, County Carlow.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parishes of *Dunleckny* and *Wells*.

Baronies of *East* and *West Idrone*.

Persons who attended the Examination.

Rev. ARTHUR HANS ATKINSON, protestant curate.—PHILIP BAGNALL, esq., J. P. Dunleckny.—Hon. and Rev. DEAN BERNARD, rector of Wells, West Idrone.—Mr. PATRICK BOULGER, farmer, Kilcarrick.—ROBERT BUNBURY, shoemaker.—Mr. WILLIAM CORRIGAN, postmaster.—JAMES DAVIS, millwright and carpenter.—Mr. DOWLING, brewer and grocer.—MICHAEL HANAHAN, labourer.—Capt. HUGH HAWKSHAW, chief constable of police.—Rev. Mr. KEHOE, parish priest, Leighlin, barony of West Idrone.—Mr. RICHARD KEHOE, merchant.—Mr. JOHN LITTLE, draper.—THOMAS LITTON, esq., Bagnalstown.—Rev. Mr. M'MAHON, catholic curate of Wells, West Idrone.—JOHN MAGEE, brewer and farmer, Leighlin, barony of West Idrone.—Mr. PATRICK MORAN, grocer and merchant, Leighlin.—WILLIAM O'NEILL, esq.—Mr. TERENCE O'NEILL, innkeeper and farmer, Leighlin.—Rev. Mr. ANDREW PHELAN, roman-catholic coadjutor.—Colonel ROCHFORT, magistrate, Clagrenan.—Rev. SAMUEL ROBERTS, parish priest, Leighlin.— —— SINGLETON, esq., farmer and merchant.—Mr. PATRICK TIERNEY, grocer and farmer.—Mr. HENRY WATSON, general merchant, Leighlin.

REVEREND Mr. Phelan thinks there are about 220 impotent through age in the parish of Dunleckny; and the Reverend Mr. Kehoe and Dean Bernard think there are about 100 in the parish of Wells, 60 of whom, the Dean states, are supported by himself. There are some few perhaps supported by their neighbours; and very rarely get a cabin rent-free. Mr. Bagnall states, that the working classes generally break down at from 55 to 60 years of age.

The heads of families feel that they have a claim for support when past their labour; and the younger branches invariably support them when at all able. The children often feel the burthen of a father or mother's support, but very seldom express it.—(*All concur.*)

A parent, brother or sister is the degree of relationship which is considered to give a claim for support, when unable to earn their own bread, and the impotent very often go to live with relations who are scarcely able to support themselves.—(*All concur.*)

John Hanahan states, that "he himself would be very well off, if he had not to support his mother and two sisters; he states also, that he knows many persons similarly circumstanced, and that often they are obliged to beg in order to support them."

Mr. Dowling says, the impotent are sometimes supported by their equals, but it is a thing of very rare occurrence. When living with their youthful relations, of course they are obliged to share in the vicissitudes which may occur to the family.

"Sometimes money is transmitted by persons who have emigrated to the colonies, to their relatives here, for the purpose of paying their passage out."—(Rev. Mr. *Kehoe.*)

The Rev. Mr. Kehoe thinks those who become beggars are infinitely better off than those who remain to be supported by their relatives; but they will suffer great privations before they bring themselves to take to a life of mendicancy.

He further states, that he has known families for many weeks drag out a miserable existence, and scarcely eat a bit of what could be called human food, before they would make their situation known to their neighbours.

All the witnesses agree in stating that the gentry do not contribute at all proportionably to the support of the poor, and when they do contribute they select their own pensioners.

Dean Bernard and the Rev. Mr. Roberts say, "The gentry throw the entire burthen of supporting the poor on the benevolent neighbours, and the absentees are not known to send any subscriptions."—(*All concur.*)

Dean Bernard says, "There is no precise age at which the poor are put on the congregational poor list. Relief is given according to the incapability of support through age or infirmity, and not confined to any particular denomination There are six or eight on the church list at the parish of Wells." And the Rev. Mr. Atkinson says, "There are 16 on the poor list in the parish of Dunleckny, four of whom occasionally beg, and six receive a weekly allowance from the richer classes. 6*s.* is the largest sum that is given on Sunday by the congregation, but on several Sundays only 1 *s.*"

There are no almshouses in the parish.

Dean Bernard says, "that he does not think it possible for the working man, at the present rate of wages and uncertainty of employment, to lay by anything for a time of want. The Dean agrees with all the other witnesses, in being favourable to a provision for the poor; and it is generally considered that very few, if any, would object."

Rev. Mr. Phelan is of opinion that many of the poorer classes marry and wish to have children, from a dread of being left destitute in their old age. The Rev. Mr. Phelan states, "that the only objections to a poor law appear to be an apprehension of the burthen not falling equally on all classes of society in proportion to their means, or the escape from the tax by non-resident proprietors, as well as the fear of machinery and dread of jobbing."—(Messrs. *Corrigan, Tierney, Little, &c. concur.*)

IMPOTENT THROUGH AGE.

Leinster, County Carlow.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parish *St. Mullins*. Bar. *St. Mullins*.

Persons who attended the Examination.

Mr. JAMES BYRNE, farmer.—Mr. PATRICK BYRNE, farmer.—ROBERT DOYNE, esq., J. P.—Mr. JOHN FINN, farmer.—Mr. GALAVIN, farmer.—Captain HUGH HAWKSHAW, constable of police—Rev. Mr. KAVENAGH, parish priest of St. Mullins.—Mr. THOMAS MURPHY, farmer.—Rev. JAMES SAUNDERS, vicar of Clenagoose.—Rev. WMr. ALSH, parish priest of Borris.—Mr. GEORGE WHITNEY, brewer and farmer.—JOHN WILCOCKS, esq., surgeon.

THERE are about 25 destitute persons in the parish, who are infirm through age; the most general period of life at which they became incapable of supporting themselves by labour having been at the age of 65. The proportion of 25 to 6,452, the number of population in 1831, is as one to 258. All these poor old people live with their relations, and none are supported either by the gentry or by collections made at places of religious worship, or by their neighbours or by begging.

The maintenance of the old and the feeble usually devolves, as a matter of course, on their nearest relations; and the claims of kindred are considered to extend in this way as far as to the second cousin. The heads of families in all instances look upon the support they derive from their children as a debt due to them, as proper possessors of the land, which they have surrendered to the latter; and in order to diminish the burthen which they would otherwise be on the industry of their offspring, it is customary with them, instead of remaining with any one child, to stay for a month at a time at the house of each, in order that they may not "wear out their welcome" in any. In this manner their maintenance presses moderately on all, and is never the cause of complaints or ill feeling.

Of those who do not continue to reside with their relations, a few live amongst their neighbours, getting their breakfast in one place and their dinner in another; but none of them derive any assistance from subscriptions made among the unmarried labourers, whose wages would not admit of such aid; and there is but a single instance where an old person has received a remittance from their friends who had emigrated; and this was a poor woman who inherited 6 *l.* and a watch on the death of her son, and obtained them safely from America.

Those who are not maintained in either of the two preceding ways go about the neighbourhood with wallets, and endeavour to collect as much food as supplies their wants. The disinclination, however, to adopt this last resource is very great. It is looked upon as disgraceful, and severe and protracted privation often precedes it.

There are no gentry resident in the parish, and only three poor persons are maintained by the proprietors of the soil, of which the greater portion belongs to one individual, who resides in the adjoining barony. Money is not collected at any place of public worship, nor is there any almshouse in the parish. The witnesses unanimously express a conviction that it would be quite impossible for a labouring man, in consequence of the lowness of wages, to make any provision during his youth against the wants of old age. But notwithstanding this declared opinion, there were some who, when consulted as to their sentiments on the propriety of some legal provision for the old, completely lost their temper "at the contemplation of a possible tax, and vowed that they never would contribute either to a poor rate or any other rate."

Parish *Tullow*. Bar. *Rathvilly*.

Persons who attended the Examination.

Captain CARTER.—Reverend G. DAWSON, late curate of Tullow.—ROBERT DOYNE, esq. J. P.—Mr. DWYER, farmer.—Major EUSTACE, J.P.—Mr. THOMAS GERMAINE, draper and farmer.—Reverend BERESFORD JOHNSTON, rector.—JAMES KEELEY, mason.—PATRICK M'ANALY, labourer.—LAWRENCE MURPHY, carpenter.—Mr. LAWRENCE MURPHY, innkeeper and farmer.—JAMES NEIL, labourer.—Reverend THOMAS NOLAN, P.P., administrator.—Mr. JOHN NOLAN, farmer.—JOHN PAYNE, esq. M.D.—Mr. MICHAEL ROACHE.—Mr. JOHN WHALEY, grocer.—Captain WHELAN, J. P.

THERE are from 150 to 200 destitute persons, infirm through age, whose proportion to the whole population is about one in 20. About 30 support themselves by begging, and 12 are assisted by their relations; 100 and upwards are assisted by their neighbours, and six by the church, and one by the roman-catholic chapel collections; about six are supported by the rich. The poorer classes are usually incapable of supporting themselves by labour at 55 or 60 years of age.

The support of the aged usually falls, as a matter of duty, on the nearest relatives, and the heads of families feel a right to their support when aged, as the original owners of the farms occupied by the family: the younger branches usually support the old. Captain Carter knew one case of a blind man, at the advanced age of 96, to whom the greatest care and attention was paid by his two sons and a daughter, who were themselves common labourers. A child with very little means feels aggrieved at bearing the exclusive burthen of the parent's support. They often go from one married child to another, but their relatives are not in a condition to afford them proper sustenance. The common vicissitudes of life, through want of work, failure of crops, &c., attach to and affect them as much as the young. The support of the aged presses very severely on the young, who have seldom enough for their own wants, and it frequently leads to ill will. The degree of relationship which is felt to give such a claim seldom extends beyond aunts or uncles. Rev. Mr. Nolan said,

said, on applying to the first cousin of a distressed female with a family, for relief, the relationship was considered too far removed to have any claim beyond some trifling aid, which was obtained.

Their neighbours often assist the aged who have no relatives to support them. The young single men never subscribe for their support, nor have they any friends in the colonies from whom they derive assistance.

They go about with wallets collecting food: those who depend on the alms they collect are infinitely better off than those supported by young relatives. The disinclination to beg is very great, and they suffer greatly before they take to it.

None of the gentry, with the exception of Mr. Doyne, regularly subscribe for their support. When the better classes support them, it is not by subscription; they support their pensioners themselves; many, however, refuse to contribute in any way, and thus throw the burthen upon their more benevolent neighbours. Non-residents never send in assistance. One case is known of assistance being sent by an absentee to his own tenantry in times of great distress, without being sufficient for their support.

The greatest objects are usually those put on the congregational lists. Rev. B. Johnston said, this is deemed more respectable than begging. The number on the list of each place of worship is about 10. Rev. B. Johnston states about 10*s.* weekly is obtained from the church.

There is one almshouse for the destitute and aged, intended solely for protestant females, capable of containing six; and Mr. Doyne said, full at present; there is great anxiety to get into it, as food, fuel and clothing are given in addition to lodging: it belongs to Mr. Doyne, and is managed by the protestant rector. The inmates, Rev. Mr. Johnston said, must be inhabitants of at least two years' standing in the parish. There is no particular age at which a person becomes eligible, but the ages of the present occupants are from 50 to 80 years. They are all able to knit and spin, which assists in providing clothing, with the exception of one. There is not the slightest disinclination against almshouses on behalf of the labourers; they could not possibly have provided for the wants of age out of the earnings of youth. The general opinion of the parish was in favour of a provision for the infirm aged of a certain time of life. Both sexes constantly assign as a reason for marrying, the wish to have children to support them when old, so much so, that James Neil thought he could recollect hundreds who have assigned it as the only source of being provided for in their old age. Rev. B. Johnston corroborated this opinion, as he frequently heard in cabins parents telling their children that it would soon become their turn to support them in old age.

IMPOTENT THROUGH AGE.

Leinster, County Carlow.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parish *Tullow*. Bar. *Rathvilly*.

Persons who attended the Examination.

JAMES BAYNE, publican and farmer.—Very Rev. Mr. FLANAGAN, N.G.—EDWARD MARKS, labourer.—PATRICK MULVANEY, tillage farmer.—J. H. NANGLE, esq. J.P., resident country gentleman.—Rev. Mr. PALMER, protestant rector.—Rev. EUGENE O'REILLY, catholic curate.

County Kildare.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

THE number of destitute persons impotent through age is about 40. The population is 5,000; about 10 out of each 100 are distressed in various degrees. The parishes contain 11,626 acres, Irish, charged with county rate; average rent about 1 *l.* 4 *s.* per acre; average county rate, 2 *s.* per acre. About 20 natives of the parish are beggars, the rest are strangers, amounting to 200. Messrs. Bayne and Mulvaney computed the strange travelling beggars at 600. There are about 270 supported by their relations, including widows and aged infirm; a portion of these are included in those seeking occasional relief, amounting to about 70. Those who are supported by their neighbours amount to about 40, and about the same number are maintained by themselves, aided by the rich.

Union of *Cadamstown*, including *Ballynadrimna*, *Carrick*, *Kilreeny*, *Mylerstown* and *Nurney*.

Bar. *Carbery*.

The age at which they become incapable of supporting themselves by their labour, is from 60 to 65.

Parents feel they have a right to support from their children. Aged relations, who have lived with the family, feel a right to support; so do brothers or sisters born infirm or disabled by accident: in this all the witnesses concur. It frequently happens that the support of aged relatives presses heavily, as they require better food and a person to attend them; still the children never complain, as they think it a duty. All persons generally get relief from their relatives, but especially parents, brothers, sisters, nephews and nieces, left orphans.

Some few who have been reduced to distress live among their neighbours, and are supported by them.

The young labourers assist by labour, such as planting potatoes for widows, and cutting and carrying home fuel for those who have no children.

Money is frequently remitted from the colonies, from England and parts of Ireland, to the parents. Soldiers sometimes send money to their parents, even from India, and servants frequently do so. Rev. Mr. Flanagan, Messrs. Bayne, Mulvaney and Marks say, that beggars are much better off than those depending on their relations. Many poor cabin-keepers that would not beg suffer more than beggars. The disinclination to beg is so great that many suffer great privations before they have recourse to it. James Marks says, "their spirit will not allow them to beg."

There is no regular subscription by the gentry, except in a season of great scarcity; and then all that are able contribute to a common fund.

All concur in stating that there are but two instances of non-residents who have ever subscribed.

Impotent through Age.

Leinster, County Kildare.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Union of *Cadamstown*, including *Ballynadrimna*, *Carrick*, *Kilreeny*, *Mylerstown* and *Nurney*.

Bar. *Carbery*.

Persons in great distress are occasionally relieved by Sunday collections, and many would accept relief in that way, if given privately, who could not bring themselves to beg. Sometimes these collections have amounted to 2 *l*.

There is no almshouse in the parish; and some would object to letting their relations enter it if they could support them at home. James Marks concurs in this opinion. The wages are so low as merely to provide a weekly subsistence for a family. It is impossible, even for those in constant employment at 6*s*. a week in summer and 5*s*. in winter, to lay by for old age. The average wages of the parish is 4*s*. 6*d*. a week through the year. Mr. Mulvaney thinks the average is 5*s*. a week. No opinion has been expressed as to a provision for the aged infirm.

James Marks thinks people are favourable to a provision. Messrs. Bayne and Mulvaney give no opinion. Mr. Mulvaney says he might be favourable to it if he was sure the farmers would not be taxed; if it did not make the poor worse off. Mr Nangle states, that "some time since the landed proprietors, as well as the holders of land, were desirous of making a provision for their own parish poor, and not give encouragement to strangers. They estimated the total charge for such a purpose not to exceed 1 ½ *d*. or 2 *d*. per acre; but ultimately the scheme was abandoned, finding the great difficulty of keeping off beggars from neighbouring parishes, who would all flock to our parish."

Persons who attended the Examination.

Union of *Castledermot*.

Baronies of *Kilkea* and *Moone*.

Robert Archbold, esq. magistrate.—Bryan Boulger, labourer.—Mr. John Corcoran, farmer.—Thomas Doran, labourer.—Rev. Laurence Dunne, parish priest of Castledermot and Timolin.—Mr. John Dunne, farmer.—Rev. R. L. Fitzgibbon, parish curate of Castledermot.—Rev. Archbold Hamilton, vicar of Castledermot.—John Hutchinson, farmer.—Mr. Sylvester Kelly, farmer.—Michael Keogh, farmer.—Mr. Thomas Mac Donald, farmer.—Mr. James Mac Donald, farmer.—Mr. Patrick Magrath, farmer.—Mr. Daniel M'Loughlin, farmer.—Rev. Edward Murphy, catholic curate.—Mr. John Murphy, farmer.—John Murphy, farmer.—Charles Neal, farmer.—George Payne, esq.—James Payne.—Mr. Edward Scully (who took the census of this parish).—Michael Styles, farmer.

The usual period of life at which the poorer classes in these parishes become incapable of supporting themselves by labour is stated to be about the age of 60. The number of persons infirm through age is estimated at 108, which, compared to the entire population, is in the proportion of one to 64 ¼. Of this number, 35 support themselves by begging; nearly 50 are maintained by their relations; not more than six are aided by congregational collections; whilst not one is supported by his neighbours, and only 17 by the richer classes.

Amongst the agricultural population, the heads of families feel a right to their support when aged, as proper possessors of the land occupied by their family; and all the witnesses agree that they never knew an instance in which a child had refused to acknowledge this right, as far as his means enabled him. In this manner the support of destitute aged persons usually devolves, as a matter of duty, on their sons or daughters (for the claims of relationship do not extend farther), and when the parents are bedridden and unable to make use of ordinary food. Mr. Fitzgibbon states, that in many instances their maintenance has pressed with much severity on their offspring, who never complain, even when their means are barely adequate to their own support.

John Murphy exclaims, "I would, if I had the means, willingly support, not alone my father and mother, but down to my uncle and aunts, sooner than see them asking a meal's meat from a stranger."

The expressions of this poor man were warmly echoed by the witnesses of his own condition who were present. In order to lighten as much as possible their burthens on their families, it is customary with old people to go about from the house of one relative to that of another, and in all their changes they fully participate in the vicissitudes arising from the want of work, low wages and the high price of food, which attach to the condition of those who support them.

It is out of the power of the unmarried labourers to subscribe for the maintenance of those who are not related to them, and they never attempt it. There is but one old person in the parish who has received any aid from her children who had emigrated. A few dollars were remitted to this individual by her son.

The greater number of those who are past their labour go about the neighbourhood with wallets for the purpose of collecting food, and the condition of those who adopt this mode of life is, with respect to the necessaries of life, far superior in general to the state of those who remain with their relations. Doran remarks, "they are better off than the like of me; for when I can earn nothing, they have always a bit." A recurrence to mendicancy is, however, considered to inflict deep disgrace on the family of the person who takes such a step. "I think I would rather," says Doran, "lose my life than take a bag of potatoes off my wife's back. I have known people to be without food for 24 hours before they would allow their wife to take a bag and go beg."

There exists no regular fund composed of the contributions of the gentry, for the purpose of assisting or maintaining the infirm. On a few occasions of great scarcity and extreme distress, some persons of the better classes have entered into subscriptions for the relief of the poor, but in distributing aid, they selected on all occasions their own pensioners. Many

refuse altogether to contribute in any manner, and thus throw the onus on their more benevolent neighbours: the absentee proprietors universally act in this manner.

IMPOTENT THROUGH AGE.

Leinster, County Kildare.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Union of *Castledermot*.

Baronies of *Kilkea* and *Moone*.

In the catholic chapel there is no collection for the poor, and the money collected at the church is distributed among poor persons, not according to their age, but according to their necessities. The sum that can be given to any individual must be small, as the amount collected never exceeds 1*s.* a week; nevertheless, it is considered to be more respectable to draw support from this source than from begging; the church collection is never expended in food. There are no almshouses or other asylums for the aged in the parish; and it is generally admitted that wages would never, at any time, have allowed a man to save against the wants of age, out of the earnings of his youth. "It would be perfectly impossible," remarks Doran; "how could they do it, when the farmers of 10 or 12 acres cannot do it?"

The general opinion of the parish is in favour of a provision by law for those who through age have become incapable of earning their own subsistence. "A cess for such purpose," observes Murphy, "would not be new to us; we subscribed last summer for those who were suffering by the cholera." In the absence of such a provision, it is not uncommon for persons to marry, with the express hope of having children to support them in old age. Such persons have been known to say, "What should we do if we had no children, when we grew old?"

Persons who attended the Examination.

Union of *Kilcock*.

Bar. *Ikeathy* and *Oughterany*.

CHRISTOPHER ADAMS, labourer.—Capt. BRENNAN, chief constable of police.—THOMAS BRENNAN, labourer.—Mr. JAMES BYRNE, miller.—Rev. Mr. CAULFIELD, protestant rector.—JOHN CLARK, labourer.—Mr. MARTIN CONNETON, farmer.—PETER CORRIGAN, labourer.—Mr. PATRICK COSGRAVE, shopkeeper and farmer.—MICHAEL COSTELLO, labourer.—Mr. PATRICK CULLEN, farmer.—THOMAS M'DERMOTT, labourer.—MICHAEL FEAGAN, labourer.—Mr. JOHN GILLIGAN, farmer.—Mr. EDWARD GOODWIN, postmaster.—JOHN GORMON, labourer.—Mr. JOHN HACKETT, shopkeeper.—Mr. PATRICK HALIGAN, shopkeeper.—Rev. FRANCIS HELY, parish priest.—EDWARD HOLSON, labourer.—Mr. AMBROSE HUGHES, shopkeeper.—PATRICK IRVING, labourer.—Mr. DANIEL KEARNEY, shopkeeper.—THOMAS KEARNEY, esq., J. P.—Mr. PATRICK LUBE, shopkeeper.—Mr. JAMES MAGRATH, shopkeeper.—Mr. JAMES MANGAN, shopkeeper.—Mr. THOMAS MURRAY, farmer.—MICHAEL NEVIN, labourer.—Mr. JAMES O'SHAUGHNESSY, innkeeper.—Mr. JOHN POWER, farmer.—JOHN RATIGAN, labourer.—Mr. MICHAEL REILLY, shopkeeper.—Mr. JAMES REILLY, schoolmaster of National School.—Mr. THOMAS ROBINSON, shopkeeper.—PATRICK SMITH, labourer.—Mr. RICHARD WADE, farmer.—Mr. JOSEPH WALKER, farmer.

THERE are about 180 persons in this parish destitute from age, of whom about 60 support themselves by begging; about 50 are supported by their relations, and 70 by their neighbours, but not one by the richer classes. About 65 is the age at which they become incapable of working.

The heads of families feel a right to be supported by the junior branches, and the latter feel it a matter of duty to give support to the old. As one child, having the entire support of an aged parent, sometimes feels aggrieved, it is usual for the old to go from one to another, though the young are not able to give them any proper sustenance, having barely enough themselves to support life, so that of course all the vicissitudes must be shared by the aged. The support of parents often presses very hard.

John Clarke declares, "I have been keeping my mother ever since I was able to work, and, 'by dad!' I have great hardship to do so, for we do not get work enough; my mother is an industrious woman, and would do work if she was able to get it. I got three days' work this week, and not a single day last week. I save up a few potatoes during harvest, to eat when not employed, and the odd days I get work buys the turf to cook them."

John Ratigan, now 74 years of age, and past his labour, states, "I am a resident of this town 40 years, and was born in Longford, which I left, and came here to work at the canal that was making at that time, at which I got 9*s.* a week; after that, employment got slack. I struggled hard night and day to rear my family, nine in number, decently; however, this time back I was fairly broken down, body and mind, and have no support on God's earth but what the neighbours give me. I can get the best character from every one in the town; and that gentleman there (pointing to Mr. Reily) knows me for 30 years. He knows that no charge can be brought against me, nor any disgrace thrown in my face but my poverty; and, Sir, is it not too bad, that when I was a young man I was struggling through hardships, and could not get work, that in my old age I should be thrown on the world to starve or die on the road side like a dog?" On being asked if he would go into a house of industry, he said, "I would consider it a blessing from God to be taken anywhere in my old age; but if I was a young man, and had, by my honest industry, any means of support at all, I would sooner die than receive 'charity industry.' The labourers, Sir, are despised, and not looked on as Christians at all; at any rate it cannot last long; and if it was not for the little relief they receive now and then, to keep them alive a little longer, sure they would die on the roads; and they are soon thinking they may as well die by them that 'dhruve' them to hardship, and let them have the whole sin on their shoulders to answer for in the next world, for we can get no justice in this. It makes me wish myself under ground, to wring my miseries out of me. But if you were to see the state we are in in our cabins, lying like brutes on straw and chaff on the ground, and anything we can scrape together, without a rag

IMPOTENT THROUGH AGE.

Leinster, County Kildare.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Union of *Kilcock*. Bar. *Ikeathy* and *Oughterany*.

a rag to put over us. Sure, here I am myself, without a tatter to cover me but what you see on me, for myself and my daughter, because I would think it bad not to give the 'poor thing' the great coat, though the heat in it is not much, as there is but little of it together" Here the poor miserable old creature became much affected, and burst into tears. All present involuntarily sympathized, in proof of the reality of his sufferings.

The aged poor go about among their neighbours collecting food. John Ratigan states, "I am obliged to live on my neighbours. It is some time back since I got low in the world, and I go shifting from one neighbour to another for food; they are very good to me, and the Lord help them for it." The old people depending on their young relatives would be often quite destitute but for the small saving of potatoes that they lay up in harvest. There are very few emigrants from these parishes. Mr. Reily states, "I know an old woman living here who regularly receives 10*l.* per annum from her son, who emigrated from Dublin; he was a ship boy."

The old very commonly beg, and thus are better off than depending on their relatives. Mr. Power observes, "If they do not get it in one place, they do in another; and the few supported by relatives are scarcely half fed, their means cannot admit it;" and yet it appears there is great disinclination to begging; they would almost starve sooner. Mr. Power says, "and every day they are getting worse."

Mr. O'Shaughnessy says, "Some gentlemen occasionally subscribe a few pounds at Christmas; but there is no regular subscription among them." When applications at particular periods of distress have been made to the gentry, they have not refused to contribute; but the burthen of their general support falls entirely on the middling and lower classes. There is not a single instance of an absentee proprietor sending any contribution for the relief of the poor; and Mr. Power states, "with the exception of two, all the landed proprietors are absentees."

There is a collection made at the church, amounting to about 7*s.* a week, which is distributed among 30 persons, all roman-catholics. There is no particular age at which they are placed on the list; but the money is given to those most incapable of working. It seemed quite impossible, in the opinion of all the witnesses, for the labourers to lay by in youth against the wants of old age; they can scarcely decently clothe themselves, much less save.

The opinion of the parish was unanimous in favour of some provision for those destitute, from age and inability to labour. It is generally thought by the witnesses that many of the labouring classes marry with a view to having children to support them in their old age. Mr. Power says, "he has heard them giving that as a reason;" and the Rev. Mr. Hely says, "thousands of instances have occurred to me, where, on speaking of the folly of early marriages, the females instantly say, 'What am I to do when I am old; or who is to keep me from starving but my children?'"

Persons who attended the Examination.

Parish *Rathangan*. Bar. *Ophaly, West*.

Rev. Mr. BOURNE, protestant rector.—Rev. Mr. BRENAN, parish priest.—MICHAEL BYRNE, labourer.—Mr. JAMES DIXON, farmer.—Dr. WILLIAM GODFREY DYAS.—PETER ENNIS, farmer.—Mr. JOHN FAGAN, huckster.—Mr. JOHN FARRELL, baker and farmer.—ROBERT FITZGERALD, esq. J. P.—Rev. PATRICK FITZPATRICK, roman-catholic curate.—Dr. JAMES FITZSIMONS, M. D.—WILLIAM FLOOD, farmer.—Mr. WILLIAM GARDENER, huckster.—WILLIAM GORE, labourer and small farmer.—PATRICK GORMAN, mason.—Right Hon. Lord HERBERTON.—Mr. JAMES HYNES, farmer.—OWEN KAVANAGH, labourer.—WILLIAM KAVANAGH, farmer.—Mr. THOMAS KELLY, large farmer.—JOSEPH LEE, blacksmith and publican.—PAT LEE, farmer.—Mr. JAMES M'KENNA, parochial schoolmaster.—Mr. PAT MALONE, butcher.—Mr. MICHAEL MYLOD, farmer and innkeeper.—GEORGE PIM, esq., J. P.—JOHN PIM, esq., J. P.—EDWARD S. TOWNSEND, esq., chief constable of police.

THERE are about 100 roman-catholics and six protestants, destitute from age, in the parish, being the proportion of one to 27 ½ in the entire population. About 40 of these live by begging, 10 by their relations, and the rest dependant on their neighbours and the church collections. The age at which they become incapable of work is about 65.

The old feel a right to be supported; and the young feel it a duty to support their old relations, only as near, however, as uncle or aunt. This supporting of the old often presses severely on them, and of course produces some ill will. Dr. Dyas remarks, "When poverty creeps into a family the wife and husband quarrel; besides, they are never able to give the nourishment the aged require." Kelly says, even when the potatoes are cheap, and only a penny a stone, where are they to look for that penny?

They frequently live by going about among the neighbours, and some get remittances from friends who have emigrated to America, for the purpose of assisting them to emigrate. The Rev. Mr. Brown states, "I received the sum of 22*l.*, remitted by a labourer from America for the support of his aged parents about a year ago, with a promise of a similar sum shortly." "I have known persons," observed the Rev. Mr. Brenan, "who would not have married but with a hope that their children would support them in old age, and I believe it is often taken into calculation, though not expressed to me." The following witnesses say, that the opinion of the parish is favourable to a provision for the aged poor: (The Rev. Mr. Bourne, Rev. Mr. Fitzpatrick, Dr. Fitzsimon, Mr. Mylod, Mr. Pim, Mr. Fitzgerald, and Mr. George Pim.) Lord Herberton is favourable to it himself, but would not speak for the parish.

IMPOTENT THROUGH AGE.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Abbeyshrule*, including Town of *Ballymahon*.

Bar. *Rathcline*.

Persons who attended the Examination.

JOHN CASEY, cottier.—HUGH DOOGAN, small farmer (10 acres).—CAPTAIN GRAHAM, magistrate.—Mr. JOHNSTON, an extensive farmer.—Rev. Mr. M'CAN, parish priest.—Rev. Mr. MAGUIRE, rector.—Rev. Mr. MOFFET, protestant curate of an adjoining parish, and a magistrate residing in the town of Ballymahon.—Mr. EDWARD ROONEY, a general merchant.—MICHAEL ROURKE, labourer.

THE Rev. Mr. M'Can, after conferring with several small farmers present at the examination, and who had come from different quarters of the parish, gives as the result, that there are of both sexes from 120 to 150 destitute persons, no longer capable of supporting themselves by labour: this calculation does not extend to those who have been occupiers of larger quantities than two acres of land. Of the individuals forming the above numbers, and resident in the town, the Rev. Mr. M'Can, Mr. Rooney and Captain Graham, agree that one-half are maintained by their richer neighbours through a sort of private beggary; that one-fourth are maintained by their relations, and that the remainder beg. They add, that those who beg have either no relations or only such as are utterly incapable of extending any assistance to them. Three small farmers (one of whom was Doogan) mentioned by name the aged persons living in their immediate neighbourhood in the country, and the mode whereby they subsisted; they counted 40 such individuals, of whom none had occupied above two acres of land; they were of both sexes: of the entire number, 23 were supported by their relatives, eight begged publicly, seven went from house to house among the poorer neighbours, sometimes partaking of their meal, and sometimes getting a few stones of potatoes or some milk, &c. to take home with them; two only were maintained by the richer classes.

The usual age at which a labourer becomes incapable of earning his bread is about 60; after that he looks for his daily food to his children; beyond them his claims are not considered to extend; and from more distant relatives nothing more than occasional aid can be expected. "Even among children," observes John Casey, "much depends on the way they are reared. I know plenty of instances of both labourers and farmers, whose parents were obliged to go beg, though the sons could have well managed to keep them; some of these old people begged at home to spite their children, but others moved off to a distance. I have observed that where the sons have had the handling of their own wages too soon, and are allowed to spend them at fairs and markets, they grow up in extravagant bad habits, and have little kindness for their parents when they grow old; but this happens more particularly when the children have been reared vulgarly and without learning. Some people give up their farm to their children when they find old age coming upon them; but those that surrender the title of their land altogether are often sorry for it before they die; and so now it is becoming more general for them to keep some part in their own name, in order that they may keep the reins in their hands; even the old woman retains an acre of ground or the grass of a cow in her own right rent-free; and as long as they all agree everything is in common. When these precautions have been taken, quarrels are very rare, for if the old persons were driven out of the house, they would take so much along with them." The same witness goes on to say, that "sometimes the support of a parent is found to be an almost intolerable burthen to a struggling poor labourer, but that, nevertheless, although he may cast it in the face of another brother or sister, that they do not bear their share or help him, he will never reproach his parent with what he suffers on his account." Michael Rourke thus describes the manner in which an aged person among the labouring classes passes the latter days of his life. "They generally," he states, "live altogether with some one child; but they sometimes go about, changing from one child to another, according as the children get tired of and quarrel with them. I know," continues he, "one old man who held a farm of 15 acres; he had four sons and a daughter, among whom he portioned out his ground, according as they each got married; he then lived from one child to another, but in a few years he wore out his welcome and was obliged to beg; the eldest son had two cows at the time, but the other children were very poor, and all had families larger or smaller. I know another instance where a labourer, well able to support his mother, suffered her to die a beggar, and even before she took to begging she had been maintained for several years among her neighbours; although no more instances now occur to me, I believe it would be easy enough to find plenty of them." John Casey observes, "I know four or five instances in my parish of parents living from one child to the other, and at last tiring them all out and going to beg, but I cannot say that any of the children were as well off as myself." (Casey's condition is that of a cottier tenant possessed of a single cow.) As the resources of the labourer are at best precarious and often fail altogther, the parent who depends on him must necessarily share in all his distress. John Casey says, "they get what their children have themselves, potatoes, and sometimes milk, but oftener salt. I know that the want of proper nourishment often shortens their days. Many is the labourer that supports his father or mother, and is often hungry himself: where the working man wants a meal, the old man must want it too." Michael Rourke is supporting his mother-in-law, and of course when distress falls on himself and family, she must bear her share of it.

Subscriptions have never been entered into among the labouring classes for the general purpose of supporting their own aged relatives; but in the adjoining parish of Kilcommack there are about 20 old persons, who receive assistance in money from their children who have emigrated to different parts of the colonies. "A good deal of money," according to Mr. Rooney, is remitted in this way, intended partly to take out friends, partly to assist them at home. "I cannot speak," he says, "as to the exact amount which has been sent to this parish; but I have myself cashed 20 orders this season for sums averaging about 5*l.*"

The

Impotent through Age.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Abbeyshrule*, including Town of *Ballymahon*. Bar. *Rathcline*.

The old and infirm, who renounce the scanty and uncertain maintenance which is, in a majority of cases, to be derived from their children, and who succeed in overcoming the first reluctance to commit themselves to a life of mendicancy, are considered by most of the witnesses to make a change for the better. On this point, it is observed by John Casey, "those that beg certainly get better food; I see them come to my employer's house and get meat two or three times a week. The man that keeps to the house has no chance of ever tasting animal food, except when a sort of carrion meat is selling, about Christmas, at 1 *d.* per pound; besides they can always make sure of a can of broth, and that is better to them than a bottle of wine. I have known the fathers of labourers to assist their sons and their families with what they had begged." The words of this witness are both explained and confirmed by the statement of the Rev. Mr. M'Can, that "an old man will suffer almost any privation sooner than beg in the first instance; but when once he has begun, he will never give it up."

No assistance whatsoever, in the way of a general subscription, is derived from the gentry of this parish.

The Rev. Mr. Gregg, the protestant curate, states that about 11 *l.* are collected in the protestant church; but that there is no regular poor list, nor any fixed rule for the distribution of the collection.

The feelings of labourers, with respect to consenting that their parents should avail themselves of the shelter afforded by almshouses or similar charities (if any such existed), would depend in a great measure, as Rourke says, on the spirit of the man; some would be glad to be relieved from the burthen of their support, and others would have the pride to keep them out, in any event. It is declared to be quite impossible that a labouring man, with the existing rate of wages, can in any case lay by anything as a provision for his old age. To make use of the words of Captain Graham, "they could scarcely lay up a treasure, after feeding a wife and six children, out of 6 *d.* a day; the truth is, their wages do not give them half enough to eat." The witnesses declined putting forward any expression of the general opinion of the parish either in favour of or against the propriety of a legal provision for the maintenance of the aged or infirm poor. The question has never excited any discussion, or been entertained in the parish.

Persons who attended the Examination.

Parish *Cloonguish*, including Town of *Newtownforbes*. Bar. *Longford*.

Rev. Mr. O'Beirne, p. p.—Laughlin M'Can, clerk of petty sessions.—Rev. Dr. Crawford, rector and j. p.—Mr. Farrell, considerable farmer.—Mr. Gregg, considerable farmer.—John Higgins, labourer.—John Keefe, labourer.

Rev. Mr. O'B—— had accurately ascertained the number for a Member of Parliament, and found that there were 188 persons of both sexes past labour, and without property sufficient to compensate any one for supporting them. He did not include in this any persons holding five acres of land and upwards at a moderate rent. The population was 6,700 by the census of 1831. Seven or eight support themselves by begging; 140 are provided for by their relations; the other 40 obtain a support, half-earned, half-begged, among their poorer and middling neighbours; about 14 of them have children living in the parish; five of these are unable to support their own families without assistance from their charitable neighbours, and the rest are so poor as to be utterly unable to support their parents. There are no public beggars here having children in the parish.

Dr. C—— is a proprietor, and supports all who become destitute from age on his property; he did not know of any other proprietors doing so, though he had the best opportunities of obtaining such knowledge. They usually become incapable of supporting themselves when from 60 to 65 years old.

The heads of families feel a right to be supported by their children; but many, more distantly connected, are supported by their relations. The younger branches of the family usually support the elder; but Mr. O'B—— did not enumerate these among the destitute from age, since their interest in the farm might be considered as an equivalent for their support. The aged generally remain with one child, frequently the youngest son, who remains in the cabin occupied by his parents, and quite as often the daughter, whose husband treats them with greater kindness than he might be inclined to show to his own parent. Of the 140 mentioned above, none have better than the ordinary diet of the labourers; in winter, potatoes with salt or herrings; in summer, potatoes and milk; they do not taste animal food more than three times in the year. John Keefe said, "he had known some of his fellow-labourers supporting their parents reduced to a meal of dry potatoes in the day; the old were even more stinted in food than the young, as they could do better without it than those who must labour to obtain more."

The young men do not subscribe to support the aged who are without relations. Besides money sent from those who have emigrated, to take out the remaining members of families, there have been seven remittances this year, averaging about 6 *l.*, intended to assist the family at home, including the old; these instances have occurred among labourers and persons holding below three acres of ground.

Those who beg are unquestionably better off than those who have young relations to support them, but they will suffer great privations before they do so.

The gentry do not subscribe for their support; they assist them occasionally with clothes and food. Some get money to pay for their lodgings, but most of them lodge with relations

or

or poor neighbours without any charge, except that they divide with them whatever they carry home.

There is no rule as to the age, &c., of the persons put on the congregational list; they are all aged and infirm. This mode of support is deemed more respectable than begging. The number on the list is 40. The collection in the protestant church (the only regular one in the parish) averages 8*s.* a week. Six infirm persons receive from 6*d.* to 1*s.* a week; the rest are generally assisted with some small sum, generally intended to purchase articles of clothing. Food is never given by congregations.

There are no almshouses. All the witnesses agreed that the labourer could not save anything in youth to provide for his old age, and thought that the general opinion was favourable to a provision for the infirm aged; but that a tax on the occupiers of land would only increase the present evils of pauperism.

IMPOTENT THROUGH AGE.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Cloonguish*, including Town of *Newtownforbes*. Bar. *Longford*.

Persons who attended the Examination.

Mr. PETER CORCORAN, grocer and general retailer.— —— KIRWAN, esq. M. D.—PATRICK MAGUIRE, day labourer.— —— MONTGOMERY, churchwarden.—THOMAS MOXHAM, farmer, and proprietor of cabins in the town, occupied by labourers.—Mr. JOHN MURTAGH, cloth-merchant.—Rev. Mr. ROBINSON, rector, and J. P.—Rev. Mr. SHERIDAN, J. P.— —— THOMPSON, esq., J. P.

Town *Granard*. Bar. *Granard*.

THERE are about 60 males and females destitute from age in the town, the population being 2,000; nearly 40 of them beg from door to door; of the remainder, part live by some small trade, as in eggs, apples, &c.; part are supported by their relations, and on occasions of peculiar distress, apply to persons in better circumstances.

On the second day, Maguire said, "Since I was speaking with the Commissioners last night, I have been thinking over in my own mind how the old persons in my neighbourhood are supported. I counted over about 30. Six or seven of them are supported by their relations; six or seven more beg their way from door to door; eight or nine hardly support themselves, by dealing in fruit, herrings, meal, &c.; and the rest go to the houses of persons they have worked for, fiddle with some sort of easy work, are fed or get milk, potatoes or meal to take home with them." A collection (congregationally) of about 3*s.* a week is distributed among 16 persons, who are all above 60. The working classes usually become incapable of supporting themselves at the age of from 60 to 65.

Kindred, as far as the second degree, is considered to give a right of support. This applies to the town. In the country the younger support the elder. Complaints are often heard of the pressure of the support of the aged. The old people must find themselves in a very unpleasant situation. They generally live permanently with one child; but occasionally visit from one to another. If the father has any interest in the house he has occupied, he generally lives with the child who remains in it; if not, he chooses among them, the choice being usually determined by the disposition shown to receive him, and often falling on the daughter, whose husband, by her influence, supports him more freely than his own sons would. Their relations are not in general able to secure for the aged a single meal of potatoes each day in the year. The ordinary diet of the labourer is, in winter, potatoes and salt, or salt herring; in summer, a scanty supply of potatoes and milk; the old get nothing better. I know, said Maguire, labourers who support their parents without begging; and they have not enough of food for themselves and their children. Daughters have gone to Mr. Sheridan frequently for relief, stating that they had not sufficient food for their own children, and that their father or mother, whom they were supporting, was starving; that they would share their last bit with him; that it would break their heart to see them beg; but that they feared it would come to that at last. Except in some very rare cases of a dispute with the daughter-in-law, no instances were known where a labourer let his parent beg, unless compelled by poverty. Mr. S., within the last week, received 20 *l.* from America from the son of an old labourer, for his father. J. Moxham knew an instance in the town where a son sent his father and mother 10 *l.* four years ago. Two years ago he enabled his brother and sister to join him; and last year he sent his parents 4 *l.* Both Mr. Moxham and Mr. Corcoran are in the habit of cashing bills from America, and believe that 800 *l.* per annum is sent by the labouring classes in that country into this barony; but it is principally intended to take out some remaining members of the family.

Those who beg are certainly better off than the old, who depend on their relatives; but "some would starve," said Maguire, "sooner than go out; their principles would not allow them."

The gentry do not subscribe for their support.

There is no fixed rule as to the age or sex of those who are put on the protestant list (the only one in the parish); but at present they are all above 60 years of age; the number is 16. The sum collected averages weekly 3*s.*, which is divided twice a year, in sums varying according to the distress to be relieved. Since roman-catholics have refused to pay tithe, the poor of that persuasion have been struck off. Money alone is given.

"There is no almshouse in the parish. The wages of the poor do not afford half provisions for their youth, much less a support for their age." There is a general desire that a provision should be made for the destitute; but the farmers are afraid of being taxed for that purpose, which they could not afford, even though the amount were not greater than what they now give in charity. True, they would be relieved from the support of vagrants; but they would not feel the relief, as they do not now feel the pressure. They have frequently

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quently expressed a desire to see the proprietors and absentees taxed for that purpose. In these opinions four witnesses concurred. The Rev. Mr. R. remarked, " that the occupiers of land were not able to pay anything towards such an institution. Many small farmers sending buttermilk into this town to sell cannot afford to use it themselves. We cannot pay for such a provision; but if you give it for nothing, we will be glad to take it."

Persons who attended the Examination.

Parish *Killashee*. Bar. *Moydow*.

THOMAS BURKE, farmer, who holds 20 acres of land, and occasionally labours himself.—Rev. Mr O'FERRALL, P. P.—CHRISTOPHER GEEHAN, day-labourer.—Rev. Mr. POWELL, protestant curate.—Rev. Mr. PRICE, wesleyan clergyman.—MICHAEL SHANLEY, schoolmaster, surveyor, and occasionally labourer for hire.—VALENTINE SKIPTON, esq., J. P.—ROBERT WILSON, middle landlord.

THE number of destitute persons infirm through age amounts in the parish to about 50 occupiers of small farms, and as many labourers. None of these support themselves by begging, they are all maintained by their relations. This is the number in a population of 3,500. The old men, though not able to work the farm, yet do many serviceable jobs, and thus contrive to alleviate the burthen of their support: they generally too retain the title to the farms. Sometimes there arises a jealousy among the children at bearing the exclusive burthen of the father's support, but not to the inconvenience of the old persons. They in general live with the child who remains in the old residence, and make frequent vists to the other children; the main burthen of support however rests on one.

The support of the aged must of course press on the children; but it is little felt by the occupiers of farms, though in scarce seasons they too have been distressed by it. At such times the labourers get meal on credit, for which they afterwards pay at an additional tax of 50, sometimes 100 per cent. Of course the pressure of the parents then must be deeply felt; yet all the witnesses agreed in the following statement, that only two instances occurred of the parent being obliged to leave the house. One of these, supported by his son, went to a married daughter; the other, supported before that by his daughter, who in summer earned 3 *d.* a day by hay-making, &c., and in winter got occasional employment, went to his nephew. The degree of relationship which is felt to give a claim to this support scarcely extends beyond that of parent. There are in this parish no persons infirm from age without children. There are two or three old persons labouring under other infirmities, who live by going about among the neighbours, getting a meal from one and a lodging from another. There are no cases of young men subscribing from their wages for the aged poor who happen to be without relations. In the case of emigrants, it very often happens that they send money to take out the family, and among them the old people. The priest mentioned the instance of two young girls, named Scally, who went to America, and before a year sent home 10 *l.* to their father. The young people have never emigrated from this paish leaving the old without any means.

In the parish there does not exist any congregational poor list. The charities are given without any fixed rule. Such a mode would be more respectable. The only weekly collection made is in the church. The number on the list is 22, all old, and chiefly widows. The money is distributed without regard to religious persuasion, there being only three protestants on the list. The amount is about 11 *l.* yearly. In the chapel there are occasional collections for cases of distress, which may amount to about 30 *s.* a year.

It certainly would not be possible for them, looking to the wages of labourers, to lay by for the wants of old age, nor even if wages were higher; there exist no means of disposing of such things, so as to make an effectual provision for old age. Some persons having some trivial means besides their labour have done so by hoarding.

The principle of a provision for the poor infirm through age has met with a favourable consideration, but the witnesses had not heard the details discussed in the parish.

Persons who attended the Examination.

Union of *Templemichael* and *Ballymacormic*. Bar. *Ardagh*.

Mr. CARBRY, general merchant.—Mr. DWYER, churchwarden.—Mr. GANBY, baker, grocer and spirit dealer.—Rev. Mr. HUDSON.—Mr. KEENAGH, baker.—Rev. Mr. KENNEDY, presbyterian minister.—Rev. Mr. O'DONOGHOE, roman-catholic clergyman.—Mr. WILLIAMS, town-serjeant and under agent to Lord Longford.

THERE are no accurate data whereon to calculate the amount of destitute persons infirm through age; but all the witnesses agreed, that the nearest approximation to the truth might be made by considering the number of families in the parish possessed of capital sufficient to support those members of them who were infirm from age. These they divide into day labourers, and small farmers who employ no labourers. The latter can scarcely be said to be destitute when infirm from years, because they either transfer the title of their farms to their children, and are in return supported by them, even though they pay the full value in rent; or if they retain possession, they are looked upon as supporting their children, though the real value of the farm may arise from the children's labour. There are 600 families of the former, and 500 of the latter class in the parish. In every third

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Leinster, County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Union of *Templemichael* and *Ballymacormic*.

Bar. *Ardagh*.

third family there is one person infirm from age: thus there will be 200 persons, male and female, of the labouring class, and 165 of the farming class infirm from age. Of these the farming class are, almost without exception, supported by their families. The hired labourers are more destitute, and are supported in the various ways before mentioned. About 12 of the 200 beg their bread from door to door; seven or eight are assisted to the extent of from 10*s.* to 15*s.* per annum from a collection in the presbyterian meeting-house; from 16 to 18 from the collection in the established church, which varies from 30 *l.* to 40 *l.* annually. Lord Longford allows 10 *l.* per annum for bread, and one of the Edgeworth family 5 *l.*, to be distributed weekly to persons on the latter list; Lady Longford gives 40 *l.* per annum for clothing and blankets, distributed at Christmas among about 50 old persons; 15 small houses, with a garden to each of 10 perches, are given by Lord Longford rent-free to distressed families. They contain at present 14 persons of each sex past their labour. There are besides seven old persons assisted or supported by Lord Longford, with sums varying from 2 *l.* to 16 *l.* annually. About 50 *l.* per annum is collected in the town by occasional subscriptions, a fair proportion of which is given to cases of infirmity from age. These are the only regular funds for the relief of the aged. About 100 persons, among whom are many obtaining relief from the above sources, gain their chief support from the middling classes. The age at which the poor become incapable of supporting themselves from labour varies, according to constitution, from 50 to 65.

The support of destitute persons usually devolves, as a matter of duty, upon the nearest relatives, at least as far as children, brothers and sisters. Should they refuse their aid, they are looked upon among their own equals with the greatest abhorrence. The heads of families feel a right to their support when aged, as proper possessors of the farm occupied by the family. Rev. Mr. O'D—— said, "they retained the title to the farm to avoid collision with the daughters-in-law;" to which Mr. W—— and Rev. Mr. K—— add, "that a case of such disagreement is very rare, perhaps one in ten instances." Mr. Williams mentioned, that Lord Longford's rule was never to acknowledge the child as tenant during the father's lifetime. The children (according to all the witnesses) constantly pinch themselves in order to support their parents; but the latter are of course exposed to all the vicissitudes which affect the former. The degree of relationship which is felt to give a claim extends through the connexions of brother, sister and parent, to other more distant ties.

Though their neighbours are well disposed to assist the aged, the witnesses did not know of any case where they were supported wholly among their neighbours by alternate assistance. No subscriptions are made from the wages of the young single labourers for the support of the infirm. Mr. C—— stated that he had opportunities of knowing remittances were received from friends who had emigrated to the colonies, as the money is frequently paid through his hands. About 120 *l.* per annum comes in that way into the parish; it is principally intended to take friends out, and about 12 *l.* of it is appropriated for the support of destitute relations at home. Mr. Williams knew of two instances within the year; one daughter having sent 6 *l.*, and two others 9 *l.* between them, to their father.

Those who depend upon alms are generally better off than those who have young relations to support them. The disinclination to beg is very great, from a fear of bringing shame on their children.

The gentry of the neighbourhood do not subscribe regularly for their support, which is given principally by the middle classes, six or eight different families of whom contribute alternately, without any understanding among each other, to the support of the same individuals, who, through long acquaintance, have established a sort of claim upon them, and who thus subsist by private begging, which is considered more reputable than public.

There is no rule either among protestants or presbyterians as to the age at which a person is placed on the congregational poor list. Those on the protestant list at present are mostly under 50; many of these would never apply for charity. Those on the presbyterian list are principally old persons, and their claims on both are determined by the degree of distress. This mode of relief is deemed more respectable than even private begging. There are at present on the protestant list 20 heads of families, but sometimes there are four times as many applicants. The presbyterian collection is distributed yearly or half-yearly; 10*s.* or 15*s.* to each person; the number relieved being determined by the amount of the money, which is from 7 *l.* to 8 *l.* annually; the protestant collection is from 30 *l.* to 40 *l.* annually; food is never given by the congregations.

There are no almshouses for the destitute aged. All the witnesses agreed that the mere wages of labour in youth could not enable them to provide against the wants of age; none have ever done so, who began as labourers. Rev Mr. O'D—— stated that the general opinion of the parish was in favour of a tax, not on land merely, but on all sorts of property, to provide for the infirm from age; and that the poorer classes particularly desired it. The Rev. Mr. K—— mentioned that he had conversed on the subject with farmers since the arrival of the Commissioners; that they approved of the principle, and would willingly contribute their share, but that they expressed great alarm lest a provision for the infirm might lead to a further extension of the principle with its abuses. He himself believed charity to be a religious duty, and thought the law had no right to enforce it. Mr. K—— said he represented the feelings of a great number when he expressed himself in favour of a support for the infirm, especially from a tax on absentees, one of whom draws 10,000 *l.* per annum from the country, and 3,000 *l.* from this parish, without contributing anything to the support of the poor.

IMPOTENT THROUGH AGE.

Leinster, County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Ballinacarrig Kilbrixy.*

Bar. *Moygish.*

Persons who attended the Examination.

Rev. GERALD BEERE.—Dr. COTTER, dispensary surgeon.—WILLIAM COX, labourer.—Mr. WILLIAM CURRIES.—Rev. MICHAEL MULLEN, parish-priest.—PATRICK MURTAGH, labourer.—HENRY O'CONNOR, esq.—JAMES WEST, esq., J. P.

THE witnesses could not form any accurate estimate of the number of those unable to support themselves by their labour; but in this district scarcely any of the old people are driven to beg. The greater number are supported by their relations, some few are assisted by congregational collections, and the richer classes contribute freely, and give large quantities of clothes at Christmas. About 60 is the age at which they become incapable, but many endeavour to work later, and are allowed wages, which they can scarcely be said to earn.

The old people feel a right to be supported by their young relations, a claim in which the young cheerfully acquiesce; nor is it felt to be a burthen when the support of the parents falls exclusively on one son. Besides, the old people are usually worth their keeping, being useful to mind the house and children, &c. Dr. Cotter says, "they exhibit great anxiety to get medical relief for their aged parents," if it was only, as they say, "to have them to look at." Sometimes their relatives are scarcely in a condition to support them, and then, of course, the burthen presses very severely, yet it very seldom leads to any ill-feeling or quarrelling.

There are some few old persons who, not having young relatives, go about among the neighbours, and obtain a share of a meal from one and a night's lodging from another. Remittances are frequently sent to old persons from the colonies and America, and sometimes considerable sums. Entire families too are often sent for to go out to their relations.

There are but very few old persons in this parish who resort to begging; it is the last resource, and they will bear any hardship before they have recourse to it; yet those who do beg are not considered near as badly off as many poor householders who are ashamed to do so.

The gentry do not form any regular contribution fund, but, as was stated previously, they behave very generously to the poor; this, however, is not the case with absentees, who contribute nothing.

There is no almshouse in the parish, and the opinion of witnesses was divided as to the necessity of any provision for the aged. If, however, the labourers had constant employment a provision would be unnecessary, as they are most anxious to support their aged parents.

Parish *Donowen.*

Bar. *Kilkenny, West.*

Persons who attended the Examination.

WILLIAM CONLON.—Rev. T. CAULFIELD, rector.—MICHAEL FINNEY, beggar.—PATRICK GERAGHTY.—Rev. J. KEARNEY, P. P.—PEGGY KIERNON, beggar, with three children, her husband begging with three more in another part of the country.—Mr. CHARLES LENNON, farmer.—Mr. PHILIP LENON, farmer.—JOHN MIARS, labourer.—JOHN MONVEAL, miller.—THOMAS STUBBS, esq., J. P. of Cork, residing here.

THERE are about 80 destitute and infirm persons in the parish, the greater number of whom support themselves by begging; some of them are supported by relations, but the relatives get tired of them when they remain a long time with them, and are pinched themselves. Even the neighbours will give an old neighbour who becomes destitute as much as they can afford.

If at all able, the relations deem it a duty to support their destitute kinsmen. Sometimes the son seems to feel it a burthen to support the aged parent, when his wife is not well inclined towards the old man.

The most of the working classes are not in a condition to give their destitute parents proper sustenance; very few can give them milk with the potatoes.

Michael Fenney, a beggar, says, "I am 69 years of age; I had about four acres of mountain of 3 *l.* 3 *s.* rent; I gave it up to my son, as I was unable to till it, and went to beg. Many old men of the same parish did the same, but they are all dead; I do not know any person now who has done so. I was getting old and weak, and could not work hard enough. My son goes every year to England to work; he has no employment but during his stay in England; while he is away his sister keeps five in the house, and eats potatoes and salt. My son would support me if he could; he is not able, and said he would not. I am much better off than if I lived with him; I get plenty of potatoes, some milk, and even meat. I could very seldom get milk from him, and never meat. I gave him up my land with the intention of begging; I should have done so even though I knew he would not support me; the interest in it would not sell for 3 *l.* He is able to till about an acre, and cannot get manure for more. The grass of the rest for a cow is not worth more than from 15 *s.* to 18 *s.* He will have about five barrels, of 56 stone each, from the acre; his winter stock of potatoes is often out before the new ones come in; he must stint himself then and use weeds; he gets credit also for provisions, and is charged 5 *s.* per cwt. over market price; he endeavours to

IMPOTENT THROUGH AGE.

Leinster, County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Parish *Benowen*.

Bar. *Kilkenny, West*.

pay for the meal first, that he may get it again when another scarce season may come, and then the landlord must get his rent."

Pat Geraghty and Philip Lennon, farmers, say, the infirm parent being dependant for his support on his relations, often leads to ill feeling; his daughter-in-law first begins to dislike the old man; he is at every turn taunted, coming in and going out, till at length he sees clearly he is in the way, and takes to the road as the last resource, when he finds it impossible to remain any longer.

A parent is the degree of relationship which is supposed to give a claim to the destitute for support from relations; but sometimes others more distantly related are thus supported.

The aged poor who have no relations able to support them always get their meals, up and down, from the neighbours for awhile after they become distressed. They always begin to beg privately in this way, but when the neighbours get tired of them they are obliged to go through the country to seek alms.

A good deal of money was formerly remitted from persons who had emigrated, to their poor relations in this country, but not so much within the last three years as used to be.

John Monreal, miller, says, "they take more to America than they send back."

The beggars who go out seeking alms are better off, in point of food, than the infirm poor who are living with their relations, though the latter are better taken care of.

Michael Fenney says, "I am much better off than those living with their relations; I go every year to my own country, but never beg there; I would be ashamed; I am never hungry now; I used to be sometimes when I lived with my son; I saw it was no use to stay. If I had a wife and children I would not be ashamed to let them beg; would not that be better than to put my neighbour's duck or goose in the pot?"

There are no subscriptions among the gentry for relieving the poor, except in seasons of particular distress.

The money collected at places of public worship is given to the most destitute in the parish, without any religious distinction.

This mode of support is deemed more respectable than begging.

A great many would wish to see a provision for the aged and infirm, but the majority would not willingly accede to any compulsory tax for that purpose, lest in time it may become more extensive. It is thought that constant employment at moderate wages would enable the labourers to support their aged parents; they are most willing to do so.

Persons who attended the Examination.

Rev. JOSEPH FITZGERALD, P. P.—LAURENCE LLOYD HENRY, esq. J. P.—Mr. MICHAEL HOPE, farmer.—Rev. ROBERT A. MARTIN, protestant curate.—Mr. JAMES SEERY, farmer.—ROBERT MORGAN TIGHE, esq., J. P.—The Marquis of WESTMEATH, lord-lieutenant of the county.

Parish *Castletown Delvin*.

Bar. *Delvin*.

THE number of destitute persons, infirm through age, is about 50, perhaps more; the greater number of whom, perhaps 40, support themselves by begging. A few are supported by their relations, about 10 by their neighbours, and scarcely any by the richer classes. The age at which they become incapable of supporting themselves is about 60; but many become infirm at 50, from exposure to wet, insufficient clothing, and other privations.

The support of destitute persons usually devolves as a duty upon the nearest relation, until his own family becomes large, when the others must beg. The younger branches of the family very frequently support the elder, the child considering it a duty to his parent to do so. They are not however in a condition to afford them proper sustenance, and the vicissitudes of the younger attach equally to the aged.

The support of the aged often presses severely upon the younger branches of the family, whose means are frequently inadequate to their own necessities. The degree of relationship which is felt to give a claim, extends, Mr. Hope says, as far as first cousins.

The aged who have no relations to support them begin by living with their neighbours, obtaining from one food, from another lodging, &c. and end by becoming permanent beggars. It is common to receive assistance from friends who have emigrated to the colonies.

The aged and infirm go about with wallets collecting food. The beggar is equally well, if not better, off than those who have young relations to support them. But the disinclination to beg is, according to all the witnesses, very great; they will sometimes almost starve first.

There is no regular subscription made for the poor. In seasons of scarcity great exertions have been used to relieve them, and there is a weekly collection in the church, which, under the minister's direction, has been always given indiscriminately to protestants and catholics. "Absentees," says Lord Westmeath, who possess considerable property in the country, "do not contribute, with one distinguished exception, Mr. Tighe, of Woodstock, in the county Kilkenny." In this the other witnesses agreed.

The congregational collections are given in general to the most indigent. The number on the list is about 20. The largest sum collected weekly is about 7*s*.

There are no almshouses for the destitute and aged. All the witnesses agreed that it would be quite impossible for labourers to provide from the earnings of their youth against the wants of their age. The general opinion of the parish is stated by three witnesses to be in favour of a provision for the infirm and aged. Lord Westmeath said, "great variety of opinion exists as to whether such would be relief or aggravation."

IMPOTENT THROUGH AGE.

Leinster, County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Castlepollard.*
Bar. *Demifore.*

Persons who attended the Examination.

Rev. JOHN BURKE, P. P.—Rev. ADOLPHUS DROUGHT, protestant curate.—WILLIAM FAGAN, farmer.—Mr. SIMON FAGAN, farmer.—THOMAS HALPIN, farmer.—Captain PAKENHAM, J. P.—WILLIAM DUTTON POLLARD, esq., J. P.—NICOHLAS RIEVE, farmer.

THE number of those who are impotent through age is very great, and of these many live by begging, many also by their relations; a great number of them are supported by their neighbours, and some by the proprietor of the village. The age at which they become incapable is said to be from 50 to 60; after that they break very fast, from the want of proper nourishment.

The support of the destitute usually falls on the relations; always in the case of parents, though the relations very often are unable; and then all the vicissitudes to which the younger are subject must be endured by the old; besides, it often causes discord being obliged to give this support. The claim for support seldom goes farther than parents, but occasionally to cousins, according to the terms on which they have lived.

The aged poor without relatives go about among the neighbours, and thus support themselves; and when not able, food is sent to them. In many cases, persons who have emigrated have sent home money to their poor relatives, and also sent for them.

Many go about with wallets collecting food, and those suffer less privations than the others who depend on relations; yet the disinclination to begging is very great.

The gentry of the neighbourhood form no regular subscription for the aged poor, "while those who do not reside," said the Rev. Mr. Burke, P. P., "send nothing but ejectments and lattitats."

None are assisted by collections but protestant widows and sometimes old men, and this is deemed much more respectable than beggars. The number on the list is 17 or 18, mostly widows, and the largest weekly collection about 25 *s.*; no food is given by the congregations, and the amount given to each individual is about two guineas per annum.

There is no almshouse in the parish.

Looking at the earnings of the labouring classes, it was deemed impossible for them to lay up in youth a provision for age.

Witnesses have no doubt that, if it was properly explained to the people of the parish, the opinion would be most favourable to a provision for the aged poor.

Persons who attended the Examination.

Parish *Killucan.*
Bar. *Farbill.*

Rev. JAMES ALEXANDER, rector.—Rev. JOHN CURRAN, P. P.—GEORGE M. T. DROUGHT, esq., police magistrate.—MATTHEW KEEFE, farmer.—DAVID MOORE, shopkeeper.—PETER PURDON, esq.

THERE was a great difference of opinion regarding the number of persons in the parish, infirm and destitute through age. Rev. Mr. Curran thought there were 400; 300 of whom supported themselves by begging. Mr. Purdon thought the number about 70, and that the greater number were supported by their relations; and Mr. Keefe said, there was over 100 such persons permanently in the parish, who were in general beggars. A few are supported by their neighbours, and very little assistance is given by the richer classes.

The age at which the poor become incapable of supporting themselves by labour is about 60.

The support of destitute persons devolves, as a matter of duty, on their relations, when able, and it is very common for the younger branches of families to support the old.

Children very seldom feel aggrieved by the burthen of an aged parent's support, which often presses most heavily upon them, particularly when they have a family of their own. The aged person can never get any better nourishment than the ordinary food of the family, a potato, and are subject to all the chances caused by want of employment, failure of crops, &c. to which the best are liable.

The aged who have no relations to support them, beg among their friends and neighbours.

Money is frequently sent home from America to the friends of persons who have emigrated.

Many old people go about with wallets collecting food, but not always in their own neighbourhood; and all the witnesses said, that those beggars were much better off than those who lived with their relations. The disinclination to beg is very great, so much so, that, Rev. Mr. Curran said, nothing but absolute necessity will induce them to have recourse to it.

There is no subscription made by the gentry for the support of the aged and infirm, or for any class, except rarely, and in seasons of particular distress.

There are two churches, and 27 destitute, selected without regard to age or religion, are assisted by the collections of one, and 12 by the collections at the other; but the allowance is not at all sufficient for their support; many of them are obliged to beg also.

There are no almshouses of any description.

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Leinster, County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

It was the opinion of all the witnesses, that to make any saving from the earnings of their youth, as a provision against the wants of age, was perfectly impossible.

With regard to the legal provision for the aged and infirm, Rev. Mr. Curran thought the general opinion was "strongly in favour" of it. Mr. Drought thought that, in general, the principle of such a provision was approved of, but that it was dreaded; great evils may spring from it; and David Moore thought that the general opinion was not in favour of it, but that among intelligent people it was.

Persons who attended the Examination.

Town of *Moate*. Bar. *Clonlonan*.

CHARLES ARABIN, esq., J. P.—Dr. BEWLEY, physician, &c.—CUTHBERT CLIBBORN, esq., J. P.—DANIEL CLUFFY, labourer.—JOSEPH MORTON DALY, esq.—Mr. GEORGE DIXON, farmer.—Mr. EGAN, landholder.—Mr. BARNEY FARRELL, farmer.—PATRICK KENNEDY, labourer.—HUGH LANIGAN, farmer.—Rev. PATRICK LEE, parish priest.—Mr. JOHN LOWE, farmer.—Mr. EDWARD MEARES, farmer.—PATRICK MULVANNY, labourer.—Rev. WILLIAM O'BRIEN, roman-catholic curate.—Rev. ARTHUR ROLLESTON, protestant rector.—Mr. CHARLES SWEENEY, farmer.

THERE are many infirm through age in the town, but few in the country; and the proportion to the population is a very small one. Of those in town, 19 are supported by their relations, and several in the country. Some are in part supported by collections made at places of public worship, and a few by the neighbours. The age at which they become unable to support themselves is about 60.

The duty of supporting the aged is, almost without exception, regarded by the nearest relatives as a peculiarly sacred one; and the old people feel such support to be their right. The former occupant of any "holding," however small, usually resides as matter of course, if not of absolute right, with the son who succeeds him; and though this presses sometimes very severely, yet the burthen is borne with great willingness.

It is usually the practice of this class to make as extensive a circuit in search of provisions as their strength will permit. Sometimes money is remitted to them from relatives who have emigrated to America. Mr. Clibborn has very lately received a remittance from America of this kind: it amounted to 8*l.*

A neighbourhood is commonly found better able to support persons of this class than the generality of their younger relatives; yet nothing but extreme want will induce such persons to beg.

In cases of temporary and peculiar distress the gentry subscribe. Within the last two years upwards of 750 persons were relieved from a fund of this description. Mr. Daly himself has not long since given away 15 tons of meal. In some instances, absentees living in other parts of Ireland contribute; but Mr. Lee, P. P. says, that absentees living abroad seldom give anything. It was unanimously agreed that it would be impossible for a labouring man to lay by for the wants of old age, at the present rate of wages.

Persons who attended the Examination.

Parish and Town of *Mullingar*. Bar. *Moyashel*.

WILLIAM BATTIE, farmer.—JOHN BOYLON, labourer.—JOHN BRACKEN, farmer and road contractor.—Rev. MICHAEL BROWNE, rector.—JAMES DOHERTY, cooper.—Mr. EDWARD FIELDING, governor of gaol.—Rev. Mr. GIBSON, presbyterian minister.—MICHAEL GLIN, labourer.—JOHN M'GARRY, shopkeeper.—Rev. JAMES MACLAUGHLIN, C. C.—RICHARD MEARS, turnkey.—Mr. WILLIAM MIDDLETON, apothecary.—Mr. MORT MAHON, shopkeeper.—GEORGE REEVES, shopkeeper.—JAMES RING, farmer.—PETER WALLIAN, shopkeeper.—ROBERT WALSH, cotton weaver and labourer.

THERE are a great many in the parish impotent through age, mostly women, of whom the greater number are supported by begging; 14 are maintained by collections at places of worship. The age at which the labouring classes break down is from 50 to 60. Many continue to work after, but many also are broken down before.

It is very common in the country for the old to be supported by their relations. Michael Glin said, "My father, my mother, my sister and her child* live with me. My sister is of no use but to bind in harvest, for which she gets 4*d.* a day for about three weeks." John Boylon also stated, "I have my mother and sister's daughter with me. The child is young; she is with me these seven years. Her father and mother are dead. Every labourer supports his father and mother." Many indigent persons are supported by their neighbours.

The Rev. Mr. Gibson stated, "I knew a woman of my own congregation (presbyterian) of the name of Baxter, who died in very great distress. She had a son, a weaver, but he could not support her; a catholic beggar-woman supported her for more than three years, by begging through the country." He further mentioned the following case: "The wife and family of a man who had been respectable died of want a short time since. They could not

* He admitted, with great reluctance, that this child was a bastard.

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Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

not get anything to eat at times more than once in two days; they died rather than beg. They might have been supported if their wants had been known. I did not hear of the extremity of their distress until too late." Those persons who have gone abroad often send money home to their relations. "I have known three persons working in a coal mine in Scotland to send money home to their relations."—(Rev. Mr. *Gibson.*)

The general opinion of the parish was in favour of a provision for the aged poor; especially the middle classes would favour it.

Persons who attended the Examination.

Par. *Multifarnham.* Bar. *Corkaree.*

Rev. CHARLES BROWNE, M. A., Wilson's Hospital, protestant clergyman.—OWEN DALY, esq., magistrate.—JAMES DOWLING, P. P.—Mr. JAMES FLANAGAN, farmer.—Mr. GEORGE GIBSON, farmer.—Mr. DENIS KANE, farmer.—Mr. THOMAS MOORE, farmer.—Sir HENRY PERCY NUGENT, bart., magistrate—Rev. THOMAS YOUNG, protestant curate.

THERE are in Multifarnham alone about 30 aged destitute persons (not including those who are supported by their relations, who are numerous); about six or eight of those live by begging. Very few are supported by congregational collections, and some few by their neighbours.

The nearest relative, especially among the farmers, thinks it a duty to support the aged or destitute, who are invariably treated with the greatest kindness. The elder branches of the family are supported by the younger, and the child never feels aggrieved by having to bear exclusively the burthen of the parent's support. The aged often visit their children successively, but have usually a fixed home with one of them. They are constantly provided with little indulgences by their children, even when they must themselves submit to privation in order to do so. In this way of course old and young are exposed to equal vicissitudes, and the latter frequently suffer much from the pressure of the former's support; this, however, rarely leads to any ill feeling, even though the degree of relationship may be removed one or two steps from that of parent.

The aged who are without relatives live among their neighbours, but are not in any instance supported by subscriptions from the young men. Emigrants frequently remit money to enable their relatives to come over to them.

Many of the aged go about the neighbourhood collecting food. Those who beg in this manner are better off than those supported by their relations, but mendicancy is always considered as a last resource.

The gentry do not subscribe, unless at periods of famine or of very urgent necessity, when provisions are purchased from a common fund, and sold at a reduced price. Absentees very seldom subscribe. The infirm generally are put on the congregational poor list. This mode of subsistence is deemed more respectable than begging. Five are at present on the list, but not more than 8*d.* is given weekly by any congregation. Food is never given.

There are no almshouses for the destitute aged. The only persons who could at present save from their wages are farmers' boys. Sir Percy Nugent, Mr. Dowling and some of the farmers are in favour of a provision for the destitute; but Flanagan thought they were pretty well supported already.

Persons who attended the Examination.

County Wexford.

Examinations taken by Francis Diggens, Esq. W. Torrens M'Cullagh, Esq.

Parishes *Horetown, Clonmore, Ardcolon,* and *Killurin.* Bar. *Shelmalier.*

Rev. JOHN BOOKER, Killurin parsonage.—Mr. JOHN DALTON, farmer, Foulke's Mill.—Mr. JOHN LETT, farmer, Kilgevin.—Rev. CHARLES D. OGLE, Clonmore Cottage.—Rev. JOHN N. STOKES, Castlebridge, protestant curate.

THE present number of destitute persons infirm through age is very small; their proportion to the whole population in Horetown is considerable; but in Clonmore, Mr. Lett states, "very small, and that more funds have been collected there than objects could be found needing relief." A great number of those are supported by begging, but the majority by their children; none are maintained by collections made at places of public worship nor by their neighbours, and only a few by the richer classes.

The poorer people usually become incapable of supporting themselves by labour at from 55 to 60 years of age.

The maintenance of destitute persons usually devolves, as a matter of duty, upon the nearest relatives; and the heads of families feel a right to it when aged, as proper possessors of the farm occupied by the family; there is generally a stipulation entered into. The younger branches of the family commonly support the old.

It is thought a child does not feel aggrieved when bearing exclusively the burthen of a parent's support. It is said by Mr. Lett, that "the aged are not in fact burthensome."

They go about from one married child to another and amongst their relations, who are in a condition badly able to afford them proper sustenance. The vicissitudes common to their young relations equally attach to the aged, whose support very often presses severely upon them; this very seldom leads to any ill feeling. The degree of relationship which is felt to give a claim does not often extend beyond parents.

The aged who are without relations able to support them, in some cases, live amongst their neighbours, going one day to share the meal of one neighbour, and the next to share that of

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Parishes *Horetown*, *Clonmore*, *Ardcolon*, and *Killuren*. Bar. *Shelmalier*.

of another, receiving a lodging from a third. The young single labouring men have never been known to subscribe for their support. Instances have been heard of their friends having sent money home to them from Newfoundland, never from elsewhere.

They often go about the neighbourhood with wallets collecting food, and those who depend upon the alms they can thus obtain are better off than those who have young relatives to support them; they will, however, endure a great deal sooner than beg.

A few of the gentry take one or more as pensioners under their charge, but there is no regular subscription amongst them for their support.

Those who do not reside upon their estates frequently contribute.

There is no fixed age at which a person is put on a congregational poor list; this mode of support is deemed more respectable than begging. There are four or five on the list in Ardcolon; the largest sum given is 2*s*. a week.

There is no almshouse here. It would be impossible for them to have provided against the wants of age out of the earnings of their youth.

With regard to whether the general opinion of the parish is favourable or not to a provision for those of the infirm through age, it is said, that at first there would be a disinclination to adopt such a mode of relief; in time this feeling would be worn away.

Mr. Lett states that the "majority of intelligent men with whom he is acquainted are strongly opposed to any legal provision." Mr. Stokes says, "the general feeling is, from selfish motives, in favour of a provision for the aged and infirm."

There is a feeling of pride, mingled with affection, that renders a man reluctant to allow his aged relations to seek public support.

Persons who attended the Examination.

RICHARD BOLTON, esq., town of Gorey.—JOHN P. BROWNRIGG, esq., Barnadowen.—Rev. J. O. MOORE, Leskinfere Glebe, Camolin.—Captain OWEN, Millmount.—Major OWEN, Woodlands.

Parishes *Kilcormack*, *Gorey*, *Clough* and *Leskinfere*. Bar. *Gorey*.

THERE are no means of estimating the number of destitute persons infirm from age. A considerable proportion of them live by begging; many of them are supported by their relations, none by collections made at places of worship, very few by their neighbours, and not a great many by the richer classes. The age at which the labouring classes usually become incapable of supporting themselves is from 50 to 60.

The support of the destitute usually devolves, as a duty, upon their nearest relations, and the heads of families, in all cases when aged, feel themselves entitled to support as the proper possessors of the farm held by the family. It is usual for the younger branches of the family to support the old. It is not supposed that a child feels unwilling to bear, exclusively, the burthen of maintaining his aged parent. In some instances the aged go from one married child to another, or from one relation to another; and their relations are, in general, able to supply them with proper sustenance. The aged thus supported are necessarily liable to the vicissitudes which affect their younger relations, such as low wages, want of work, and high prices of provisions. The support of the aged does not often press heavily upon the younger branches of the family, whose means may frequently be insufficient for their own immediate wants. In the majority of instances the degree of relationship felt to give a claim does not extend beyond father and mother.

It is a constant practice with many aged who have no relations able to support them to live for one day with one neighbour and the next day with another, receiving a lodging from a third. The young unmarried labouring men never subscribe from their earnings for the support of the aged who are without relations able to maintain them. There has not been heard of an instance of any who emigrated to the colonies having remitted money to their destitute aged friends at home.

The aged poor go about the neighbourhood collecting food in wallets, with considerable success. Those who depend upon the alms they can collect are unquestionably better off as regards food, but not in other respects, than those who have their young relations to support them. Mr. Bolton states, that the poorer classes are very unwilling to take to the road, and it is felt to be a shame for one whose parents never begged to be driven to such a mode of subsistence. They will, and they do, suffer long and bitterly before they resort to alms-asking.

The gentry do not regularly subscribe for their support; some of the better classes do take one or more of the aged destitute persons under their care, in the nature of pensioners. There are not many who refuse to contribute, and those who do not reside upon their estates contribute in a fair proportion.

There is no fixed age for placing a person on a congregational poor list. The distribution of such money is entirely left to the discretion of the clergyman. This mode of support is always considered more respectable than begging. Food is not given by congregations.

There are no almshouses in this district for the destitute aged. Considering the wages of labourers, it is not possible for them to lay up out of their earnings a provision for old age; nor is there a single instance here known of a labourer having out of his earnings attempted to make such a provision. Captain Owen is decidedly against a provision for those of the infirm through age, who have arrived at a certain time of life; he thinks it would act as a bonus to improvidence. Mr. Bolton thinks that an allowance to the aged and infirm would not be liable to any objection. Amongst the great majority there does not appear to be such a feeling of pride as would induce them to refuse sending their aged relations to a public asylum for support.

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Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. Torrens M'Cullagh, Esq.

Parishes *Maglass*, *Mulrankin* and *Rathmacnee*.

Bar. of *Forth* and *Bargy*.

Persons who attended the Examination.

RICHARD DEVEREUX, esq., merchant, Wexford.—Rev. WILLIAM HICKEY, rector of Kilcoman.—Rev. GEORGE MURPHY, roman-catholic curate, Wexford.—J. E. REDMOND, esq., banker, Wexford.—CHARLES A. WALKER, esq. M. P., Belmount.—Mr. JOHN WALSH, general agent, Wexford.

THE proportion of those who support themselves by begging is not one in 50. The majority are supported by their relations, a few by collections at public places of worship, scarcely any by their neighbours, and not many by the richer classes. The age when the poorer classes usually become incapable of supporting themselves is from 50 to 60.

The support of the destitute falls, as a duty, upon the nearest relatives and the younger branches of the family. The child never feels aggrieved by bearing exclusively the burthen of the parent's support. They sometimes go from one married child to another, but in general there is a provision for the old, agreed on by the family; and the father or mother usually remains with the child to whom the house or original farm may be allotted.

The vicissitudes of the younger branches of the family in this way affect equally the aged. The support of the old presses more severely in towns than in the country on the younger branches of the family. This pressure very seldom leads to any ill feeling. The degree of relationship which is felt to give a claim does not extend beyond uncles and aunts.

It is not the custom for the aged without relations to obtain support and assistance alternately from their neighbours. It was so formerly. The young single men do not subscribe for their support. They sometimes receive money to a considerable extent from friends emigrated to the colonies.

They do not go about the neighbourhood collecting food. Those who beg are better off as to food than those who have young relations to support them. The disinclination to beg is very great, and they suffer great privations rather than do so.

The gentry rarely subscribe for their support. There are few permanent pensions on the rich, and no subscription fund. Absentees contribute nothing.

There is no fixed rule as to the age of the persons to whom the congregational collection is given. This is deemed more respectable than begging. In the parish of Wexford about 20 receive weekly alms; in Mulrankin, about six persons receive 2*s.* 6*d.* weekly. The largest sum ever given away by any congregation is 30*s.* a week. No food is given by them.

There is no almshouse except the house of industry. It would in general be quite impossible that they should provide from the earnings of youth against the wants of age. No instances of this have been known. The feeling is more in favour of a plan which would give employment to the able-bodied, than for providing a separate maintenance for the infirm.—(Mr. *Walker*.)——It is felt a disgrace to allow the old to want, or to permit them to receive support from any but relatives or intimate friends.

Persons who attended the Examination.

Parish *Monart*.
Bar. *Scarewalsh*.

EDWARD COOKMAN, esq.—Rev. MICHAEL FENWICK.—JOHN NIXON NUNN, esq.—Rev. SOLOMON RICHARDS.—WILLIAM PATRICK WHITE, corn merchant.

THE number of those impotent from age is very small in proportion to the population of the parish; of these, the vast majority are supported by their relations, none being maintained by begging nor by public collections, nor by the rich; the parish being the property of an absentee, the neighbours assist them occasionally, but do not support them; the age when this inability to maintain themselves comes on is usually from 55 to 60.

The relations consider it a religious duty to support the aged; and in general, the aged stipulate, ere they resign the farm, that they shall be supported. Sometimes the parent goes from one child to another, to avoid the feeling that he is aggrieving one child, by looking to him exclusively for support. The amount of food they can require is seldom missed, and though the old must be subject to all the vicissitudes of the young, as to means, yet the young do not complain of supporting them.

It has been seldom known to lead to ill feeling, but the claim for this support does not go farther than parents.

Aged persons without relatives are not supported by their neighbours, nor is it the custom for young labourers to subscribe for the maintenance of the old. It sometimes happens that remittances have been sent from those who emigrated to their relatives.

They go about the neighbourhood with bags collecting food among the neighbours, and though they have a great disinclination to begging, yet they are much better off, as beggars, than depending on their relatives.

The gentry of the parish have no regular subscriptions for the poor, nor do the absentees send remittances with regularity; some few pensioners are, however, supported by the gentry.

The clergymen regulate at what age a person is to be put on the collection list; two being the number on each list for the collection at the places of worship; the largest weekly sum by any congregation is 1*s.* a week; no food is given. This is more respectable than begging.

In

IMPOTENT THROUGH AGE.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. Torrens M'Cullagh, Esq.

Parish *Monart*.
Bar. *Scarewalsh*.

In the town of Enniscorthy there is an almshouse capable of containing six, intended for widows who support themselves by their own industry, receiving a small portion from the church collector, but nothing in the way of food, fuel or clothes. It is confined to protestants, and is always full; and it is a matter of anxiety to get into it.

It was purchased by a legacy, and is under the direction of the rector for the time being.

There are no conditions necessary of age or period of residence, nor is there any disinclination on the part of the relations to allow them to go in; the necessaries of life are all they can earn.

Great frugality might, in some cases, have enabled them to save, yet it seldom takes place.

Witnesses did not agree as to the feeling of the parish about a provision for the old poor, but the feeling of pride, about supporting their own relations, was lessening with the means to do so among the people.

Persons who attended the Examination.

Par. of *Old Ross*, *Rosstroit* and *Clonmore*.

Bar. *Bantry*.

Rev. WILLIAM BRENNAN, roman-catholic curate.—JOHN BERKELEY DEANE, esq.—WILLIAM R. FARMER, esq.—Rev. WILLIAM FLENXON.—MARTIN HOWLETT, M. D.—Rev. THOMAS HARMAN.—EDWARD KEOGH, esq., dep.-sovereign, New Ross.—Rev. JAMES MORGAN, vicar of St. Mary's.

THE number of the working people in this parish past labour is small in proportion to the population; and those who are so, are variously supported, some by begging, some by their relatives, and some few get assistance from church collections and from rich families. The age at which they become incapable of labour is generally from 55 to 60.

The heads of families feel a right to be supported by their young relations, and generally a stipulation is entered into by the father, either that he is to have a certain part of the farm rent-free, or that he is to be supported by the son. The young relatives also, whenever they can afford it, give a cheerful support to the aged, and of course, when badly off, their privations must fall also on those depending on them. It often happens that this maintenance of the aged presses on the young, but in general the old people are willing to be of some service. The old man can at least attend the cows and save the wages of a boy, and the old woman can look after the children, so that the cases are rare where they are not of some use and worth their keep. It seldom occurs here, that the support of the old leads to any ill feeling, especially as the claim for support never extends beyond the tie of parents.

The poor old people who are without young relatives commonly go about from neighbour to neighbour, and get a kind of sustenance in that way. Remittances used frequently to be sent from Newfoundland when the trade between that colony and this country was extensive, but the instances have of late been very rare; neither are they as numerous as they used to be from Canada or the United States.

Many old people are driven to beg, and those go out from towns into the country and collect potatoes, which they bring back and sell; and this class, except in times of great scarcity, are better off than those old persons depending on their relations; notwithstanding which, there is a great reluctance among them to beg.

There is no regular subscription fund among the gentry for the old and enfeebled, except on emergencies, and then few evince any reluctance to subscribe. Absentees give on some occasions, but not regularly; they are not often called upon, and when they are, some do not reply.

There are 24 persons on the church list of St. Mary's, New Ross, who receive about 14*s.* a year each; but there is no fixed age at which they become eligible to be enrolled on the list. This mode of relief is considered much more respectable than begging.

There are two almshouses in New Ross, both intended for protestant females; the one, Trinity Almshouse, is maintained by an estate left to the corporation; the other is called the Vicar's. The former contains 12, the latter three; and though nothing but lodging is given, nevertheless there is the greatest anxiety to be admitted. There is no restriction with respect to age, but the applicant must have resided for a certain time in the parish. Witnesses were of opinion that it would not be possible for the labouring classes to lay by in youth for the wants of age, neither has the attempt been made to their knowledge; but they consider the general opinion of the parish to be favourable to a provision for those persons whom age has rendered incapable of supporting themselves by labour, inasmuch as the feeling of pride, which made the young unwilling to allow their aged relatives to beg, is rapidly on the decline; people are not able to afford the same comforts to their aged relatives that they formerly were; a much more selfish tone is gradually, from the change of circumstances, becoming perceptible among the poorer classes of the people.

IMPOTENT THROUGH AGE.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. Torrens M'Cullagh, Esq.

Par. *Templeshannon.*
Town of *Enniscorthy.*
Bar. *Ballaghkeen.*

Persons who attended the Examination.

Rev. JOHN CHARTRES.—Mr. WILLIAM GOODISON, farmer.—Mr. THOMAS SPARROW, farmer.—Mr. EDWARD WEBSTER, farmer and miller.

NEARLY all those in this parish that are incapable of supporting themselves by labour are maintained by their relations; a few derive assistance from funds collected at places of public worship, and some live among their neighbours. The age at which in general they become incapable of labour is from 55 to 65.

The support of the aged falls for the most part, as a matter of duty, on the young relations, who in this district are in general able to bear it.

The old, however, seldom relinquish altogether the legal right to their farms, but reserve either the right to all, or retain possession of a part.

When the younger branches of the family obtain houses for themselves, the parent continues with the son who retains the family habitation; and it is generally understood that he who takes charge of the old people ought to have something more than the rest.

Those who have no relations to support them, and thus are worse off, go about with wallets, collecting food; but there are few driven to begging in this district, after having lived long in tolerable comfort.

Some charitably-disposed persons give to a number of pensioners, but there is no general subscription fund; and though the absentees avoid the permanent burthen, in cases of peculiar distress they give (some of them) liberally.

Upon the church list, widows have a preference over all others, and this mode of relief is considered far more respectable than begging.

As to the possibility of laying by for old age, Thomas Sparrow said, "indeed, and it would not be possible, no such thing; hard set they are, poor creatures, to make it out while they can work, and have work, without putting anything by."

The general opinion of the parish is in favour of a provision for the old; and Mr. Sparrow says, "the feeling of pride, which would not allow them to send their aged relatives to an institution, remained with them as long as they had anything like means; but that is all gone now, and they would be glad to get rid of the burthen."

Par[s]. *Whitechurch* and *Tintern.*
Bar. *Shelbourne.*

Persons who attended the Examination.

Mr. JOHN BLAKE.—WILLIAM GLASSCOT, esq.—JOHN ROSSITER, farmer.—JOHN USHER, esq.

A CONSIDERABLE number of those impotent through age support themselves by begging, but the great majority are maintained by their relations. Very few live depending solely on their neighbours, and many get considerable aid as pensioners on rich families. The age at which the poorer class become incapable of supporting themselves is generally about 60.

The young members of the family support the old as a matter of duty, and the old feel a right to such support as the proper owners of the holdings. It seldom happens that the young feel aggrieved by this burthen, as many in the parish are able to maintain their aged relatives, and the old people in general go about from one married child to another; so that any ill feelings are not likely to be generated, especially as the aged are seldom wholly useless to the family. No relationship more remote than that of uncle or aunt is admitted as creating a claim for support.

It is not an uncommon practice for the aged poor to go about among the neighbours at meal times, and get a share of whatever their diet consists of, and in the same way to get lodging; but very little is now remitted from any of the colonies. Mr. Rossiter says, "during the war the trade between these districts and the colonies was very great, and many of the wealthier sort of people became settlers abroad. They used to remit, when the world went well with them, large sums to their relations at home; but the trade is nearly extinct, and of late years very little has been remitted home. They are altogether another sort of men who go out now."

The old people who are driven to beg go about the neighbourhood with wallets collecting food, and they are to be seen coming into town at the close of the day laden with food, generally potatoes, which they have collected in the country, and selling it publicly to the poor people; so that they may be considered to be better off than those who have young relations to support them; yet will they endure much rather than beg.

Although the gentry have no regular subscription fund for the aged, yet many old persons are permanently supported by them as pensioners; and though little is contributed by the absentees, it is not of much consequence, as there are but few non-resident proprietors in the barony of Shelbourne.

There is no almshouse for the aged poor to retire into; neither was it considered at all possible for the labouring classes, considering the wages of the district, to make any provision for their old age; so that all in the parish would be anxious for a provision for those, and those only who have no young relations to support them.

IMPOTENT THROUGH AGE.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Par. *Abbey* and *Oughtmanagh*. Bar. *Burren*.

Persons who attended the Examination.

PATRICK M'DERMOTT, farmer.—M. GILLOGHY, weaver.—JOHN FINN, tailor.—JOHN HEHIR, carpenter.—CONNOR HOGAN, a retired shopkeeper.—JOHN HYNES, corn dealer, and occupier of 200 acres.—JOHN HYNES, junior, farmer.—PATRICK NORTON, serjeant of police.—PETER O'LOUGHLIN, labourer.—THADDEUS SALMON, farmer.—THOMAS SCANLAN, farmer.—WILLIAM SCANLAN, schoolmaster.

MR. HYNES estimated the number of persons destitute and infirm through age at about 40; that is, about one in every 82 of the entire population. Two of these old persons are the only beggars resident in the parish; two-thirds of the remainder live with their relations, while the other third, consisting in a great part of strangers who have taken up their abode there from time to time, and of widows whose children have gone elsewhere, are supported in an uncertain manner (not having in the morning what food their daily necessities require) by their immediate neighbours, and are thus one step above mendicancy in character, but far below it in positive comfort. At the age of 60 the majority of the labouring population cease to be able to maintain themselves by their labour, and fall into one or other of the dependant classes just mentioned. There are none assisted by congregational collections; and the non-resident landlords (for there are no resident gentry) have never contributed to the relief of their tenantry, whether in youth, in age, in health or in sickness.—(*Scanlan.*)

The heads of families feel a right to be supported by their children in their old age, and look forward to it with certainty. It is the general practice with them to divide their land into portions, which are given to their children as they get married. The last married frequently gets his father's cabin along with his portion of ground, and there his parents like to stop, from a feeling of attachment to the place where they have spent their lives.—(*Salmon.*)—— The younger branches always acknowledge the claim upon them, and perform what they consider their duty, at least for some time; but it too frequently happens (some of the witnesses said), and it is becoming more frequent every day, that quarrels and misunderstandings arise on the part of the daughters-in-law, which make the condition of the aged truly miserable. Mr. Hynes observes that children formerly supported their parents much more generally and more cheerfully than at present, and he was disposed to attribute the change in this respect to the increase of poverty and the daily diminishing size of holdings and farms, which barely suffice to maintain the families of those who are occupied in their cultivation. He also adds, that parents are too apt to remain exclusively with one child, and that they never relieve him by going to a second, until disagreements have arisen which produce a bad impression on the other members of the family, and make them unwilling to receive him. No degree of relationship beyond that of father and mother is considered to give any claim to support. The situation of old people amongst the poor is almost always wretched; and on entering a cabin one may always distinguish an aged and dependant parent, by the squalid rags with which he is partially covered: for though his son may feed him, he is quite unable to clothe him. Even some of those who reside in their children's houses do not partake of their scanty meal, but are obliged to collect privately from their friends what is sufficient for their own support.

There are some old people who have relinquished their claims upon their children from some of the causes alluded to, and who have found refuge in the houses of their neighbours. There, however, they only get shelter; their food they obtain by a kind of private mendicancy, and when obtained they have still to get fuel, which the people of the house they live in cannot afford to share with them. There are no bogs in this district, nor any hedges to supply underwood. They have to seek a few brambles among the rocks to boil their potatoes. Owing to this great scarcity of fuel, instead of asking for potatoes, permission is often requested by those who ask charity merely to boil those they have collected elsewhere; and the Assistant Commissioners in many instances found the dinner of the poor man to consist of cold potatoes which had been boiled for 24 hours.

The young labouring men never subscribe for the aged who happen to be without relations to support them. There is hardly any emigration from this quarter, and remittances have never been received from those abroad.

There are but two persons belonging to the parish who go their rounds as regular beggars, provided with wallets to contain their collections.

One of these is certainly much better off than nine-tenths of those old persons who either live with their children or on their neighbours as above. The other, Kate Hayes, the mother of the idiot girl mentioned before, said that she would do well if she could bring her child about with her, but as she is not able to walk she cannot leave her alone. M'Dermott said that the old man, under the above circumstances, was always happy and able to sell as much potatoes as buys him some milk occasionally, and enables him to get some tobacco. "In fact, nothing," said Scanlan, "but shame alone keeps the old people from the road, as they all know they would be much better off that way than sticking to their cabins."

There are no resident gentry in the neighbourhood, and the absentee landlords in no way contribute to the support of the poor. M'Dermott, the farmer, observes, that not a single farthing of what goes out of the parish either in rent or tithes ever comes back again in any shape. It was the unanimous opinion that the entire burthen of the poor of all classes fell upon the tillers of the soil, for those who do not reside there never send any contributions for the purpose.

At the catholic chapel here, as elsewhere, the collections which are occasionally made are devoted

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devoted to the relief of specific cases of distress produced by sickness or other calamities. There is no protestant church in the parish, nor any protestant congregation. There is, however, a church about seven miles off, the only one in the barony of Burren; and the Rev. Mr. Westroff stated that the collections made in it were chiefly composed of the contributions of the coast guard and the police, and amounted on an average to 16*s.* a year. There are no almshouses here; and it was positively asserted that no one who was unable to work obtained more than the bare necessaries of life, except Beattie, the man who begged.

The rest were often deficient in food, and always in clothes and firing. If a man has no ground, his wages of 7*d.* a day, potatoes being seldom lower than 1½*d.* a stone, would barely give him a sufficiency of food for a family of four, and he would therefore never be able to provide against the wants of age. The propriety of a provision for the aged and infirm is generally recognized; the objection is not to the principle, but to the way in which it is feared the funds for the purpose would be administered. It was thought that if the administration of them was controlled by the Government, and not left in the hands of the local or country authorities, there would be infinitely less danger of peculation. Mr. Hynes and others observed, that the people have too much reason to fear jobbing in everything.

Persons who attended the Examination.

Parish *Kildysart*.
Bar. *Clonderalaw*.

JAMES BOURKE, baker.—M. CAHILL, a small farmer, with about nine acres.—*JOHN CARRIG, labourer.—ANTHONY CURRY, process-server.—Rev. MICHAEL DYNON, roman-catholic curate of Kildysart.—The Rev. MICHAEL FITZGERALD, protestant rector of Kildysart.—Dr. GEARY, dispensary physician.—TIMOTHY GORMAN, a small farmer, with about 12 acres.—DENNIS HURLY, shopkeeper.—*JOHN KINNAHAN, labourer.—PATRICK M'CABE, weaver.—MARK M'MAHON, grocer in the village of Kildysart.—Mr. M'NAMARA, postmaster, and extensive farmer.—PATRICK M'MAHON, farmer, steward to Bindon Scott, esq.—MICHAEL MYERS, a small publican and labourer.—*MICHAEL O'BRIEN, labourer.—JAMES O'DEA, broker in the village.—DANIEL O'GRADY, esq., an extensive gentleman farmer.—MICHAEL O'SHAUGNESSY, victualler.—HENRY ROSS LEWIN, esq., J. P.—Serjeant SCOTT, police serjeant.—The Rev. P. SHEEHY, roman-catholic rector of Kildysart.

REV. Mr. Sheehy stated the number of aged destitute persons to be about 30, which is nearly one in every 150 in the parish, the population being about 4,501: of these about five support themselves entirely by begging, and nearly 20 continue to be maintained by their relations, and about five are partially supported by their neighbours, while they reside in the houses of their children, but none receive any aid from the richer classes except occasional alms. The powers of a labouring man are observed to decline from the age of 55, and at 60 he ceases to be considered capable of performing a profitable day's work; he is himself, however, the last to allow this; and sensible of the state of dependance into which he must fall when past his labour, he continues to exert himself at a period of life when he may be fairly thought entitled to repose. Mr. Sheehy said he employed one man who is near 70; and a few others were mentioned of the same age who occasionally exert themselves during the digging of potatoes, or when there is a hurry of business in harvest time.

Amongst the agricultural population the heads of families consider that their children are bound to support them during their old age; but they often look forward to this period with much anxiety, as they know but too well that they are likely to meet with little favour from those who may marry into the family. The younger branches of the family readily recognize the claim, and willingly perform, in most instances, the duty which thus devolves upon them, though from the condition in which the lower classes usually are, it must often be felt as a heavy burthen. The Assistant Commissioners visited one old woman, a cripple and blind, who lived with her son (a weaver) who was unable to earn more than 6*d.* a day at his trade, though he works at least 12 hours on an average; he had five children, and his wife said that she is satisfied to keep her mother-in-law, as long as she was contented with the fare her own family had, which was dry potatoes three times a day. Though the son may not feel aggrieved in supporting his parents, his wife often does, and the father, anticipating some disagreement of the kind, usually (if he has land) reserves some portion of it for himself, and to prevent any misunderstanding, commits the compact to writing. The degree of relationship which is felt to give a claim seldom extends beyond that of father or mother; there is but one instance of a grandfather being supported by his grandson. The parents generally remain with the last married child, who is looked on as a favourite, and, next to the eldest, if a son, gets the largest portion of the father's lands. The old people are, however, particularly desirous of taking up their abode with one of their daughters, as it is found that the son-in-law is much kinder to them than the son's wife. "The daughter-in-law," said M'Namara, "being always at home, is apt to find her husband's father in her way, and you will see the old man cowering in a corner of the chimney, as if he was endeavouring to hide himself from her." Many of those who support their parents often find much difficulty in supporting themselves and their children, and in these cases their parents must share in the general distress of the family.

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* These three men have no land attached to their cabins; they take "muck ground," (con-acre) for which they pay from 5*l.* to 8*l.*, according to the quality of the land.

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Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Kildysart*. Bar. *Clonderalaw*.

"An old man," said M'Mahon, "who has no relations, and who has not saved, and is past his labour, must either beg or starve."—"If he be childish and simple," said Mr. Sheehy, "it would be difficult to describe the wretchedness in which he lives; he is unable to collect potatoes for sale, and yet he must some way or another, in most instances, pay 2 *d.* or 3 *d.* a week for his lodging."

"He is not welcome to the meals or the firesides of the neighbours, because he cannot, like younger beggars, entertain them with the news or with idle stories. He stays at home in his dark, damp cabin, eating cold boiled potatoes, which he has got in that state as alms, having no one to dress his food for him, or in any way to attend him. In addition to this, he is nearly, in three cases out of six, disabled by rheumatism in his joints, the result of a life passed under imperfect shelter both day and night. The old man's other ills are aggravated by dirt and squalor, and he has no female relation to wash his clothes; he appears at last to become insensible to his sad condition."

The Assistant Commissioners asked John Conlon, a man of 73, whose state corresponded to the words of Mr. Sheehy, what food he had during the day; and he answered, that he had been unable to get up before 11 o'clock, and that he had for his breakfast four cold potatoes, nearly half raw; "for," said he, "the fire went out before I had crisped them." It was considered quite impossible for the young or single labourers to contribute in any other way to the support of the aged than by giving them food.

Few persons are altogether dependant on labour for their daily food; they have in general more or less con-acre, and the old people share in the produce. The spirt of emigration does not appear to have extended itself much in this parish; only one person left last year, but there were five went this year. No remittances have as yet been received from any of them.

Mr. O'Grady observed, that the individuals who sent home bad accounts of their success were in most instances persons of bad character for dissipation before their departure. These have generally stopped in cities on their arrival in America, and have not sought to better themselves; on the contrary, cheering letters have often been received from those who had been previously known to be industrious. Such a man left Kildysart about seven years ago; he had been a day labourer in Ireland; and Mr. O'Grady had a letter from him last year, to send out his wife and family, for that he was going to purchase 300 acres of land in Indiana with his savings.

Rev. Mr. Sheehy stated that the disinclination to commence begging is very great on the part of those old people who have relations in the parish, as they are unwilling to bring shame on them by doing so. Dire necessity at last compels them to resort to mendicancy, and then, if they are able to go much about, and to carry the potatoes which they receive, they are in as good a condition as many who continue to depend on their relations, and much better off than some of them; and Hurley observed, that they can dispose of their surplus collections, and can thereby have a little money in their pockets to buy tobacco or clothes, things which those who live on their children seldom can procure.

The gentry, as a body, do not regularly subscribe, except in cases of great distress.

The last general subscription was in 1828, when there was a scarcity of potatoes. On that occasion Mr. O'Grady was appointed treasurer, and he collected about 65 *l.*, the greater part of which was contributed by strangers. The absentees who were applied to did subscribe, except one, to whom application was not made, as it was well known that it would not meet with success, as the proprietor in question never subscribes, not even to the dispensary.

The money was employed in purchasing meal, which was in the beginning distributed at first cost, and was afterwards given out at lower prices, until it was bestowed gratuitously on those who were considered to be in the greatest distress. There were no persons in the parish supported as pensioners upon the bounty of any individual or of any family.

Since 1828 no absentee has assisted the poor of the parish in any way, further than by an annual gift of a few guineas to the dispensary.

There is but one congregational list here, that at the established church. About 4 *l.* are collected in the year, and distributed by Mr. Fitzgerald to 11 destitute poor persons, without any reference to age, merely selecting those who have shown the greatest reluctance to beg.

At the roman-catholic chapel, the regular collection is applied towards defraying the expenses of the chapel; there are, however, occasional collections made every third Sunday to meet cases of particular distress. Food has never been given from this source. The largest sum given by the established church is 5 *s.* 6 *d.*; and the distribution takes place twice a year, at Easter and at Christmas.

There are no almshouses in the parish.

All present agreed that no man unable to work obtained more than the common necessaries of life by any of the foregoing means of relief. No opportunity has been afforded of trying the labourers whether they would be unwilling to allow their relations to enter an almshouse, but it was thought that if they had any reluctance at first it would soon diminish. They were also of opinion that it would be quite impossible for a labourer or small cottier with a family to lay by anything for his old age. The Assistant Commissioners inquired how such an assertion could be reconciled with the fact that they were always able to give some fortune with their daughters when married, in some instances 20 *l.* or 30 *l.* M'Mahon, however, answered by saying, that such things were much less frequent now than formerly, and that, moreover, if they did not in that manner provide for their children in their youth they would only heap additional misery on themselves in their old age, by having helpless females on their hands. With some exceptions, the general feeling of those with whom the

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the Assistant Commissioners conversed on the subject was certainly in favour of some provision for those who were infirm through age.

Mr. O'Grady said that his only objection to such a provision would be the danger that it would be liable to the same abuses that were so oppressive in England. If there was any adequate security against these abuses, he would be quite ready to bear his share of the burthen. Major Ross Leiven said that he was of the same opinion, and that he has addressed some questions on this point in common to about 35 small holders of land, who were digging potatoes for him that very morning. They all thought that relief should be provided for the infirm through age; but many said they would rather help them as they do at present than pay 1 *s.* a year to the tax-gatherer. Hurley and M'Mahon both remarked, that the reason farmers are so indisposed to the substitution of the money tax for their present mode of contributing to the poor is, that they really do not know how much goes out of their houses in charity. If they were to stay at home one long day in summer and watch all that their wives give away, they would soon alter their way of thinking.

Persons who attended the Examination.

Parish *Kilfarboy*, including Town of *Miltown Malbay*. Bar. *Ibrickane*.

ANDREW CLANCY, farmer with 100 acres.—Dr. COSTELLOE, of the dispensary.—Rev. ANDREW DAVORAN, protestant rector.—MICHAEL HEHIR, innkeeper.—JOHN KEANE, a farmer of seven acres.—MATHIAS KEARNY, an extensive farmer.—Rev. P. M'GUANE, roman-catholic curate.—JOHN MAGUIRE, blacksmith.—DANIEL M'KNIGHT, weaver.—THOMAS MOLONY, blacksmith.—F. G. MORONY, esq., J. P.—Mr. MORONY, postmaster.—MICHAEL MURROUGH, farmer of 11 acres.—PATRICK MURROUGH, land surveyor, and a farmer holding 10 acres.—JOHN OWENS, grocer.

IN order to ascertain, with as much accuracy as possible, the number of persons who might be considered as destitute through age, the Assistant Commissioners proposed the question to many small farmers and others from different parts of the parish, and Mr. Kenny suggested to them to try to arrive at the numbers, as they did at the number of mendicants in the parish, by asking each man present to speak for his own plough-land; this seemed a just mode of computation, and the result was (the errors of one individual being checked by another), that there appeared to be about 63 old persons in the parish, who, either from personal causes, or the poverty of their relations with whom they resided, might be regarded as destitute; all these were past the age of 58 or 60; such being the period of life at which the powers of the labouring man usually so far fail, that he becomes unfit for a good day's work. "I know," said Maloney, "that weavers and brogue-makers do not last even so long as that, they break down at 45 or 50, and they are more often dead at 60; confinement in a smoky cabin is the death of them." Of the above number, nine were counted amongst the ordinary beggars mentioned in another portion of this evidence; 38 were known to be residing with their relations, and to be chiefly depending on them for support; whilst it was supposed that there were nearly 12 old people who maintained themselves by what they got quietly from their neighbours, without degenerating into absolute mendicancy.

Parents look forward to being supported by their children when they shall have passed their labour, and in a majority of cases they are not disappointed; this support, however, must not be looked upon as wholly gratuitous, for the father resigns successive portions of his land to his offspring as they get married, and continues to occupy his own house until they are all settled. His children acknowledge his claim upon them, and he resides in the end either with whichever of them is best off, or, as frequently happens, with the favourite child. Sometimes it happens, that after a time the son-in-law, or especially the daughter-in-law, "wearies," as Murrough expressed it, "of maintaining what is not her own blood, and will not put up with the odd ways of the old person, who she finds in her way at every hand's turn;" and then there commences a series of domestic quarrels and petty annoyances, which embitter the life of the old parent, who, after undergoing them in the houses of two or more of his children, is forced at first to look abroad for what potatoes will supply his wants, and at length, yielding to circumstances, many quit their children and resign themselves to mendicancy at the end of their days. Before they are driven to this extremity, however, they must have shared of course in all the distress to which their children were subject for want of work, &c.; but even when abundantly supplied with food, such as it is, namely, dry potatoes, it is rarely thought necessary to provide them with decent clothing. The Assistant Commissioners visited many old persons living under the circumstances just described, and they seemed to them to be barely tolerated, permitted to sit in the chimney corner, but not treated with any attention whatsoever; others of them seemed satisfied with their state, and only complained that they never could get a halfpenny to buy tobacco, the possession of which seemed to be their chief desire.

It has been mentioned that about 12 persons of this class were supported by their equals, that is to say, that they went about to the houses of those with whom they had been intimate, or on friendly terms, and received about as much potatoes as sufficed for their daily wants; of these, some reside in the houses of their relations, while others do not. Next to those who openly and avowedly beg, these latter are the best off.—(*Murrough, Keane, Clancy.*)—— No assistance is afforded to the aged by subscriptions among the young unmarried labourers. There are many, however, of the class of farm servants, who spare something out of their 1 *l.* 5 *s.* a quarter for their parents. Clancy said, he had a farm servant, whose wages were only four guineas a year, who contrived nevertheless to send his mother, who had young

children

IMPOTENT THROUGH AGE.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Kilfarboy*, including Town of *Miltown Malbay*. Bar. *Ibrickane*.

children to support, 5*s.* a quarter; this young man had to clothe himself out of the remainder, and he never observed that he was worse off than others of his situation, who kept all their hire for themselves.

There had been no emigration lately from this parish; and Mr. M'Guane observed, that he did not recollect an instance of a remittance having been received from abroad by any of his parishioners.

Mr. Kenny stated, that of the nine individuals who formed the proportion of aged persons among the beggars of that place, the greater number had passed through the two states of being supported by their relations, until a disagreement arose between them, and of being then maintained by the alms of a few of their neighbours; their last stage is to take the wallet on their backs and make the round of the neighbourhood, asking and receiving charity at every door indiscriminately. Great reluctance is shown to take this step; and Clancy said, that to his own knowledge bitter hardships have been endured before it has been taken. When once resorted to, however, the condition of the old person becomes far the better for it, particularly of those who are past their labour; and this is generally acknowledged by them; they have then some money in their hands, the produce of their surplus collections.

Many of these statements were exemplified in the account which Andrew Crowe gave of himself, and the persons present agreed that his history was that of several others. "I am," said he, "a native of Kilfarboy, and held a crag farm of 50 acres, for which I paid a lump rent of 5*l.* to Mr. Creagh, of Cahirnavar. By degrees I cleared some parts of it; and when my wife died it was worth a good 50*l.* a year; that was about seven years ago; and I gave up the land to my two sons, because I could no longer keep a house without a woman to live in it. I was then 84 years of age; I am now 91. After a time, however, I was obliged to beg; and that happened in this way: When I gave up all I had, I kept one acre for the grass of a cow, and one for tillage, and continued to live with my youngest child. In about a fortnight, I found his wife beginning to be always disputing with him about me; he told her, however, that he would keep me in spite of her, and make the children behave themselves to me also. I did not like to listen to all this, and after bearing it for eight months, I got the bottom of a wheat sack, and my share of the bed clothes, and went my own way. Whilst I was with them they gave me what they had themselves, potatoes and buttermilk, and I have never wanted the same any day since, and moreover I sometimes make out a few halfpence." This was the mendicant who was before alluded to as having been robbed of 1*l.*; he expressed himself as quite contented with his lot, as compared with his previous state; and Murrough said that his younger son often wanted him to live in his house, but he could not prevail on the father to relinquish the advantages of mendicancy.

The Assistant Commissioners asked Crowe if he would be willing to avail himself of the shelter of a poorhouse, and he said "he would, as he was alone in the world and had no wife to be separated from, and it was nearly time for him to stop travelling; he could not long stand the cold and the battering."

As to support from the gentry of the neighbourhood, Murrough said, "that the resident gentry of that and the neighbouring parish could be counted twice over on the fingers; and what can be expected from them, when the great landlords who spend their time abroad contribute nothing?" It appeared, however, that the few gentlemen who did inhabit the parish, and who have only a secondary interest in the land, do assist some of the paupers of whom they have a knowledge, but they by no means do this in a regular or systematic manner, by subscription or otherwise, so as to enable any old person of this class to dispense with mendicancy. On the contrary, the Reverend Mr. Davoran, when enumerating the aged persons who subsisted by charity, expressed an opinion that one of them, Timothy Rahan, deserved the character of a most independent man, because he preferred supporting himself by begging to living with his relations, who were willing to maintain him. The Reverend Mr. M'Guane stated that there was no such thing as a pensioner on the bounty of any one family in the whole parish. Their great absentee landlords never send them a farthing, and indeed they never ask, now that they have found by experience that solicitation was useless.

The amount collected from the congregation of the established church has never exceeded 5*l.* in the year. In the bathing season, as much as 7*s.* has been received at that place on one Sunday; but in winter it has occurred that the collections have not exceeded 6*d.*—(Rev. Mr. *Davoran.*)——These sums are distributed among 13 or 14 persons, who are all destitute, but many of them not old, and who have been recommended to the rector by the parish priest, or some other gentleman. Some will get 3*s.* or 4*s.* yearly, others 1*s.* Those who participate in this fund are all beggars, and trifling as it is, much anxiety is shown to be placed upon the list for it, not from its amount, or any idea of respectability attached to it, but because it assumes the shape of money, a kind of relief they hardly ever get in any other quarter. It is never the practice to purchase food with this collection.—(Rev. Mr. *Davoran.*)——At the catholic place of worship, the usual Sunday subscription is applied to defraying the expenses of the building and of divine service. About every third Sunday, however, a collection is made, which is for the specific relief of some one family or person, whom death or sickness has rendered an object of pity; no part of it ever goes to the regular mendicant, or indeed to any one but the one for whom it was intended.

There are no almshouses in the parish, nor was there even a dispensary until about two years ago.

Amongst the lower classes, none of those who are unable to work in any way procure more than enough to support life; and even to get this they must undergo much misery and hardship. "I do not consider," said Murrough, "that because a poor old man may sometimes

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sometimes sell a stone or two of potatoes in the day, that anybody has a right to cry out that he is a miser, and that the old rogue is hoarding up money, for what else has he to buy himself a few rags with, or to lay by for burying himself, that he was not to be beholden to the parish for a coffin. Many is the man that I have known go off to Burren * to beg wool for making a coat, and to pay for the spinning of it with what he had collected in that way." Mr. Kenny, an extensive employer of labour, and all the other persons present agreed that it would be quite impossible for any old person, however well disposed, to have saved anything, if he had been solely dependant on labour. When the question was put upon that subject, it seemed as if conveying an imputation of improvidence, and there was a general exclamation of "What could a man do with 7*d.* a day for eight months in the year, who has a wife and children to feed, and house rent to pay besides?"—"I never knew a labourer to save," said Clancy.

Even after this admission of the inability of a poor man to save anything in his youth, against the wants of old age, the greatest apprehension was manifested by every one present at the first mention of a provision for the infirm through age.

The farmers there contemplated a system of relief to which the entire labouring population should have free access; but when it was assumed that merely the aged and infirm would be entitled to support by the community, their reluctance diminished, and Murrough, Keane and others said, that they would be quite satisfied to maintain those who deserved it, if they were not to be burthened with strangers, who had no claim on them. Mr. Davoran and Mr. Morony both, however, expressed themselves unable to see the necessity of any further provision for the poor; they thought they were abundantly supplied at present by the charity of the poor themselves.

Persons who attended the Examination.

Parish *Kilferagh*, Village of *Kilkee*. Bar. *Moyarta*.

Rev. MICHAEL COMYN, roman-catholic rector.—Rev. DANIEL CURRY, roman-catholic curate.—SIMON CURRY, nailor.—JOHN CURTIL, cottier, holding two acres.—JOHN DALY, able-bodied beggarman.—MARY FINN, widow, lately dispossessed of her holding.—GEORGE FITZGERALD, esq. gentleman farmer.—THOMAS FOLLY, small farmer.—THOMAS HEALY, beggarman.—PATRICK HEHIR, large farmer and shopkeeper.—PATRICK KENNEDY, small farmer.—WILLIAM M'DONNELL, labourer.—JOHN NEARNY, middling farmer.—JAMES M'MAHON, labourer.—Rev. Mr. MURRAY, protestant curate.—Dr. RYALL, dispensary physician.—THOMAS STODART, esq., J. P.—PATRICK SHILLAGH, middling farmer.—CROFTON MOORE VANDELEUR, esq., J. P.—And several others, farmers, tradesmen and labourers.

THE number of infirm persons destitute through age bears but a small proportion to the population of the whole parish, and certainly does not exceed in number 40. Of these, three or four beg openly; the rest, too proud to seek their livelihood openly from the neighbours, go by stealth into the houses of those to whom their circumstances are best known, and, together with the scanty support granted to them by their nearest relations, eke out a miserable subsistence. "I cannot conceive," says the Rev. Mr. Murray, "anything more deplorable, more heart-rending, and in a Christian country more to be reprehended, than the condition of some of those poor creatures, who, bowed down to the ground by old age and infirmity, toil from the door of one sympathizing neighbour to another, by their appearance, I might almost say, extracting charity from those whose means do not allow them to satisfy even their own wants; yet I know these old people would rather die than have it said that they entailed disgrace on their families, by becoming regular beggars; and what a contrast does it present to the condition of habitual mendicants, whose spirit of independence is gone, and who contrive without much trouble to collect more than they require for their own subsistence." And Mr. Vandeleur adds, "To such a class of persons, to their comforts and their wants, peculiar attention ought to be paid. What possible abuse can there be in making the affluent do that which is almost exclusively left to the poor?" M'Donnell says, "The rich do not know anything about the poor; the gentlemen who own property live away, and leave it all to us poor people." There are not more than six assisted by the church collections. The sums collected at the roman-catholic chapel are devoted to paying the debt incurred in erecting it. A little after 50 is the age at which they begin to break, and generally about 60, the two-acre cottiers, who are by far the most numerous class, "throw down the spade." The weavers, of whom there are but few, owing to their hard-working habits, and the bad ventilation of their houses, may be said to be incapable of any great exertion after 55. "And I think," observes Curry, "the son takes the place of the father about that time in the field." Almost all the weavers in this part of the country have small holdings, and cannot earn more than 5*d.* a day even if they had full employment; yet as this is the lot of but very few, their chief dependence is on agriculture.

The old people generally reserve some part of the farm or holding, together with a cabin, for their own use; but sometimes they have transferred the entire to their children, and then they take up their abode with the last married child, who is supposed to have less to do for himself,

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* A mountainous tract of grazing ground in the north of the county of Clare.

Impotent through Age.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Kilferagh.* Village of *Kilkee.* Bar. *Moyarta.*

self, owing to his having no children, when such a determination is come to by the old parent. "This is a bad practice," observes Curtil, "for they often quarrel, and twice I have known the old father to be bundled out of the house by the daughter-in-law, who has much influence over the son, and frequently finds the old man in the way." The support, however, invariably devolves on the children, and many instances are known here where such support presses very heavily on the younger branches of the family. M'Mahon "supports an old father 78 years of age, and many a time I am hard pressed to get him tobacco, and a rag to cover his nakedness; as for the food, he always shares whatever is going with us, and that, thank God, we are able to give him." As an illustration of the difficulty felt by the younger branches in supporting their aged parents, Philip O'Brien says, he has "two sons, willing as any in the parish, to support him; they have each six children, though they are both still very young, and if they could get eight months regular employment in the course of the year, at 8*d.* a day, they would be as happy as princes, and make me as comfortable as I could wish. I am now 70 years old, and would still handle a spade as well as any one, and do easy work; but the neighbours have too many friends of their own to look after, and will not employ me at half wages, because I am considered past labour. I live generally with the youngest boy, who has an acre of muck ground (con-acre), and even with this, for it is bad land, he is obliged to buy provisions from the beggars; and last summer, in July, for three days we had but three scanty meals. As for clothes, this coat which I have on has lasted me for the last eight years, and when one of the arms had worn off, one of the water guards seeing me going about on a cold winter's day, said it was a shame that a poor old Irishman should not be as well off as a pig, and bought me some baize, with which one of the good neighbours mended it. As for shoes, I have had none to wear for the last two years, and last winter twice I cut my foot so badly that the doctor told me if it did not heal soon, there would be danger of the leg being taken off."

His sons, two able-bodied handsome young men, dressed like their father, in rags, approached the Assistant Commissioners with tears in their eyes, and, in a tone of voice that carried conviction to the heart, said, "that if things did not get better they must certainly turn him out."—"Yes," exclaimed the father, "I know well, my boys, that a poor old man like me is a great burthen, and I shall have nothing to do for it next coming summer but to go and travel." Upon being asked, if there was a poorhouse for the aged and infirm, whether he would go in,—"to be sure I would," he answered, "what else can I do? and is it not better I should hide my face than bring disgrace on my family, and let all the world know what Philip O'Brien was come to at last?" The Rev. Mr. Murray stated "that this was not a rare case in this part of the country; you may travel," he adds, "through this parish, and you will find 20 as bad as poor O'Brien's."

When old persons have no relations, they go about among the neighbours and get a meal here and there; and this is not called begging, they are termed askers; but it often happens that by degrees they degenerate into regular mendicants, and go into some strange parish. When M'Donnell was asked if the young labourers subscribed for the old, he replied, "I am sure every labourer in this parish would do so if he had 8*d.* a day regular, if it was proposed to him by the priest; for how else are we to know what it is for that we are to subscribe? he is our only friend, and to him we must look for every kind of advice." When the Assistant Commissioners asked him whether a gentleman who showed an interest in his tenantry, and lived amongst them, would not be able to carry such a plan into effect,—"to be sure he would; and why not? we would be willing to do anything for those to whom we belong, who could come and live among us and treat us like free-born men." When young men are without work in summer, and their potatoes exhausted, they are often without proper subsistence themselves, and of course the old people depending on them are subject to great privations. "I know," says Murphy, an old beggar-man, not less by appearance than 80 years old, "I am now much better off than ever I was with my family; often in summer, when I was with them, it was as much as they could do to give me a meal a day; now I can always get as much as I want to eat, and can make, by selling potatoes, enough to spend 3*d.* in tobacco*."

Very few have emigrated from this parish, and no instances are yet known of persons sending remittances here. "The loss of the ships from Limerick last year has panic-struck many who were speaking about bettering themselves in America."

There is no subscription fund among the gentry. "It would be a rare thing," observes Shillogh, "to see the rich doing anything for the poor in this country; and what can the gentleman who has almost all the parish know about it? he has no house here, and it is difficult to remember when we saw his face."

On the average, 7*l.* a year is collected at the church, the greater part of which is given by the strangers who come to Kilkee during the bathing season. It is divided amongst some of the poorest and most infirm people with large families, and sometimes among women with children who are passing through as beggars. Even this small sum thus distributed is

* The Assistant Commissioners beg leave to observe, that it has appeared in their various examinations, that the order of things is so reversed, and that the condition of every description of labourer is so inferior to that of the regular beggar, that it is unnecessary to say more than that a direct premium is held out, in this part of the country, for mendicancy, and that it is only astonishing that every man has not long since thrown down his spade and gone to beg.

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Munster, County Clare.

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is supposed to cause a great influx of beggars from the county Kerry; and this circumstance gave rise to a regulation which enforces the production of a certificate, signed by respectable persons, that they are proper objects, and come here for the purpose of curing their complaints.

There is no almshouse in the parish; and Curtil says, "none but a very unfeeling man would allow his aged parent to be taken from him into a poorhouse."

With regard to saving for old age, it was considered impossible for any labourer in this parish, even supposing him to get 8*d.* a day throughout the year, and to have a family of three or four children, to lay by anything. M'Mahon says, "I am a regular labourer, and have no land except half an acre of muck land, and I think I get about nine months' work in the course of the year, which very few in this parish get; and it is as much as I can do to give three children three decent meals; and in summer it sometimes goes hard with us. No man here ever attempted to lay up anything; but if we had 10*d.*, and regular employment, we might lay by some little trifle for old age."

The general feeling of all present was decidedly in favour of a provision for the aged poor; and when it was observed that the general practice of smoking indicated the possession of some money further than was necessary for the support of life, Dr. Regail observed, "that as things are, the poor ought to have tobacco to assist in the digestion of their present food;" and Mr. Vandeleur remarks, "I have frequently conversed with the different farmers on my estates, and the impression on my mind is, they would strongly favour a provision for the infirm poor, if they did not imagine that a very heavy tax would ultimately fall on their shoulders, and that the gentlemen and rich people would be exempted from bearing their just proportion."

Persons who attended the Examination.

Parish *Killaloe*. Bar. *Tulla*.

JAMES BURKE, small shopkeeper.—PAT COURNEEN, weaver.—MARY COURNEEN, his wife, employed to nurse a deserted child.—PAT CURTIS, farmer of three and a half acres.—PAT DOOLAN, a resident beggar.—MICHAEL EDWARDS, farmer of 10 acres.—JOHN GILMORE, innkeeper.—PAT HEHIR, a mendicant.—PAT M'DONNELL, labourer.—Captain Martin. J. P.—JUDY MINAHAN, a town beggar.—Mr. O'BRIEN.— ——— PARKER. esq. a barrister, living in the parish.—Dr. PURDON, dispensary surgeon.—MICHAEL RYAN, shoemaker.—Rev. Mr. SCANLAN, roman-catholic curate.—WIDOW SLATTERY.—Rev. Mr. ST. GEORGE, protestant curate.—Rev. Mr. VAUGHAN, roman-catholic priest.—And many others at various times.

IT is extremely difficult to ascertain the exact proportion to the rest of the population of those infirm through age, who are destitute; but Daniel Ryan, a shoemaker, being directed to count in six houses on each side of him how many were supporting their aged parents, counted five. All the witnesses agree in stating that the instances are very rare of persons allowing their parents to beg. Fifteen persons are supported by the church collections, but none supported by the rich exclusively. Many are able to work until past 70; and M'Donnell, when told that the reason he was not able to get work, that he was too old, rejoined sharply, that though he was 65, he was as well able to work as any man; and Ryan observed, that there were many men in the parish over 60 who did a full day's work as well as himself; but a man would not be readily employed after 55.

Rev. Mr. Vaughan states, that it is quite common for parents, on giving up their land, to provide, by a written stipulation, for their support by their children. Formerly, a verbal contract was thought sufficient, but it gave rise to so many quarrels, that more caution is used now. M'Donnell states, that he had to support his father for the last 10 years of his life, and hard enough he felt it, though the old man was welcome to whatever he had. His father had stipulated for nothing but snuff and clothes. One child has more affection for his father than another, and with him the father stays. Mr. Vaughan says that quarrels seldom take place; and Ryan adds, that a man would be ashamed to have it known that he grudged his father his support. It is not a general practice for the aged to go about from one child to another. Ryan's father left him when he got married, and went to reside with his younger son, who was not so well able to support him, being but a journeyman to his elder brother. The changes to which the poor are subject must of course be felt by the aged parents.

If they be not so fortunate as to have a kind child to support them, they have no other mode of existence but begging, and it is the lot of many. The Assistant Commissioners visited the cabin of the widow of a pensioner, and found in it a wretched old woman, who stated that she had been lodging there on charity for the last seven months; she was crouched shivering beside a little fire, and as the rain was falling in torrents, she said she had not been able to go out to beg that day, and affirmed that she had not broken her fast. M'Donnell says, "If anything would drive an old man out to beg, it is that he may not be a burthen to his children." Very few from this district have emigrated this year; the many disasters which have happened to passenger vessels have not failed to produce a marked effect. Of those who have gone good accounts have been received, and many have sent remittances to their relations. Michael Ryan tells of a decent, enlightened young man, Michael Corbet, who went out a few years ago to New York; last year he sent home 10*l.* to his mother, and besought her to send out his three sisters; they did go, and are now doing very well. Michael Hickey also, who had been a day-labourer, and though a hard-working, yet a distressed man, went out some time ago to Newfoundland: last summer he

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sent home 3 *l.* to his family, and desired them to scrape together whatever they could and go out to him.

Some old people beg, but seldom the parents of those who reside in the parish. The disinclination to beg is really extraordinary on the part of the old men. Mr. Ryan pointed out some who confessed to him that at times they were absolutely starving, and have nevertheless said, that they would rather lie down and die than beg.

On the part of the great absentee landlords, there seems to be a disgraceful apathy towards their unfortunate tenants. The kindness of the present Bishop of Limerick, when he was Bishop of Killaloe, is spoken of with great praise, and still the members of his family continue their aid towards various poor pensioners. The absentees never send any subscriptions for any purpose, except Mr. Law; the burthen falls entirely on the poor occupying tenant and a few benevolent individuals who reside. This statement was derived from very many witnesses, in all ranks of life.

There are 13 persons receiving relief from the church collections; of these, eight are widows, two widowers, one is blind, and the other two are very destitute women. They are all selected by the clergyman of the establishment; eight are catholics and five protestants. Formerly the present Bishop of Limerick resided here, and preached frequently; large congregations attended, and the collections increased greatly; latterly, owing to the absence of the Bishop, they have much fallen off. The persons are put on the list, not at any particular age, but merely according to the poverty of their circumstances. Many of the widows were put on when their husbands were carried off by the cholera; it is considered far more respectable than begging; 26 *l.* 5 *s.* was collected last year. There is every reason to believe that the decent old men and women of this parish, who do not systematically beg, rarely obtain more than is sufficient to maintain life. Clothes they find particular difficulty in getting; they are much worse off than the professed beggars. Paddy Doolan says, "that he never ceased working as long as he was able; he never spared his hand at the spade till he was 70 years of age. He owned a small cabin, which he was forced to sell, reserving for himself only as much as he could lay his bed on; he is now without any earthly support but the charity of his neighbours. He has a son in Dublin, who is serving his time to a corkcutter, and he hopes to get something from him when he is out of his time." Mr. St. George pointed out an old man who holds a miserable tenement, but is totally destitute of any means of subsistence.

Mr. St. George has known him frequently to pass the day without breaking his fast, and when urged to let his house in lodgings he refused, saying, that he would be ashamed to let the neighbours see his distress. This man has a son an attorney, in good circumstances; about a year ago he sent his father an order for 5 *l.*, which has never been paid. Mr. St. George says, he was sure the order was given on a man who the son knew would not pay. The old man even refused to go on the Bishop's list. As to the possibility of laying by for the wants of age, Courneen says, "It may have been possible formerly, when wages were high, during the war, and work abundant; but how could a man do so out of 10 *d.* a day, and that only sometimes?" There is in this parish but one opinion as to the necessity of some provision for the destitute through age; at the same time much stress was laid on the necessity of exercising a rigorous superintendence in whatever system might be deemed proper. All concurred in expressing strong disinclination to taking any part in the management; a disinclination arising from the odium which had fallen on several when on the committees of other charities; they had been accused of partiality, and some even of embezzlement, when concerned in establishing a soup kitchen last year. It was by all deemed necessary that persons thoroughly acquainted with the parish should be employed in the management of any public fund. Mr. O'Brien says, "It is my decided opinion that there should be some provision for the aged and infirm, and I think that any tax for such a purpose should be levied on income and not solely on land; if altogether laid on land, you would tax the industrious poor for the support of the idle poor. A workhouse should be erected, and a discretionary power should somewhere exist to decide whether a person should receive relief or not in it. From my own experience as secretary to several committees, I think there would be no difficulty in finding persons fit to exercise this discretion, at the same time it would be necessary to compel them to serve; for my own part, I would rather be fined than serve." The Rev. Mr. Vaughan says, "My object in wishing to have a poor-law is, because there is a great deal of trickery, and because the farmers, and even I, myself, have often been the dupes of beggars who are wandering about, and of whom we know nothing. I should suggest the appointing of one man from each townland, and that he should be sworn to point out faithfully only those in his district whom he knew to be really distressed; he should be also obliged to publish the names of those whom he recommended for relief. Government should select a steady officer to dispense whatever funds should be placed at their disposal." Dr. Purdon says, "A workhouse would be a self-corrector of abuses, and would be of incalculable use. In my opinion, a committee would not answer, as it would require too great an exertion on the part of each individual." The Rev. Mr. St. George and Mr. Clonnell agree in saying that there should be some provision for the old and infirm, and that it could not be better attained than by the establishment of a workhouse. Mr. Parker "is as willing as any to contribute his share towards the support of the poor, but he would be cautious at this moment to afford relief to any but the impotent, as he has had ample opportunities of tracing a noble spirit of independence in the peasantry, and he would not wish to run the risk of destroying this by opening any path to acquiring a livelihood without exertion, particularly as the improvement of this part

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Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

part of the country has received a decided impetus of late in the navigation of the Shannon, which promises to be attended with the happiest results." Mr. Duncan, the chief constable, who has had opportunities of seeing many parts of the country, and whose opinion on this point is of importance, remarks, "that from the number of aged and infirm persons going about the country, whom he knows to have no support, and the frequent and gross impositions which are now practised on the community, he thinks a poor-law desirable. I know so many instances of persons going about that are well able to work, that I am quite sure something is necessary."

Persons who attended the Examination.

Parish *Kilmanahcen.* Bar. *Corcomroe.*

AUSTIN CARRIG, one of the late enumerators under the Commission for the Public Instruction.—THOMAS CURRAN, dyer and pawnbroker.—JAMES DALY, apothecary and innkeeper.—LAWRENCE DOHERTY, labourer.—JOHN DONOGHUE, a cottier, holding five acres.—Doctor FINUCANE, dispensary surgeon.—JOHN HIGGINS, labourer.—JAMES KEANE, farmer of 12 acres.—THOMAS LYSAGHT, labourer.—AUSTIN M'CARTHY, a cottier holding two acres.—Rev. Mr. M'NALLY, P. P.—PATRICK M'NAMARA, weaver.—MICHAEL MALONE, farmer of nine acres, and tithe collector.—JOHN MALONE, a cottier holding four acres.—JOHN MORISSY, weaver.—JAMES MULQUENY, farmer of five acres.—JOHN O'REILLY, publican and farmer.—PATRICK QUINN, baker.—Widow ROCHE, widow of a carpenter, supporting four orphans.—MATTHIAS THYNNE, shopkeeper.—Rev. Archdean WHITTY, protestant rector, and justice of the peace.—Mechanics, labourers and others, besides the above, were examined by the Assistant Commissioners.

IT is thought that there are about 50 destitute poor persons infirm through age in this parish. Of this number, probably about 30 may be considered regular and habitual beggars; the others are assisted privately by their neighbours and friends, and they thus avoid the shame which is attached to the term "beggar." The rich or wealthy class are very few in number in this quarter, and it could not be discovered that they assisted at all in relieving the wants of the impotent poor, for there, as well as elsewhere, they seem to be the only class exempted from bearing some share in a heavy system of voluntary taxation. About eight or ten of the above-mentioned number of paupers are assisted by the church collections, but none of them, owing to the smallness of the average Sunday collections, can be supported by them. The age at which the poorer classes were considered incapable of supporting themselves by labour was, between 55 and 60; and, according to several witnesses, there was a material difference to be observed between the labouring and the agricultural classes; for, while the comfortable farmer or cottier tenant will work a good day, considerably beyond the age of 60, the poor labourer is quite broken down and harassed, and is seldom able to do even light work after 58. Dr. Finucane stated that this great difference, which he has often observed, was mainly attributed to bad diet, hard work, and, generally speaking, to the harsh treatment which an Irish labourer in this part of the country is sure to undergo. This undermines his constitution, breaks down his spirit, and is certainly the cause of his not being able to hold out till a much later period of life.

Among the agricultural population, the heads of families decidedly consider themselves entitled to support when old. The holder of the farm, when he feels that he is getting very old, will sometimes reserve a portion of his estate to support himself, but more frequently he will transfer the whole of his property without reservation to his son, trusting to his sense of honesty for his support. This latter course, which is too often pursued, has been observed to turn out unfortunately on many occasions; for, as no written contract is entered into, the old parent is consequently depending on the kindness of his son for his very existence; "and," according to M'Carty, "it is no uncommon thing now-a-days to see the poor old man turned out when he is getting peevish and silly, and wishes to have things which the children could well afford to give him if they would only stint themselves, as some of us poor people are obliged to do."

When both the father and mother are alive, the old couple like to have a house of their own, which they usually reserve to themselves, together with just enough of land to grow potatoes sufficient for their own consumption. All the witnesses agreed that it would be much better and safer if the old people would always keep something for themselves, and not give up their land entirely. Where there is no property in question, the aged parent generally takes up his abode with his son or daughter, and, on the whole, these poor people treat their parents much better, and scarcely any instances were known, in that part of the country, of the parents of labourers being obliged to beg publicly; in fact, the poorer the people were, the greater seemed to be the anxiety to preserve the respectability of their families. The support of the aged parents presses very heavily on the children; and many cannot afford the little indulgences which old age requires, without depriving themselves of absolute necessaries. According to Dogherty, the labourer does not find much difficulty in providing his parents with food, for whatever is going in the house he is most welcome to it; but as to the clothing (which poor Dogherty himself could not afford decent enough to send his own children to school), he could not give his father such as would make an old man warm in winter; the poor old man, therefore, keeps almost all the winter at home, close by the fireside, with several old sacks thrown over him. This was stated to be the case with many old

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Bar. *Corcomroe.*

people belonging to labourers; and several, whom the Assistant Commissioners visited at their own dwellings, acknowledged that the reason why their children did not go to school was, because the money which would put a rag or two on them had been laid out in buying a second-hand coat or trowsers for their old and impotent parents. With regard to whether the child considered himself aggrieved by being obliged to support his parents, it was observed, that as it was generally the most affectionate child who undertook the charge, the feeling was seldom expressed; and it was therefore thought that any ill-will of the kind was seldom, if ever, created. As to the degree of relationship which would confer a claim for support, it was considered that parentage was the limit, for uncles or aunts are seldom supported, as their relatives are generally not in a condition to afford them even sustenance; the consequence is, that in seasons of distress they are often forced to beg.

The aged, who are without any relative able to support them, are fed and lodged among the neighbours for a short time; but after following this course for some time, the people get tired of them, and they become professed beggars, and stroll about different strange parts of the country. The young single labourers never subscribe to support this class of paupers; but when they are without work, the aged are left without provisions at all; and several instances were known there of persons, after having been obliged, in consequence of their children not having employment, to beg for a few months, afterwards refusing to return to their relations, on account of the increased indulgences they were able to procure from the people by means of mendicancy. These facts would naturally lead one to imagine that there must be a great many vagrants similarly situated, persons who have found out, after a short trial, the superior advantages of a vagrant life over the life of misery they must naturally endure when at home. There were no cases known here of persons having received any money from friends who had emigrated to the colonies.

The decayed poor people would feel ashamed to wander about the country with wallets until they become regular professed beggars, when in all probability they would leave their own neighbourhood and roam about in strange places. It was generally agreed also, that though the greatest disinclination existed to commence begging, and though they will endure any privation before they will resort to such a practice, yet, when once commenced, it generally continues; and this, as all the witnesses asserted, is owing to the life of a mendicant being by far the pleasantest and most profitable source of employment open to any poor individual there.

The gentry of this district never subscribe for the support of the poor; the whole burthen is thrown upon their more benevolent neighbours. The gentlemen, from their not residing on their estates, avoid it entirely, and are, generally speaking, totally unacquainted with the real condition of the poor on them. They are not considered harsh in their conduct; but, as Malone said, "You might as well expect to get palaces, as look forward to any support to be derived from gentlemen." There was no instance known here of an old tenant being supported by his landlord, or being allowed to hold his land when he was unable to pay the rent for it; for if a man was unable to make up his rent, he must quit his farm and go beg; there was no other shift for him; "he must look to God Almighty or to his neighbours."

The collections made at the church, which amount, on an average, to about 10*l.* a year, are under the management of the minister of the parish, and are distributed to a few very indigent families. To be thus supported, or rather assisted, is looked upon as more respectable than begging; at the same time, it is regarded more as a matter of gain; and frequent attempts at dissimulation were openly resorted to, in order to obtain such relief. This fund is distributed at Christmas and Easter; 5*s.* is the largest sum given away at one time to any person or family. Food is never given through means of this collection.

There are no almshouses or institutions of any kind for the relief of the destitute in this neighbourhood. It was considered utterly impossible that a labourer could provide against the wants of age out of the earnings of his youth. Archdeacon Whitty observed on this subject, that there were no less than five of his old labourers, who were as honest, sober, industrious and hard-working men as he ever knew, who, though they attempted, to his certain knowledge, to save at intervals a little out of their wages, did not succeed, in consequence of the emergencies which invariably occur in a labourer's life, and require him to spend the trifle he might have saved. These poor men are now solely depending on the aid they receive from the Archdeacon.

The general opinion was decidedly in favour of a provision for the destitute and infirm poor, in the nature of baronial workhouses, where they might be provided for at little expense, and where the temptations to idleness held out by the relief given might be altogether avoided by discipline and salutary regulations, and where the inmates would be under the eye of a watchful guardian, and provided simply with the common necessaries of life. A superintending control occasionally inspecting such establishments, and reporting upon them to the public or to Parliament, would be a wholesome and salutary check on any abuses which might by any means arise.

Impotent through Age.

Munster. County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Par. of *Tomfinloe, Kilnasullagh, Kilmaleery* and *Drumline.*

Town *Newmarket-on-Fergus.*

Bar. *Bunratty.*

Persons who attended the Examination.

James Brasil, farmer, holding seven acres.—Thomas Carroll, labourer.—Rev. Mr. Coffey, roman-catholic curate.—M. Collon, weaver.—Major Creagh, J. P.—Mary Fitzgerald, a beggarwoman.—Dr. Frazer, dispensary surgeon.—Widow Griffey, widow of a labourer.—Mr. Hackney, steward to Sir A. Fitzgerald.—Martin Halpin, labourer, occasionally employed.—Mary Halpin, his wife, always begging in Newmarket.—Michael Keogh and James Gearan, small farmers, holding about 12 acres each.—Rev. Mr. M'Cullagh, rector.—John M'Namara, labourer.—John Molony, clerk of the petty sessions.—Richard Moloney, a decayed shoemaker.—Henry O'Brien, esq.—Lucius O'Brien, esq., late M. P. for the county of Clare.—Rev. Mr. O'Brien, roman-catholic curate.—Patrick Shields, carpenter.

Carroll, the labourer, said upon this subject, "there is many a man in this parish working well, with a hale heart, who is over 60; but I always think, and I remember well my old father saying, when he drew nigh his 60th year, that it went hard with him; and he often thought the day long, and that the sun would never set." And the Rev. Mr. O'Brien said, "that he took it as a general rule, that very few will get much employed after 58 years of age."

Individuals, however, look forward to being supported by their children long previous to that age at which support becomes necessary. Many allow that they have got married in the hope of having children to support them in their old age. The performance of this, a natural duty, is often rendered more obligatory when the parent resigns his land to any of his offspring, which he generally does in successive portions to each of them as they get married, and is at last left to reside with the youngest. The Rev. Mr. Coffey thought that this support is viewed by the children more as an act of duty than as a matter of right. It is cheerfully undertaken by all who are able to afford it; and many paupers were pointed out to the Assistant Commissioners who were maintaining their parents. The parent generally remains with his youngest child, who inherits his cabin; and he thus continues to enjoy "his own bed and board," to which it appears great attachment is felt. The other children bear their share of the burthen, by contributions of potatoes or other food; they rarely give money, but sometimes clothes. No relationship beyond that of father or mother is conceived to give a claim, and few persons complain of the assertion of such a claim however they may feel it; it would be considered disgraceful to refuse to acknowledge it; but some have privately confessed to Mr. Coffey that they could not satisfy it without the greatest difficulty.

The condition of many persons in Newmarket is such that they can afford their own children and themselves a very scanty and uncertain maintenance; in such cases of course the parents must participate in the common lot. Molony, the decayed shoemaker, has his mother-in-law residing with him. The old woman said that as long as he could work there was no better warrant for giving her all she wanted. He is now sick and unable to earn anything; and many a day neither he nor his family would have anything to eat if she did not go out to beg for him.

Molony, who was present, allowed that this was the truth, and said, though he could not prevent his mother-in-law from begging, yet he never would permit the mother of his children to do so.

Upon this point the Assistant Commissioners applied to the Rev. Mr. O'Brien, and he handed them a list, containing the names of a vast number of individuals, who he represented to be in a destitute condition; but the precise number of aged who are without relatives able to support them they were not successful in procuring. Nevertheless, from the aged persons whom they met begging in Newmarket and its vicinity, they can have no hesitation in saying that they were most numerous. "Indeed," observed Halpin, "the people here have a pride which I perceive nowhere else; they will sooner starve than allow those belonging to them to go out in search of alms." The young labouring men do not subscribe to support the aged in general, because many of them are themselves supporting their own relatives. "But I have no doubt," said Carroll, "that if such a thing was set a-going, persons unmarried, like myself, would assist as much as we could;" and Mr. Coffey observed that there was nothing in the world that the young men would not do for the old if they could afford it. Whenever he knew anything of a subscription to be made, the young men were always ready to come forward and assist. There are no persons more charitably inclined in the whole district. There does not appear to have ever been any great disposition to emigrate in this part of the country; and it has recenly been considerably checked from the bad news received concerning the ships which had left the port of Limerick. A poor man, however, of the name of John King, whose son emigrated to America about three years ago, received a remittance of 15 *l.* from him, which he very judiciously applied in draining and reclaiming a small bog farm, which he held at a very low rent. His efforts were successful, for he is now a thriving, though a small farmer, and attributes his comfortable condition to the assistance which he received from his son; but he often wishes that he was here to share his prosperity.

M'Namara observed that they do not see many old men begging belonging to this quarter of the country; but he had no doubt that if they would do so, and if they met with but the average success of beggars in that neighbourhood, they would be better off than those who depend upon their sons, especially if those sons be but labouring men. As old

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men seldom beg at home, and as they do not give up labour until they have arrived at a time of life when they are badly able to travel to any distance, the unwillingness to beg is asserted on all hands to be very great indeed.

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Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Par. of *Tomfinloe*, *Kilnasullagh*, *Kilmaleery* and *Drumline*.

Town *Newmarket-on-Fergus*.

Bar. *Bunratty*.

No regular and systematic relief is afforded by the gentry to the aged and infirm on their estates; but at the same time much desultory aid is given by the resident landlords and their families. Many poor persons bore testimony to the benevolent disposition of Lady O'Brien and Mrs. Studdart; but still, except in seasons of scarcity, no general assistance has been offered to the great body of the poor, who are often in a state of destitution.

As to the point, whether persons refuse to contribute, Mr. Coffey stated, that some years ago there was a great dearth of provisions, and subscriptions were successfully entered into throughout the parish for procuring meal and other necessaries for the poor; that he applied to a barrister who at that time drew upwards of 500*l.* a year out of the parish, and was that moment receiving his rents at the inn, and solicited his contribution, but that he met with a refusal; he represented to the gentleman that on his property, which was leased to Major Creagh, many of the occupying tenants were in the most abject distress. "That is nothing to me," answered he; "tell Major Creagh to get rid of them; I shall not give them anything." Mr. Coffey could not get any other answer.

There is no particular age for putting persons upon congregational lists. The collections are divided amongst those who are the greatest objects, and who are considered the most destitute. It is considered far more respectable to be thus supported than to be begging; and it is regarded as a reward for those who are destitute, and who have led an industrious and respectable life. There are 30 individuals in all on the congregational list belonging to the church. In 1833, the sum of 29*l.* was collected, and distributed as follows:

Two protestants received 30*s.* each, and the remainder was equally divided among 28 roman-catholics.

The Rev. Mr. M'Cullagh stated, that he relies principally upon Sir A. Fitzgerrald, Lady O'Brien, Mrs. Studdart and Mrs. Creagh for recommending objects worthy to be placed upon this list. Those who are at present thus assisted are all either widows or old men unable to work.

There are no almshouses in the neighbourhood. Mr. Coffey observed, that as to these poor persons thus relieved, the rent of their cabins absorbs all they get, and it is as much as they can do to procure the bare necessaries of life. It was the unanimous opinion of all the persons present, that it would be quite impossible, at the present low rate of wages, for any man with a moderate sized family, working as hard and as many days as he could, to save any part of his earnings. "I know what it is," said M'Namara, "for a hard-working man to make both ends of the week meet. When I was first married, I endeavoured to lay by something, and though I was enabled to save some little trifle the first two years, I found it could not last long. I had soon three children, and sickness overtook me one day, and kept me in bed three weeks, and all the little savings I had soon went in supporting the wife and children during that time." It was agreed on all hands that there were few men who could make a little money go so far as M'Namara. He is considered one of the most independent labourers, and one of the most honest men in that part of the country. No person present could remember an instance of any poor labourer having thus saved with effect. All agreed in saying that there should be some provision for the impotent poor; and the majority agreed that no danger could arise out of any such provision. Many were of opinion that something like the Mendicity in Limerick and Ennis, or a workhouse for a district, such as a petty session district, would be a desirable and economical arrangement. Several opinions were delivered on this subject, which will be found in another part of the evidence.

Persons who attended the Examination.

Mr. ABRAHAM ABELL, officer of health.—Mr. MICHAEL JOSEPH BARRY.—Rev. CHARLES H. LESLIE, rector.—Mr. GEORGE LOVE, overseer of the parish; appointed by the officers of health.

County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Holy Trinity*, or *Christ Church*.

City of *Cork*.

THERE are a great many of the distressed who are impotent through age. In most cases the relatives support them as long as they can afford it.

The support of destitute persons usually devolves on the nearest relatives, as a matter of course.

The following statements are taken from the Census Book referred to in the evidence from St. Mary's Shandon:

In Christ Church, 1,097 males, 1,600 females; being 2,697 in 1,011 rooms; 1,251 distressed; of these, 400 (according to Mr. Love) were in extreme destitution.

St. Peter's, 2,134 males, 2,898 females; being 5,032 in 1,873 rooms; 1,932 distressed.

St. Paul's, 1,441 males, 1,944 females; being 3,385 in 1,442 rooms; 462 distressed.

St. Anne's Shandon, 7,460 males, 8,639 females; being 16,099 in 6,576 rooms; 5,189 distressed.

In the parish of St. Finn Barr, 3,149 males, 3,782 females; being 6,931 residing in 2,852 rooms; of whom 3,274 are marked distressed, and 1,858 in great distress, and destitute.

In Picket's-lane, in this parish, there were 121 distressed persons residing in 32 rooms. In the house No. 19 of this lane, there were 17 distressed persons in four rooms. In No. 12, there were 10 persons in three rooms. In No. 9, there were 16 distressed living in three rooms; and of the 16, 14 had no bed of any sort.

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Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Holy Trinity*, or *Christ Church*. City of *Cork*.

In Hospital-lane there were 291 distressed in 84 rooms.

In Portney's-lane, this parish, there were 150 distressed in 56 rooms. In the house No. 3, there were 21 distressed in four rooms. In No. 5, there were 28 distressed in eight rooms; of these, 14 had no bed. In No. 10, there were 14 distressed in five rooms. In No. 17, there were 20 distressed in five rooms; of these, 18 had no bed, and other cases in this lane as bad.

In Vandeleur's-lane, 121 distressed in 38 rooms. In No. 1, there were 36 distressed in seven rooms; of these, 20 had no bed.

In the parish of St. Anne's Shandon, in Porter's-lane, there were 125 persons distressed in 41 rooms, all of whom were without bed-clothes. In No. 8 there were 15 distressed in six rooms. In No. 9, there were 26 distressed in seven rooms. In No. 10, there were 27 distressed in eight rooms. In No. 15, there were 16 distressed living in one room; four males and five females of one family, and four males and three females of another, all without bed-clothes.

In Roman Walk, 314 distressed, being in 94 rooms. In No. 5, there were 19 distressed in six rooms; nine without bed-clothes. In No. 7, there were 32 distressed in eight rooms; 25 without bed-clothes. In No. 9, there were 21 distressed in four rooms; 18 without bed-clothes.

Some other cases in these lanes were as bad as those stated, and some other lanes were as bad as they.

The amount of money collected at the church from 16th September 1833 to 14th September 1834, was 262 *l.* 18 *s.* 6½ *d.*

This mode of receiving charity was deemed much more respectable than begging. The number of out-pensioners on the list was as follows: three at 10*d.* per week; four at 1 *s.* per week; one at 1 *s.* 6*d.* per week; two at 2 *s.* per week; one at 2 *s.* 6*d.* per week.

The sum of 2 *s.* 6*d.* per week is given to individuals independently of their lodgings in the almshouses, one of which is in this parish: they are intended solely for protestants. The present inmates are almost all widows. The number they are capable of containing is 38; the actual number contained is 37.

The greatest anxiety prevails to get into them. There are always a great number of applicants whenever a vacancy occurs.

They are under no regular system of superintendence, but are occasionally visited by the rector or curate. There is no particular age at which persons become eligible as inmates.

It would be quite impossible (from the low rate of wages) that the labourer could lay by from the earnings of his youth a fund sufficient to provide for the wants of his family in their old age.

Persons who attended the Examination.

Parish *Innishannon*. Bar. *Kinnalea*.

Mr. PATRICK J. ANNELL, baker.—BENJAMIN BELLEW, labourer.—Mr. DAVID BUTLER, farmer of 75 acres.—Mr. DENIS CALLAGHAN, farmer of 26 acres.—Rev. WILLIAM MORE CROSTHWAITE, curate.—Rev. MICHAEL FIELD, parish priest of Leffinney and Knurkairly, barony of Innishannon.—Mr. JEREMIAH HURLY, farmer of 47 acres.—Mr. JOHN LEARY, innkeeper.—Mr. THOMAS LEARY, formerly overseer.—DENIS M'CARTHY, labourer, formerly farmer and overseer of the parish.—Mr. EUGENE M'CARTHY.—Mr. JOHNSTONE MACKINTOSH, clerk of the petty sessions.—Rev. THOMAS MEADE, rector.—WILLIAM NEAL, labourer.

"IN my parish," said Mr. Field, "there are about 50; in the Innishannon division about 25. A few are obliged to beg, having no other means of support; and a few prefer begging to staying with their relations; they are perhaps better fed by doing so, and they get a little tobacco occasionally, which they could not easily get otherwise. At 57 or 58 years of age they decline, and are not equal to any hard work, but they may do something, such as digging potatoes, up to 65 or 70. There is so much distress among them, that most of them are worked away and worn out before their time.

If their relations are able at all they are ready and anxious to maintain the old people. In some cases, however, they do not. "I know an old man out of employment whose children could give him assistance, and they do not."—(Mr. *Crosthwaite.*)——Notwithstanding the readiness of support to the old people, there is no doubt that if the parish allowed 1 *s.* or 1 *s.* 6*d.* a week to aged and infirm persons, the labourers would make the fathers and mothers apply for it; of course, persons so supported must be subject to the same vicissitudes which occur to those who support them; and where, as is often the case, the children are much distressed, the support of their aged relatives must press very severely upon them. In most cases, however, they are very willing to bear it, and in many they would be ashamed to have it known it was a burthen to them. There is sometimes, however, grumbling, and the old father or mother is sometimes obliged to leave the house. The daughter-in-law is, in general, the cause, where that occurs.

"In my parishes I think there are about 20 families depending on the charity of their neighbours; of those, many persons are infirm and aged."—(Mr. *Field.*)——Some assistance is received in money from the colonies: within the last six months I received 7 *l.* or 8 *l.* for a family from America.

Those that are not ashamed to go out to beg are in most cases better off than those supported by their relations. I met an old woman yesterday who does not beg; she had not clothes

IMPOTENT THROUGH AGE.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Par. *Innishannon.* Bar. *Kinnalea.*

clothes enough to cover her, nor shoes on her feet; she lives with her son, who has a family of eight or nine children himself, and he would think it a reproach to allow her to beg.

Whilst the support of the poor falls chiefly upon the farmers, the gentry give considerable assistance to the poor in the neighbourhood; there are not three who are not very liberal. Assistance is given in various ways, sometimes in money, sometimes to a family where there is a sick person; sometimes, as before noted, in small weekly pensions. Neal says, "The gentry are very good, to be sure, and God's blessing on them for it; but sure, if I get 1 *d.* a week from one, and 1 *d.* a week from another, it will not go here or there in the support of a family."

On the church list there are 11 persons, of whom six are widows; they get on an average 9 *d.* a week; they are all protestants.

There is, however, a bequest of Mr. Adderly, a sum of 5 *l.*, which is divided at Christmas between the most distressed, without religious distinction.

There are occasional collections at the chapel to relieve distressed people; they amount to from 10 *s.* to 20 *s.*, about three times a month. "No labouring man ever did such a thing, that I could hear of, as lay by for old age."—(*Neal.*)

Persons who attended the Examination.

Parish *Kilbrogan* and *Ballymoodan.* Bar. *Kinalmeaky* and *East Carbery*, (East Division.)

JOHN BASSETT, weaver.—Mr. THOMAS BULLEN, farmer holding 57 acres.—Mr. ROBERT CLARK, farmer.—Mrs. REBECCA CLARKE, employed to take foundlings to Cork.—Mr. ROBERT EDWARDS, tobacconist.—Mr. MICHAEL FALVEY, churchwarden of 1833.—Mr. JOHN FAWCITT, shopkeeper, churchwarden of Ballymoodan in 1833.—Mr. WILLIAM HORNEYBROOK, farmer.—THOMAS HOWARD, weaver.—Rev. WILLIAM HUNTER, minister of the presbyterian congregations.—Rev. ARTHUR KNOX, vicar of Ballymoodan.—JOHN LINDSAY, weaver.—Mr. RICHARD JAMES LONG, churchwarden of Kilbrogan for the present year.—Rev. DANIEL M'SWEENEY, roman-catholic rector.—Rev. HORACE T. NEWMAN, rector of Kilbrogan.—ROBERT PHILIPS, weaver.—CORNELIUS QUILLINAN, labourer.—Mr. GEORGE STANLEY, farmer holding 175 acres.—Mr. THOMAS TANNER, farmer.—Mr. STEWART TRESSILIAN, churchwarden of the present year.

IT is impossible to speak with any degree of certainty of the number of the impotent through age. A great many of them are obliged to beg for their support, and they often beg to support their children or grandchildren, who may be left orphans with them. There are about a dozen old women here, who get 10 *d.* a week from the Rev. Mr. Newman.

It is certainly deemed a duty to support (if destitute) one's parents, or a sister's or brother's child, and the poor are generally most willing to do so; but many cases occur where they are not able to do it.

A weaver of the name of Howard, on being asked why he did not go to America to a brother who is in employment there, answered, that he would go, only that his old father and mother have no one to depend on but him; his brother sent home 9 *l.* from America, and when trade was good there was a something laid by, but it is nearly all gone now.

Lindsay, another weaver, states, the most he can earn is 5 *d.* a day, and at the end of the week he often wonders how he and his family have got through it.

In some instances in the country, the destitute poor, who have no relatives able to support them, may be supported amongst their neighbours; but in towns they are always obliged to beg about the streets. Several receive assistance from their friends in the colonies or in England. The Rev. Mr. Hunter recollects an instance of a boy who stole into a vessel bound for America, and remained concealed until she had got a considerable way out to sea; he got to America, and in a short time sent home 3 *l.* to his father.

Mr. Swete, agent to Lord Bandon, states, that he allows sums, in the shape of pensions, to a good many persons: 10 poor widows, 1 *s.* per quarter, being yearly 2 *l.*; nine, 2 *s.* 6 *d.* per month; total, 13 *l.* 10 *s.*

Eighteen poor persons, three at 1 *s.* per week, and 14 at 3 *s.* 4 *d.* and 7 *s.* per week, and one at 9 *s.*, being a total of 166 *l.* 8 *s.* Pensions to three other persons; one, 24 *l.* per annum, one 20 *l.*, and one of 18 *l.* per annum, being a total of - - £. | 62 – –

Another person gets, per annum - - - - - - - - -	18	4	–
A family - - - - - - - - - - - - - -	18	9	3
Another at - - - - - - - - - - - - - -	46	3	1
£.	366	14	4

In addition to these, Lord Bernard gives large charities to poor persons who make their distress known to him by presenting petitions. His Lordship causes a considerable quantity of soup to be distributed amongst them daily.

Mr. Swete states, that he pays 600 *l.* a year in charity by Lord Bandon's order; but he can certainly say that the family give twice as much besides.

The Duke of Devonshire, who is the great absentee proprietor, subscribes very liberally to charitable institutions; to the school, dispensary, fever hospital, &c., he sends more than 300 *l.* a year.

The poor think this a much more respectable way of obtaining relief than by begging. The number on the church list in the parish of Ballymoodan is 20, most of them women, all protestants;

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protestants; the collections are divided amongst them every month, about 3*s.* or 3*s.* 6*d.* a month each. The most distressed persons are selected.

On Kilbrogan church list there are also about 20, most of them women, all protestants; the collections are divided amongst them monthly. Between collections and bequests for the poor, they have each about 4*s.* or 4*s.* 6*d.* monthly. The most distressed are selected.

On the presbyterian list there are three presbyterians, two men and one woman; they get about 3*s.* a month.

Mr. Hunter, the presbyterian minister, remarked, that the general opinion is in favour of a provision for the aged and infirm; and that it is not a poor-law that is wanting for the able-bodied, but some mode of giving them employment.

According to the statement of Mr. Clerke, farmer, the farmers are decidedly unfavourable to anything which will put a new tax upon them; what they give to the poor people at present they do not miss, and they do not think it lessens their substance; but a regular tax they would feel and will object to; they cannot pay more than they do at present.

Mr. Bullen, Mr. Tanner and Mr. Clerke, farmers, say, that if any plan could be brought about by which farmers should pay according to their interest in their farms, there is scarcely a farmer in the country but would be glad to agree to it.

Persons who attended the Examination.

Parish *Kilgariffe*, including Town of *Clonakilty*. Bar. *Ibane* and *Barryroe*, and East Division of *East Carbery*.

Mr. JOHN ABBOTT, shopkeeper.—MICHAEL ALLEN BEECHER, esq., churchwarden.—JOHN BENNETT, esq., J. P.—JEREMIAH COLLINS, labourer.—JEREMIAH DEASY, labourer.—RICHARD DEASY, esq., merchant.—Dr. FOLLIOTT.—Mr. DENIS HURLEY, farmer of 18 acres.—Mr. JOHN KINGSTON, farmer of 65 acres.—Mr. EDWARD LUCY, farmer of 70 acres.—Mr. JAMES NEAL, farmer of 50 acres.—Mr. DENIS SEXTON, farmer of 20 acres.—Rev. HENRY WILSON STEWARD, LL. D., vicar of Kilcoe.—Rev. C. C. TOWNSEND, rector.—Rev. D. WALSH, roman-catholic rector.—JOHN WHITE, labourer.—And several others.

THERE are more than 400 aged and infirm persons in the parish who are dependant on others for their support. Of these, a large proportion are maintained by their relatives; but, according to the estimate of Mr. Walsh, not less than 150 are either entirely or in part depending on begging.

The support of an aged parent very often presses heavily on a labourer, who with difficulty can make out a bare subsistence for his children and for himself. There is, however, in many a pride which enables them to bear any possible privations rather than allow their father or mother to beg. It sometimes happens that a father begs about the neighbourhood when he wants a coat or a pair of shoes, or some luxury, such as tobacco, which his child cannot afford him, and which he cannot obtain otherwise than by mendicancy. It is considered that those who descend to this step are much better off than those whom shame prevents from availing themselves of such a resource. Mr. Walsh observes, that "the duty of supporting aged parents is looked on as a sacred one, and that the obligation to perform it is felt very strongly. He has never heard complaints of the pressure of the burthen." The practice of going about from one child to another is not common, as the old people generally prefer to remain altogether with one.

There is no regular subscription by the gentry for the support of those who may have been rendered destitute by old age; nevertheless, the gentry are represented as being very charitable. Some individuals of the richer classes have pensioners, to whom they give fixed allowances; and others distribute articles of clothing to the necessitous. On a private list of Mr. Deasy's there are 53 persons, of whom 22 are sick or disabled, generally paralytic or cripples, and of the rest, several are widows.

With respect to the state of opinion on the question of a legal provision for the infirm through age, it is said that "the gentry have a great horror of a poor-law, even for the aged and infirm; they fear that it would be the beginning of a system like that which exists in England. Many, however, would be in favour of a poor-law so modified as to provide relief only for the sick, aged and infirm; on all sides there would be the greatest objections to extending assistance to the able-bodied." The farmers say, "if there be a poor-law for the aged and infirm, we will be taxed both ways; first, we must pay the money for them, and then we shall have to maintain all the other people that get charity at present."

Persons who attended the Examination.

Parish *Killeagh*. Bar. *Imokilly*.

DANIEL ANGLOWS, labourer.—OWEN BOWKER, labourer.—ROGER GREEN DAVIS, esq.—Mr. MAURICE DOYLE, farmer.—Mr. MICHAEL FITZGERALD, farmer.—Rev. JOHN GARDE, protestant curate.—NICHOLAS GRATTAN, esq., dispensary surgeon.—JOHN HIGGINS, labourer.—MICHAEL LAWTON, labourer.—Mr. TIMOTHY LEAHY, farmer.—Mr. WILLIAM MACKEY, farmer.—Mr. PHILIP NIST, farmer.—Rev. Mr. SHEEHAN, roman-catholic rector.—EDWARD WALSH, labourer.—And several others, of all classes.

THE witnesses stated that in the village of Killeagh there were nine old and infirm widows, begging or getting assistance from neighbours; of these, five had grown-up children, who were unable, from extreme poverty, to support them; 11 old widows, some

of

of whom were even in a worse condition than those last mentioned, were supported by children or other relations.

IMPOTENT THROUGH AGE.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Killeagh*. Bar. *Imokilly*.

The obligation to support aged parents is very strongly felt. Children have been frequently known to submit to the severest privations to prevent parents from suffering the shame of begging. The witnesses mentioned the case of a woman who had been for years working for a farmer at 4 *d.* a day, in order to support an old father and an old mother, both being utterly helpless through infirmity, not able "even to wash or hang down (*i. e.* put on the fire) a pot of potatoes." This woman is near 40; she might have been married, but she refused to do anything that might put it out of her power to support her parents; she is content to devote her life to them; she would not let them go into a poorhouse; she will not leave them until she buries them.

Other cases were mentioned of women making the greatest exertions, begging when other things failed, to support parents and near relations who were helpless.

The following case is an illustration of the condition of a class who live partly by working and partly by begging:

James Landers, aged 58, has a wife and two children; one, 23 years old, has a natural evil, and is not able to work; the other is a child of three years old. Landers is in bad health and scarcely able to work, but he has been obliged to do it; he worked since last Christmas.

At harvest, six days at 1 *s.*; digging potatoes, three weeks, at 4 *s.* per week, or 8 *d.* per day; thrashing, four days, at 4 *d.* per 100; on each of two days he thrashed 200; this was considered a great deal for a man in his state of body. He said, "Only for the state my son is in, I could not do that same; I could not have the heart to hold out. I have no garden; my wife goes about the country, (that is, she begs.) Mr. Hall gives me a house for God's sake (for charity.)"

Mr. Fitzgerald, a farmer, says that Landers has worked for him for 3 *d.* and 1 ½ *d.* a day.

Being asked whether he would go into a poorhouse, Landers says, "If my family was taken in and I got beef to eat, I would go in, but I would not like to be confined there at all, if I could help it. I use 6 *d.* worth of snuff in the week; I could not give up the snuff; I would rather go beg."

With respect to the assistance afforded to the poor by residents or by absentees, Rev. Mr. Garde states, that a few poor persons receive a regular weekly allowance of 2 *d.* or 3 *d.* from some of the resident gentry.

Sir Arthur Brooke, the great absentee proprietor of this parish, subscribes 10 guineas a year to the dispensary, and about two years ago sent 5 *l.* to the roman-catholic clergyman to be divided amongst the most distressed persons.

The Rev. Mr. Garde states, that the church collections amount to about 20 *s.* per month; the money is distributed amongst a dozen poor people. A small part is reserved to form a fund for affording relief in cases of sickness. Of those who receive the regular weekly allowance, some are widows, some are persons who beg, but most of them would not beg; all are roman-catholics.

Persons who attended the Examination.

JOHN CONNOR, weaver.— —— DALY, esq.—Mr. CHARLES FLINN, publican.—PHILIP FLINN, labourer.—WILLIAM FOX, carpenter.—JOSEPH DEANE FREEMAN, esq., D. L.—Mr. JAMES HARTSTONGE, farmer.—CORNELIUS LEAHY, labourer.—TIMOTHY LEARY, labourer.—MAURICE LEENY, blacksmith.—TIMOTHY NOONAN, labourer.—Rev. DANIEL O'BRIEN, roman-catholic rector.—Mr. WILLIAM SHARP, clerk of the petty sessions.—Mr. DANIEL SULLIVAN, farmer.—And several others.

Parish *Liscarrol*. Bar. *Orrery* and *Kilmore*.

THERE were enumerated 43 aged and infirm persons in the town of Liscarrol, who were dependant on either their friends or on the public for support. The town contained, according to the census of 1831, 666 inhabitants.

The maintenance of distressed aged persons generally falls on the nearest relatives, if there be any able to bear the burthen. It is regarded as a matter of duty; but with respect to the degree of relationship which is felt to give a claim, there is no rule, except the benevolence or affection of the persons concerned. The following cases, taken without selection, are fair illustrations of the class under consideration:—David O'Brien says he is about 60 years old; he has a wife and seven children, five males and two females; his two eldest sons are married, and one of them is gone to London, but has never sent him a penny, although he has a bastard, a child of his, to take care of. He is not on terms with his other married son. His third son is about 18 years of age and able to work, but all he can do is only to pay the rent of half an acre of garden. He (the father) pays 2 *l.* 10 *s.* for a house and garden; he has no means of paying the rent besides the labour of the little boy, his third son, who is willing enough to support him and his mother, but he is so badly clothed that he cannot come to the examination to-day. It is a very hard and disheartening struggle which he and his wife have had, and they would be very apt to go into a house of industry. They ought to be glad to go into such a place and get a maintenance, instead of being half starved outside. The old man says, that neither he nor his wife begs, but that they get assistance privately from their friends, and that they could not have held their cabin so long otherwise.

James Flinn, aged about 70; has a wife and three children, of whom one is married, the other

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Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

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other two are paralysed and cripples. He was employed off and on (*i. e.* occasionally) until about six months ago, breaking stones, sometimes for 5 *d.* a day, but often not getting even 4 *d.*, as he was not able to do a full man's work. He has nothing for fire but potato stalks and what fuel he can collect, going about at slack time when there was no work on the roads, on account of the stones not having been drawn from the quarry; he used, sooner than be idle, to pull them out of the quarry where they were loose, and break them for 5 *d.* a ton. Has no garden; pays 25 *s.* a year for a hut, and is able to collect about 6 *s.* or 7 *s.* worth of manure. His married daughter's husband is not able to support himself, and the daughter can give the father no assistance. The old woman (his wife) goes out carding wool at farmers' houses; it is not the value of her labour she gets, but ten times its value; it is only an apology (excuse) to keep them from being common beggars. Between scratching and scraping, he considers it not bad if they can pull out one meal a day; they would be glad to go into a workhouse.

John Condon, aged about 70, and wife, is subject to sore eyes; earns a little by thatching, but cannot do spade-work. He has two sons married, and a daughter a widow; he lives with one of his sons and daughter. He supports himself by going about the country, doing what little jobs he can. His daughter begs both publicly and privately, and the most they can do is to live. He would be glad to go into a house of industry. His son would support him if he could, but he finds it hard to maintain himself and a young family, increasing fast upon him.

Darby Dahill is over 60; has a wife and eight children; one of his daughters is married, and another is at service; his other daughter sometimes digs potatoes, and at other times tries to sell a little milk; his wife takes care of his house. He has a sister-in-law, a widow, who is very kind to him; she gives him a house and a quarter of an acre of garden, for which he does occasional jobs for her. He struggles to manure another quarter of an acre, for which he pays about 10 *s.* or 15 *s.* Neither he nor his wife would like to go into a house of industry.

Timothy Noonan says he is 65, and that he has a wife, a married daughter and three sons, of whom one is able to work; he has a cabin rent-free, but he gets no assistance from his neighbours. He has good friends (meaning friends who are well off), although they do nothing for him. He would not go into a house of industry, although he is terribly torn down with an asthma; the pride of his friends would not let him, and his own spirit is too great; he would sooner lie down and starve in a corner.

Timothy M'Auliffe, 75, and wife, asthmatic and old; has a son and daughter not married; the son is his chief support, but he gets assistance from his friends, occasionally milk, potatoes and clothes. His son has only catch-work (*i. e.* occasional work).

Edward Dooney, crippled, about 70; his wife very old. He has three sons and two daughters; one son is married; the children support him; he gets very little, if any, assistance from friends; he is not well befriended in the country (that is, he has but few friends). He told Fox he would be glad that death came and took him out of his troubles. John Flinn knows that he often worked a whole day for 4 *d.* He would be glad to go into a house of industry, where he would get enough to eat and a good place to sleep in. At these words of the old man, a labourer exclaimed, "The want of the bed and the want of the night covering is what is killing every man in Ireland. Every hard labourer gets the rheumatism, and every old man has some disease or is crippled."

Maurice Lillis, over 60; has a son and a daughter married, and a daughter unmarried; all three live in Charleville. He gets his living by cobbling shoes, but it is a small share of employment that he gets; he has no house of his own; gets his lodging up and down among the neighbours, and is often obliged to sit up in a chair when there is no bed for him. He does not beg. He would be right glad to go into a house of industry.

Timothy M'Carthy, over 60; is bedridden, has a chronic disease; lives with his brother, who is unhealthy, and with his sister; his sister is a widow. He was sent to the county infirmary, and was sent out of it as incurable: there was a very poor welcome for him when he came home, and no wonder, as it is a hard thing for poor people to be finding necessaries for a man in sickness, particularly when the person that all depends on is unhealthy. It would be a great thing for him to get into a house of industry.

Owen Connell, over 60; has a wife and three sons and three daughters; one son is a soldier, who has never sent home anything; the other two are under 12 years of age. One daughter is married, but not able to give any assistance; the others are still young. He goes about for a meal of victuals among the neighbours, or else he is perhaps called in to eat something. The house he lives in has not been in repair these 10 years. The rain comes in if there is anything of a heavy shower, and there is not a spot in it you could stand in and be dry.

John Farrant was formerly a revenue officer, is now 80 years of age, and has not a house of his own; he lives with his niece. His friends contribute to support him, and he depends entirely on their charity; sometimes he gets cast clothes. He would be glad to go into a house of industry.

Robin M'Namara, aged 70; had been a stonecutter; a helpless feeble old man. His wife, a delicate sickly woman, has six sons and two daughters; two of the sons are married, but neither of them is able to give him any assistance. One of his unmarried sons is dumb, but is able to work; his family is getting down every day. They had some money laid by; since the old man was unable to work they were living on that; his clothes show that he was going down; his savings will be soon all expended; he was a very clean (economical) little man and never drank. One of his married sons would take him sooner than let him go beg, or go into a house of industry.

Patrick

Impotent through Age.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Liscarrol.* Bar. *Orrery* and *Kilmore.*

Patrick Ford, at 60, blind; worked very well while he had his sight; depends now on a sister and on his niece, who work at needlework. They are very badly able to maintain themselves, but he has no other friends in the neighbourhood; would be very glad to get into a house of industry.

There is no church in the parish of Liscarrol, but the collections made in the church of the neighbouring parish of Kilbrinn, amounting to about 15 *s.* a month, are distributed to eight widows and two orphans, none of whom are protestants. The orphans live in the house of a labouring man, who receives their allowance.

Speaking of a poor-rate, Mr. Freeman says, "I should be favourable to a provision for the aged and infirm, and I do not think that I have ever heard a gentleman say anything against it, although there is a strong objection to a general poor-rate."

Persons who attended the Examination.

Parish *Macroom.* Bar. *West Muskerry.*

Richard Ashe, esq., J. P.—Denis Collins, smith.—Patrick Connell, labourer.—Charles Daly, labourer.—R. Hodges Eyre, esq., Macroom Castle.—Mr. C. R. Field, apothecary.—William Furlong, esq., M. D., dispensary physician.—Mr. William Good, farmer.—Rev. William Hallaran, rector.—Mr. William Hanahan, shopkeeper, vintner.—Mr. James Kelleher, farmer.—Rev. Robert Kirkhoffer, rector of Clondrohid parish.—Mr. Denis Lenihan, farmer.—John M'Carthy, esq., M. D.—Rev. Mr. Murray, roman-catholic curate.—Mr. Timothy Reardon, shopkeeper.—Thomas Shinkwin, labourer.—Daniel Sweeny, labourer.—Thomas Taylor, labourer.—Rev. James Walsh, parish priest.—Mr. James Welply, shopkeeper.—Mr. Peter Williams, postmaster.—And several others of all classes.

Pat Connell, an old labourer, gives the following evidence: "I am 74 years old; I am not able to work, except a little for myself; I am not able to earn hire. At 60, I think I could work with other men, but I was not put to my best. They make an allowance for an old man. I have one son, about 30 years of age, and four daughters, all grown up. It is the son that is supporting myself, and the unhealthy mother, and the four daughters. He never grumbles; he is only sorry that the support he can give is so poor. From the time I was 20 years old till I was 50, I had a farm, and paid 42 *l.* a year rent. I had no lease, and after 30 years I was turned out. It was an agent that came in and squeezed me with the rent, and auctioned my cattle. I was broke, and was obliged to bind myself as a labouring man to a farmer. My son was young then and could do nothing; when he grew up he took my place with the farmer. We gather a little manure every year, enough to cover about a quarter of an acre, or a quarter and a half. I have to pay at the rate of 1 *l.* an acre for that. I took besides a quarter of an acre of manured ground, at 6 *l.* an acre. There were three years (not one after another), that after earthing and sowing I was not able to redeem it. Every year of them I lost five or six days of a man (my son), and five firkins of seed potato, that cost 1 *s.* a firkin. My daughters can earn a little in saving hay or picking potatoes; they do not spin; they have nothing to spin. My son is not married; he is not living with a farmer now, but takes a day's work where he can get it best; he is working most of the year either for hire or for himself. He took half an acre of rough ground last Lady-day; he is to pay at the rate of 40 *s.* an acre for it. It took him 13 days to graff (*i. e.* taking out the roots of furze). He is only to have this year's crop out of it. He spent 14 days making turf for himself. Himself and another had to pay 10 *s.* for the part of the bog that was between them; it is very dear. The bog is about a mile from us. The turf is there yet; it will take four or five days more to save it; there is about nine or 10 load of it. If we had it home it would do us till the 1st of February,* not more. It would take a horse three days to bring it home; that would cost 7 *s.* 6 *d.*, 2 *s.* 6 *d.* a day; there is no other way to get it home. My daughter may carry home a kishane of it a day; we want it badly. During part of the summer my son was employed breaking stones on the road at 2 *d.* a load; he earned 8 *d.* a day by very hard work. He was sick for a month this year; he complained of his heart; he did not lie down, but he was not able to do a day's work. We got what medicine we wanted from the dispensary. For a fortnight after the sickness went he was very weak."

Collins, who knows Connell's family, says, "he spent part of that fortnight graffing the bit of ground he had. I was at the house one night when he staid out longer than usual; his sister and I went out to look for him; he told us that he had to stop three or four times on the road from weakness."

Connell being pressed to say how he lives during the present year, gives the following account: "The potatoes that we dug this time last year lasted us until about the 21st of March. Then I got a barrel of potatoes on time; 22 *s.* was the market price; I am to pay 30 *s.* for them; it is due since Michaelmas. I bought a little pig about May, on time, and promised to pay 9 *s.* for it at May next. If I had money I could get it for 4 *s.* I would not get more than 5 *s.* for it now; there is no price for pigs this season. If the price rises at all, I will get 12 *s.* or 13 *s.* for it next May. The barrel of potatoes was out in June or the latter end of May. Then I took a bag of wheat on time; the market price was 1 *l.* 4 *s.*

I was

* Witness spoke on the 13th November.

IMPOTENT THROUGH AGE.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Macroom.* Bar. *West Muskerry.*

I was to pay 1 *l.* 7 *s.* at Michaelmas; I owe that too. We had the wheat ground, and made into cakes with the bran in it, with warm water. We thought too little of it; we had to separate the bran from it. It lasted us until about the 6th of July. From that till the 28th we lived on my son's wages; he was breaking stones then; we had about a weight and a half of potatoes a day among the seven of us. I could not hold out on that any longer than the three weeks; if I did, I would not be able to walk or stir. We dug our own potatoes on the 28th; they were very small, thin in the ground, and wet in the using; eating them did me no harm. I was hungry, and a hungry meal would do no harm to any one. Other people dug theirs 10 days sooner. It is on them we lived since. Since the 24th of June we drank only 10 quarts of milk among the seven of us. We never made application to any one; the family I have is above that. I owe now 1 *l.* 10 *s.* for the barrel of potatoes, 1 *l.* 7 *s.* for the bag of wheat, and I will owe before the season is out, 1 *l.* for the half acre my son took, 9 *s.* for the pig, and 7 *s.* 6 *d.* for a quarter and a half of ground we manured ourselves. The only means of getting the money is out of my son's and daughter's hire, and the price of the pig. I do not know whether I will be able to pay it or not, unless God Almighty gives us some help." The nature of a house of industry being described to this witness, he says, "I would be willing myself to go in there, but I do not know whether my son would like to let me in or not."

Dr. M'Garthy said, "at from 55 to 60 they are generally unequal to any kind of work requiring much strength; their lives are shortened, and their bodies rendered less able to endure toil by bad and insufficient food, and premature old age is unquestionably brought on." He added, "a great, I might say the greater part of the diseases of last summer were brought on by the same cause."

Collins says, "No man of 60 would work with a lot of men in a field; he gets short-breathed and would not be able to speak to you. Men are worked too hard to be strong in their old days. I see little children, 10 or 11 years of age, put to carry loads; that is what keeps them down and shortens their life."

The support of aged persons is in general very willingly borne by the younger branches of the family, although it often presses severely on their scanty means. The cases given under the head of widows, sufficiently illustrate this point. In the townland of Carry-a-hulla, which was particularly examined into, the only case of aged persons not widows, which the witnesses could recollect, are the following:

Sheedy and wife, old and unable to work, have two sons and four daughters; the sons are married; both parents live with one of the sons, the others give assistance; they send potatoes; the old people never beg; the children are hardly able to support them, but they do it. Collins says, "A child is willing to support his old father and mother, to be sure, unless he is an old man that would have some bad breed in him; a man is often pinched to support them along with a family, but what matter for that? if he would not be content to share what he has with them that have so good a right to it, he would not deserve to have anything."

The aged, who have no relatives to assist them, are supported chiefly by their neighbours. Collins says, "I see old people, old women particularly, going up and down within a mile or two, and not stirring beyond that; the relatives of some of them are dead; others, I do not know whether they have them or not; in some other place they do not ask a night's lodging, but walk into a house, may be, and sit down, and they would not be turned out."

There is no subscription by the gentry of the neighbourhood for the support of the poor. Robert Spencer, gate-keeper to Mr. Hodges Eyre, says that the sum of 1 *l.* 2 *s.* 6 *d.* is distributed weekly by that gentleman among 19 poor persons.

The church collections are about 7 *s.* 6 *d.* a week on an average; they are distributed regularly between about 10 poor persons, protestants, men and women; they are generally housekeepers, none of them regular beggars. This mode of support is considered much more respectable than begging; the allowance is always given in the shape of money. There is no almshouse.—(Rev. Mr. *Halloran.*)

The wages of labourers are seldom more than barely sufficient to provide them with the absolute necessaries of life, and are quite too small to admit of them making provision against the wants of age. Mr. Hodges Eyre says, "I have often wished to establish some fund for affording relief to the resident poor, but I found few ready to countenance or assist in anything of the kind."

Persons who attended the Examination.

Parish *Ross-Carbery.* Bar. *East Carbery*, (West Division.)

TIMOTHY CALLINAN, farmer of 20 acres.—Mr. JEREMIAH COLLINS.—THOMAS FITZGERALD, labourer.—Dr. FITZGIBBON, dispensary surgeon.—MICHAEL GALWAY, esq.—JAMES HAYES, farmer of 65 acres.—THOMAS HUNGERFORD, esq., J. P. Cahirmore.—THOMAS HUNGERFORD, esq.—NICHOLAS LOMBARD, beggar.—DANIEL MAHONY, farmer of 45 acres.—Mr. JOHN MAHONY, shopkeeper.—Mr. KANE MAHONY.—JOHN EUGENE MACARTHY, esq., under-agent to Lord Carbery.—Rev. JEREMIAH MALONEY, P. P.—JOHN MENAHAN, labourer.—RICHARD SMITH, esq., J. P.—Mr. JOHN WOLFE, farmer.—Rev. JOSHUA WOOD, protestant curate.—And several others.

ACCORDING to a statement made by the Rev. Mr. Molony, there are in the parish of Ross Carbery not less than 100 persons who are entirely dependant for their daily maintenance upon the charitable donations of their neighbours; the same gentleman adds that there

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there are nearly 200 individuals who stand in need of, and receive, partial assistance from the benevolent. There are thus 300 persons, without including children, more or less supported by and a burthen on the community, and of these, by far the greater proportion are infirm through age or other causes.

The support of aged parents when past their labour devolves, as a matter of duty, upon their children, who being in many instances with difficulty able to procure an adequate subsistence for themselves and families, feel very severely the pressure which is imposed upon them. The weight of the support of parents of persons among the poorer classes is not unfrequently a cause of great suffering and very great privation. It sometimes happens that the old people become so far aware of this, that of their own accord they go about the neighbourhood and endeavour to aid their children's exertions by soliciting alms. They who adopt this course are considered to be better off, and to have in general a larger share of the necessaries of life than those who continue to draw their entire maintenance from the scanty pittance of their impoverished children. Mr. M'Carthy mentioned a few cases which had come to his knowledge, in which parents had been ill treated by their children; but it was stated by Mr. Wood and also by the Rev. Mr. Molony, the parish priest of Ross Carbery, that in a majority of cases the burthen of supporting aged and infirm parents was cheerfully and readily borne by their children.

The following statement of Mr. M'Carthy is illustrative of the willingness and anxiety even of the old and decrepid to avail themselves of opportunities of earning an independent livelihood by manual labour. In the year 1833, in consequence of the prevalence of unusual distress, Lord Carbery, who at all times gives a great deal in charity, was anxious to extend present relief to those whose circumstances indicated the greatest want of it. According to the instructions of Lord Carbery, he (Mr. M'Carthy) employed some labourers to cut away about 200 perches of a hill. In order to ascertain who most needed assistance, he made application to the Rev. Mr. Molony previous to putting any one on the list of employed. The work gave occupation to about 16 or 18 persons every week. Some of these were able-bodied, and others by no means deserved that name. The number of applicants so much exceeded the number of those who could be engaged, that it was determined, as an expedient, to employ different sets on alternate weeks, retaining permanently only those who had large families. Of the old men who were employed in this manner, some were hardly able to stand; seats were procured for them, and they continued to break stones as well as they could, getting 2*d.* for each box barrow full; some could only earn 2*d.* in the day, others 3*d.*, 4*d.* or 5*d.*, but all evinced the greatest desire to be allowed to labour at any wages whatsoever. One man had not been at work for two years, and during that period he had suffered from a disease in his hand, which had at last become nearly useless to him. Mr. M'Carthy prevailed on him to put on a glove and exert himself to break stones. He did so, and with success, for his hand gradually grew pliable, and he expressed the liveliest gratitude and delight at having recovered the power of working for himself, and of having thereby some prospect of independence.

Among the witnesses who were present at the investigation, a large number expressed themselves favourable to the establishment of a legal provision for the impotent through age or other infirmities. The sentiments of the landlords on this point may be gathered from the following observations which were made by Mr. Hungerford, of Cahirmore. The farmers were asked "Whether, if it were so arranged that the landed proprietors should bear their proportion of a tax for the support of the destitute they (the farmers) would prefer the continuance of their present voluntary contributions to paying a definite but smaller amount in money." It was at once replied by some, that "if such an arrangement could be effected, they would certainly prefer the money tax." Upon this Mr. Hungerford, himself a landed proprietor, remarked, "why should the farmers be desirous for a poor-law? for although the contemplated tax may be less then the amount of their present voluntary contributions, there is no guarantee whatever that in the course of a very few years it may not be doubled or even trebled; and when once they have put into any man's hand the power of driving their cattle and seizing their property and effects for ever so small a sum, how can they calculate what costs that small sum, if not forthcoming at the proper time, may entail upon them? and why should the obligation on the part of the landlord to pay a part, why should that be of any service to the tenant, whose proportion of the impost may soon increase to or even surpass what he now contributes in the name of God? and, moreover, who has the landlord to look to for money to pay any tax that may be imposed upon him, except his land and the tenants on it?" Mr. Hungerford goes on to say, "I should not have taken this apparently selfish view of the case, did I perceive the probability of any good likely to arise from the institution of a system of poor-laws. For what is a poor-law to do? It is merely to compel 50 or 100 individuals to labour, according to their ability, in a workhouse, whereas they would much rather continue to receive their food as at present, and would much prefer it and their liberty to any additional quantity of better diet that can be given to them. Let but one inch," adds Mr. Hungerford, "of the wedge of a poor-law be driven in, and the 'pressure from without' will soon send it home, to the extent of ruining and destroying the few comforts which taxation has left us."

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Persons who attended the Examination.

Rev. JAMES BARRY, parish priest.—Rev. JOHN BARRY, catholic curate.—JOHN BROOKS, farmer pays 1 *l.* 10 *s.* per annum rent.—BARTHOLOMEW BROWN, labourer.—BARTHOLOMEW DONOVAN, farmer, pays 30 *l.* per annum rent.—Mr. ALEXANDER ENGLISH, churchwarden last year.—JAMES LEVIS, farmer, pays 33 *l.* per annum rent.—CORNELIUS MAHONY, labourer.—PATRICK MAHONY, farmer, pays 10 *l.* per annum rent.—JAMES MAHONY, quarryman and labourer.—JOHN MURPHY, quarryman and labourer.—RICHARD SALTER, farmer, pays 14 *l.* per annum rent.—WILLIAM SHANNON, farmer, pays 36 *l.* per annum rent.—Mr. JAMES SWANTON, merchant.—JAMES SWANTON, esq.—THOMAS SWANTON, esq.— ——— SWEETMAN, esq., dispensary surgeon.—DANIEL SULLIVAN, quarryman and labourer.—JOHN SULLIVAN, quarryman and labourer.—Rev. JOHN TRIPHOOK, protestant curate.—TIMOTHY TUOMY, labourer.

THE following cases mentioned by the witnesses serve to illustrate the condition of the impotent through age.

1st & 2d. David Barry and his wife are old and not able to work; they have two daughters, one of whom is married, the other is sometimes at service; they have one son, a labouring man, with whom they live. The son has not regular employment. The married daughter lives with her husband, but can do nothing for them. They do not beg or receive any assistance from the neighbours. The son has near half an acre of ground. His potatoes were crossed this year (that is, he was prevented from digging them until he paid the rent).

3d. Andrew Cribly is an old deaf man, unable to work. His wife died of the cholera. He has one daughter married, and another at service. About two months ago he had a house, but he owed about 34 *s.* for rent, and his little furniture was seized for it. Murphy says, "I see him now in a poor man's house that lets him stop with him; he gets a bit wherever he can. We do not know that the daughters give him any assistance; the married daughter's husband, may be, would not do it, and the other daughter may not have enough for herself. The poor old man is in a very miserable way."

4th & 5th. Mahony and his wife are old and unable to work; they are supported by their son. It is hard enough with him; he holds five or six acres of coarse land, for which he pays 6 *l.* 10 *s.*, and has a wife and two children; but the old people do not beg.

6th. Widow Kingston's husband is dead about 14 years; she has two daughters and two sons; she has a bit of a cabin now from her sister, who is married to a farmer. One of her sons is married; he could give no assistance; he wants it himself. The other son is at service now and then. One of the daughters is gone to America, and was not heard of since she went. The other daughter is at service, but can do nothing for her; she is affected by some disease of the head. She used to go among the neighbours and get potatoes until a few days ago, when she got a fall getting over some ditch, which hurt her back and sprained her hand, so that she cannot use it. She is not able to go about now; the neighbours will send her something; "if they did not, she would die." Still she is in great distress; the neighbours cannot know exactly when she wants anything, and she is not able to go about and tell them.

7th. Widow Cunningham's husband is dead 20 years; she lives with her two sons, who are both at work; she does not ask or get assistance.

8th. Widow Harrington's husband was a smith, and died two years ago of cholera; she has two daughters and a son. The son supports her, and it sweats and pinches him to do it. When his father died he was a young and not a perfect hand at the business, but the customers stopped with him and encouraged him to keep up. She does not beg or get assistance from any one.

9th. Widow Leary's husband is dead two years; she has two daughters and a son; the son is married, and is a cooper. She lives with the son; she does not beg or get assistance from the neighbours.

10th. Widow Condon's husband is dead 15 years; she has a daughter at service, and another married. She has a son married too; but receives no assistance from any of them; they all find it as much as they can do to support themselves. She gets about 30 *s.* a year from Mr. Barry for taking care of the chapel. She buys and sells fruit; she is obliged to pay 13 *s.* a year for her house (a miserable cabin); it must be paid to the day, or keepers would be put on it; there were keepers on it this year. She does not beg about; she gets assistance from the neighbours.

11th. Widow Donovan's husband is dead 10 or 12 years; she has a son married, and two daughters married to labourers. The husband of one of them is in England since last May, trying to earn something; he did not send home a penny piece yet; she lives with that man's wife. The others give no assistance. She minds the child for the daughter. The daughter lives jobbing up and down wherever she can get anything to do, sparing from herself to give to the mother; many a long day she spent starving on half a dozen of potatoes. They do not beg, and they are the worse off for it.

12th & 13th. Kate Driscol and Mary Hoolaghan. Both their husbands are dead a long time. Neither of them has any family. They live together in a little cabin that there is not room in for four sheep; you would scarcely put a pig in it; they have to pay 4 *s.* rent for it. They live by going about among the neighbours and getting charity. They have a couple of

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of hens that lay eggs, and that is the way they pay the rent. Mr. Barry says, there are a great many living in the parish in a similar way.

14th. Widow Swanton's husband is dead one year; she has a daughter and two sons married, and another son bound to a shoemaker; she receives no assistance from the children; she sells a little huckstery; she has her room rent-free; the house formerly belonged to her husband. She does not beg, but she gets assistance from her friends.

15th. Widow Field's husband died two years ago of cholera; she has one son on board a man-of-war, and another at home married; she has a daughter in America these three years, and one married at home; she gets no assistance from any of them; she sells apples out of a little orchard; she does not beg or get any assistance from the neighbours.

16th. Widow Cowhigg's husband is dead four years; she has five sons; one of them went to America this year; she has four at home, three of whom are able to work and support her; she does not beg or get assistance.

17th. Widow Mahony's husband is dead 12 years; she has two sons; each is married and has a large family; she lives mostly with one of them, and goes a week or so to the other; she does not beg or get any other assistance.

18th. Widow Driscol's husband is dead two years; she has six daughters, four of whom are married; she has a bit of ground of her own, and is able to support herself.

19th. Widow Goggin's husband is dead 20 years; she has a cabin rent-free; a friend gave her the ground, and the neighbours built it. She has no family, and is supported by going about among the neighbours.

20th. Widow Connell's husband is 10 years dead; she has two daughters married, but not able to assist her. A son that has employment supports her; she does not beg or get assistance from the neighbours.

21st. Widow Nehane's husband is dead eight or nine years; she is a midwife; she lives with a son who is married, and assists him as much as he assists her.

22d. Widow Collins's husband died 14 or 15 years ago; she has three sons, all married, and lives with the eldest; she likes his wife better than any of the others.

23d. Widow Harley's husband has been 13 years dead; she has three daughters and two little boys; two of her daughters are in service, but they cannot give her any assistance; she begs about. It is a wretched little cabin she has; if a heavy shower of rain came you could not stop within it.

24th. Widow Sullivan is near 100 years old; she has one daughter at service, who assists her, and another married, who can do nothing for her, having a large family herself, a house full of little girls, and not able to support them; she gets assistance from the neighbours.

25th. Widow Sullivan lives with an unmarried son, who supports her; her husband has been dead 16 years; she gets no assistance from the neighbours.

26th. Widow Sullivan's husband has been dead four years; she has two daughters married; two of her sons went to America last May; she has one son at home, a joiner, who supports her; she does not beg or get assistance from the neighbours.

—— Roycraft, an old and infirm man, says, "I was able to work until about three years ago, when God took away my eyesight, and I could do nothing since that time. My son supports me; he has his wife and three children and his mother to support besides; he is willing to do it all as far as he can; I do not find him different from what he was when I was earning for him, but he cannot clothe me; it was a friend that gave me this coat on me."

Mr. Barry says, "the old father sometimes begs, where the son is willing to support him; he may want a pinch of snuff or a bit of tobacco, which he cannot get any other way."

Mahony being asked whether the support of parents often presses heavily on children, says, "To be sure it does, but old people take very little; well, when there is a little out of a little, it shortens it; there is always mouths enough for what is of it."

An old woman going about gets lodging from the neighbours, and fire to boil her supper.

A labourer being asked are her potatoes boiled along with those belonging to the family, says, "No, never; they let her do hers on the fire after their own are done." Being asked, is such a person a trouble? He says, "Certainly; any one about the house would be a trouble, but some one must put up with it, or how could she live?"

Persons who attended the Examination.

Par. *St. Finn Barr.* City of *Cork.*

Rev. JOHN EGAN, curate.—Mr. EDWARD MALONY, member of the Josephian Society.—Very Rev. THEOBALD MATTHEW, provincial of the Capuchin Franciscan Order.—Rev. —— O'CONNOR, roman-catholic curate.—Mr. RICHARD O. KELLY, member of the Josephian Society.—ROBERT RONAIRE PEARCE, esq., editor of the Cork Mercantile Chronicle.

THERE are a great many in the parish infirm through age, most of whom are supported by their relations, very few by begging.

The younger branches feel it a duty to support the old, and though it often presses heavily, it very seldom produces ill feeling.

The largest sum collected at any house of worship amounts to from 1 *l.* 5 *s.* to 2 *l.* 5 *s.*, which is distributed; to receive this is considered more respectable than begging.

There is one almshouse, intended solely for protestant females, in which nothing is given but lodging and the weekly allowance. There is a great reluctance among relations to let them go in, while they can afford them any support outside.

There

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There is a species of labourer, who comes in from the country at the age of about 22 or 23, who has regular work at 8 *s.* a week, out of which he can and does save; this class is much better than the city labourer. Tradesmen could save, but they seldom do; many of them drink.

With respect to a provision for the infirm through age, and the sick, it was considered by the witnesses present the feeling of the city is nearly unanimous in favour of it. The house of industry is allowed by all to be of the greatest service to the city.

Persons who attended the Examination.

Parish *St. Mary's, Shandon.* City of *Cork.*

Mrs. Colemam, superior of the convent of the Sisters of Charity.—Rev. Mr. Daly, senior catholic curate.—Mr. Edward James Downey, clerk of the chapel for 23 years.—Mr. R. Howell, woolcomber.—Mr. John Murphy, coffin-maker, president of the sick poor society.—Mr. John Nagle, son of a tradesman.—Mr. James Nolan, foreman maltster.—Dr. Quarry, rector of the parish.—Dr. Sloane, minister of presbyterian congregation.

In this parish the number of persons destitute from age is very great, and consists of persons reduced in circumstances, whose support devolves, as a matter of duty, on the nearest relatives. In the case of parents or brothers, people would cry "shame" on a man who would allow a near relative to go into the house of industry. There were, however, some cases of their being deserted by their relations when the latter were barely able to support themselves. Occasionally one child feels aggrieved at bearing exclusively the parent's support, and then they go about from one to another.

As the support of the parents often presses very sorely on the children, and as they are of course obliged to bear all the changes of circumstances, it must often happen that they suffer great misery; in some cases, too, it may lead to ill feeling, but they are the exceptions; in the main, they are kind to one another.

There are some instances in the parish of those who emigrated having sent home remittances to their relations; one man came home and left 50 guineas among his relations, and then went out to earn more.

A great many go about the neighbourhood with wallets collecting food, and they sometimes live better than those who live with their relatives; yet the disinclination to beg is very great, and they suffer much before they resort to it.

The gentry subscribe for the support of institutions, yet, as before stated, they do not give much, compared with the middle class; in some few instances they support pensioners; a great many of them, however, entirely refuse contributions. This has been done so striking as to excite great indignation. It has been proposed at a public meeting to publish the names of the defaulters. Those who do not reside on their own estates do not in general send any subscriptions. Lord Cork subscribes for the support of the poor of the whole city. The only collection is at the church on Sunday, amounting to 15 *s.* or 20 *s.*

It was considered impossible for labourers or tradesmen, generally, looking to the state of wages in the parish, to lay by a provision for age; perhaps they might if in constant employment, and if members of a benefit society. In answer to the question, Was the general opinion of the parish favourable to a provision for the aged poor? the roman-catholic curate said, "So far, I think it would be favourable."

Persons who attended the Examination.

Parish *St. Multoze*, Town of *Kinsale.* Bar. *Kinsale.*

Mr. Michael Cadogan, boatman.—Edward Daly, esq., barrister-at-law, resident.—Jeremiah M'Daniel, esq., burgess of the corporation.—Mr. Daniel Dempsey, boatman.—Mr. George Dawson, boatman.—Edward Heard, sovereign of Kinsale.—Mr. Jeremiah Hurly, shopkeeper.—Rev. Justin Holey M'Namara, parish priest.—Henry Thomas King Nason, esq., foundling offices collector.—James Sandys, esq.—Mr. John Sullivan, pawnbroker.—Rev. Maurice Walshe, catholic curate.

There are great numbers of the impotent through age who are chiefly supported by their relations; many are supported by their neighbours; and witness says, "It has often puzzled me to think how poor people are supported." When asked, they have answered, "By God and their neighbours." The charity of the poor to each other is wonderfully great; when fish is not scarce, the old and infirm fishermen have some given them by those who go out.

The younger branches take their aged and infirm relations (when these are no longer able to support themselves) and keep them (as they do their wives) "for better, for worse," and share freely whatever they may have with them.

It frequently presses heavily on the younger branches. Witness tells of having met an old man begging, whose son he knew to be a labourer, and on asking the son why he let his father beg, he said, "I cannot help it; I would be glad enough to support him if I could, but I am not able; when I have a good meal I always tell him, and he gets a share of it; but that is but little, and sure he must beg when I cannot give him enough." Those

who

who are considered to have a claim for support, are a parent, brother, or brother's child, and their support thus becoming a burthen rarely leads to any ill feeling.

Those aged persons who have no relatives to support them are mostly supported by their neighbours, who will often stint themselves in order to relieve them.

They feel a strong sense of duty to do so; they think that the potatoes they have are God's, and that when one of his creatures is in distress, he has as good a right to a share of them as themselves.

There are a few instances of their receiving pecuniary assistance from relatives who have emigrated to America, but these are very rare.

Witness gives one instance of an old woman who receives 3 *l.* every Christmas from her son.

In most instances, they who go about collecting alms are more comfortably off than those who are ashamed to beg, and go to live with their poor relatives.

There are no instances of the aged or infirm being regularly supported by the gentry, or by money collected at the chapel.

There is one almshouse for protestants, containing at present 16, where 1 *s.* a week is given, in addition to lodging.

Masons, carpenters and fishermen (which last denomination earn about 8 *s.* a week) might provide against the wants of age, but labourers could not do so, nor could fishermen in most cases lay by enough.

The general opinion is in favour of poor-laws, to the extent of providing for the aged and infirm; but most people are afraid that a commencement made in that way would end as the English poor-law.

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Parish *St. Multoze.* Town of *Kinsale.* Bar. *Kinsale.*

Persons who attended the Examination.

WILLIAM CONENEY, shoemaker and publican.—Mr. WILLIAM CONNELL, farmer.—Rev. JOHN ROGERSON COTTER, rector.—DANIEL CROWLEY, labourer.—EDWARD FARMER, grocer, and clerk to petty sessions.—JAMES GIBBONS, esq.—JOHN M'KENNEDY, labourer.—JONAS MAURICE SEALY, esq., J. P.—Dr. SAMUEL WOOD, dispensary surgeon.

Parish *Templetrine.* Bar. *Courceys.*

THERE are not many aged persons in the parish, considering the population; generally speaking, it happens that from a want of accommodation, as of firing and bed-clothes, from damp cabins and insufficient food, labouring people do not live to be old. Most of those who live to be aged are supported by begging, or by charity given without begging; many of course are supported by their relatives, but none by the gentry; their chief support is among their neighbours. The age at which they become unable to work is about 70, but some work even after that age. Michael Coveney says, "I am over 80, and I would work a little still if I got it to do."

It becomes a matter of duty with the children to support the old people, and as far as their means permit, they perform the duty. Children often stint themselves to give a little to the father and mother. Coveney says, "My son is a labouring man; he has six children of his own to support, and his wife and myself; and he supports two orphans of one of his brothers besides: he has 11 in family, and very hard it is for him to put a bit in their mouth."

Mr. Cotter bore testimony to the truth of Coveney's statement. It often happens, he further observed, that the relatives are not able to support themselves, and then every member of the family is obliged to do with an insufficient quantity of food. The scanty wages of the labourer are often not enough to support his family, and of course the support of his aged relatives must press heavily on him; yet, though they sometimes speak of the pressure of this burthen, they bear it willingly enough. There is in this neighbourhood a woman who had been turned out of doors by her son, and the whole parish is crying out against him as an unnatural villain.

Those who live by charity without begging are assisted now and then with food by their poor neighbours. Several have friends in the colonies or in England, from whom they have received remittances. Mr. Gibbon states, "Many remittances have passed through my hands. One case occurs to me. A poor man has two daughters in England, who send him through my hands 2 *l* or 3 *l.* in the year. Sometimes the husbands send money to the wives from England. A poor woman lives just near me, to whom her husband sent 1 *l.* within the last three weeks."

Some few go about among the neighbours with wallets, collecting food, but most of them go off where they are not known, as there is a strong disinclination to begging.

The support given to the poor by the gentry does not amount to "a fraction," except for the dispensary, and one-half of the landed proprietors do not even subscribe to this. There are indeed extremely few resident gentry. It would be impossible for a labourer to lay up in youth for the wants of age. And on the subject of a legal provision, Mr. Cotter states, "The landlords would be quite against anything in the shape of a poor-law; but the farmers would be glad enough of it, if the funds were not to come entirely out of their pockets. In that case it would be a great relief to them. The relief of beggars is at present a very heavy tax. I have heard the farmers, as well as people of the labouring classes, often contrasting this country with England, and saying, what a noble thing it was that no person there was in want of a meal."

IMPOTENT THROUGH AGE.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Tracton*. Bar. *Kinnatalloon*.

Persons who attended the Examination.

Mr. PATRICK DONOVAN, publican and farmer.—Rev. THOMAS O'CONNOR, parish priest.—Mr. PHILIP PAND, farmer.

THE number impotent through age in the parish it would be impossible to tell without a particular examination for the purpose, but certainly there are very many, and some of them with children very young and wretched.

Mr. Donovan showed the Assistant Commissioners, at a very short distance from his house, a cabin belonging to a poor woman who had eight children; her husband was a cripple. Nothing could be more wretched than the appearance of the place. A little straw in a corner, which seemed to have been lain on for months, was their only bed; no light but by the door; no chimney. It was far inferior to a pig-stye.

They must be long accustomed to such scenes who could come out of this dwelling without a feeling of sadness for such a condition of human beings.

Their relations always support them to the utmost of their power, although they are often miserably poor; and of course all the vicissitudes of circumstances to which these are exposed must befal those who are supported by them. Squabbles sometimes arise between them, as there will between relations under any circumstances; but after all, there is the greatest kindness to the old people. There was not a case known where the old people were obliged to go away to beg. Few are supported by the richer classes.

There is a great dislike to begging among them; when any one takes to it a stain is fixed on the family; yet sometimes the old beg when the children are very poor, though they are willing to give them the same support they have themselves. Sometimes, however, the old people think they can do better by going about among the neighbours. The priest mentioned the following case, of late occurrence: The father of a labouring man went about begging while his son was willing to keep him. The priest asked him why he did not stay at home; and he replied, "Sure, it is better for me to do what I am doing; I would get a meal of potatoes, to be sure; but what would I do for a rag of clothes to cover me, or a shoe to put under my foot?"

There is no almshouse for the destitute in the parish.

Looking to the state of wages, it would not be possible to lay by in youth for old age, except in a few cases, where the pig and the acre of potatoes might enable them to lay by a little; but generally speaking, a labourer with three or four children depending on his wretched earnings, is put to his utmost to provide them subsistence.

The general opinion of the parish, it was remarked, would probably be favourable to a provision for the aged poor, if there was a fair valuation of the lands, and an assessment made accordingly.

THE Rev. Matthew Howgan, roman-catholic rector of the parishes of Garrycloyne and Whitechurch, made the following statement:

"I established a sort of poor-law about the year 1818 in the parish of Whitechurch. The farmer agreed to pay into my hands, 3½*d.* per acre. A treasurer and secretary were appointed, and in every ploughland a decent farmer to superintend the distribution. Our object was to support the poor of the parish alone. They consisted of about nine or ten old people, and we distributed them about among the cottiers, giving 1*s.* 6*d.* a week for the maintenance of each. They were very well off, and liked their situation. They had a clean straw bed, and got three meals a day, potatoes and buttermilk generally, and sometimes a salt herring and boiled onions. The labourers with whom they were put were very kind to them, and were anxious to have them, because 1*s.* 6*d.* a week was a great object.

"This was a much better plan than building a poorhouse, because the money that would be requisite for the latter would be sufficient to maintain all the poor, and because, if such a house was built, they would not go in there; they would prefer staying among the neighbours.

"This system continued nearly a year and a half, and during that time the number of strange beggars was greatly lessened, because the farmers altogether discouraged them; but I was obliged to leave the parish for some months, and it fell away in my absence; when I returned, the farmers offered me 10*d.* an acre if I would renew it, but I refused, because none of the other parishes would co-operate, although they saw what might be done."

County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lube, Esq.

Parish *Cahir*. Bar. *Iveragh*.

Persons who attended the Examination.

Rev. Mr. CHUTE, curate of Cahir, Killenaule and Glenbargh.—Rev. Mr. FITZGERALD, parish priest of Cahir and Killanane.—Mr. HOARE, shopkeeper.—Rev. Mr. SULLIVAN, coadjutor.

FEMALES form the majority of those persons in this parish who may be looked upon as impotent through age. Men become unequal to any violent and continued exertion after 60 years, but there still remain some occupations for which they are adapted, such as the superintending of a small farm, attending cattle, &c.

When at last they become totally incapable of work, their support is almost always undertaken by their children, who perform this duty with cheerfulness so long as they (the children) remain unmarried. It often happens, however, after marriage the burthen of a parent's maintenance becomes a cause of quarrel between husband and wife, and hence the aged father or mother finds it necessary to change their abode occasionally, and to go about

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Munster, County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lube, Lsq.

Parish *Cahir.* Bar. *Iveragh.*

about from the house of one child to that of another, spending some time with each in succession.

In scarce seasons the parents sometimes resort to begging, whilst perhaps the younger members of their family are far from being reduced to such an extremity. Old people, it is observed, have not so much pride as the young, and they know that their age gives them a better claim on the charitable. When they have become mendicants, they are quite as well off as to food and lodging as those who are obliged to earn their daily bread by labour.

When cholera was raging here, and when, from other causes, distress was general among the labouring population, the absentee proprietors, according to the Rev. Mr. Chute, sent a sum of 20 *l.* to be applied to the relief of those who stood most in need of it. Mr. Hoar states that there never has been any regular subscription by the upper classes, and that they in no way contribute to the support of the destitute. In this parish there are not any almshouses or any other asylum for the aged.

Persons who attended the Examination.

Rev. Mr. GOODMAN, curate of the parish of Dingle.—Mr. FITZGERALD, apothecary.—Mr. LAURENSON, chief constable of Corkaguinny.—Rev. Mr. SULLIVAN, roman-catholic curate, in a line of 14 miles in length along the southern coast.

Parish *Dingle.* Bar. *Corkaguiney.*

THE paupers of this class in general are supported by their relations; some of them have recourse to begging, but the majority of them depend upon their children for support.

As to the relative ages at which the poorer classes become incapable of efficient labour, the Rev. Mr. Goodman stated, that some persons live to a great age in that neighbourhood: 30 years ago, he remembered having met three persons in the course of half an hour's ride, one of whom was 119 years old, another 113 years, and another of 108 years of age, who was spinning with a distaff. The first had a half idiot son who begged for him. The man who was 113 years old said that he could dig the potatoes as well as ever, if his sight was not so bad. The labourers generally work well to 65 in that quarter, and sometimes to 70. A man mowing for him one day told him that he was 110 years old (but whether it was true or not, he could not say), and mowing was very hard work; he was a thick-set square man.

The support of the aged was a great burthen upon the young branches of the family. Many of the fishermen go out from that neighbourhood to Newfoundland, and afterwards often remit home money to their families. The gentry of that district never contribute to support the poor; in fact, they do nothing except subscribe to the dispensary.

Persons who attended the Examination.

Rev. Mr. GODFREY, rector of Kenmare and Morsert.—JOHN HICKSON, esq., J. P., agent to the Marquis of Lansdowne.—Rev. Mr. FITZMAURICE, parish priest of Kenmare and Templenoe.

Parish *Kenmare.* Bar. *Glanerought.*

THE infirm through age are in general supported by their children and relations. Very few old persons in this parish are compelled to have recourse to begging, as they retain possession of their strength, and are able to bear a part in agricultural labour, until they are near 70, and do not begin to feel the inroads of old age until they have passed that period. It is thought that the maintenance of a parent never pressed very severely on a child. The daughter-in-law or the son-in-law, however, not unfrequently complains of it as a burthen, and in order to escape, or at least to give less reason for dissatisfaction arising from such a source, the aged parents of the labouring classes make a practice of going about from one married child to another, and remaining a short time in the house of each, instead of taking up their fixed abode with any one in particular. There is no almshouse in the district, and the only aid, other than that derived from their own families, and from mendicancy, which is afforded to the aged, is in the parish of Templenoe, where the landlord sometimes gives the grass of a cow, or a cabin with a potato garden, to a worn-out labourer or tenant.

It was thought by the witnesses, that inasmuch as the children on getting married always separate from their parents, a legal provision for the aged and infirm, who might not be in a condition to maintain themselves, would not have the effect of checking the early marriages which arise, from the desire of individuals to have an offspring to whom they might turn for support in the decline of their life.

Persons who attended the Examination.

Mr. CONNOR, manager of loan fund.—Rev. Mr. DUNNE, coadjutor.—Rev. Mr. FITZMAURICE, parish priest of Killarney and part of Aghadoe.—Rev. Mr. HERBERT, vicar of Killarney and Kilcummin.—Rev. Mr. HERBERT, rector of Castle Island.—Mr. DAVID MURPHY, linen-draper.

Parish *Killarney.* Bar. *Magonihy.*

AMONGST the poorer portions of the agricultural population, those aged persons who have no children to support them have no other resource open to them than mendicancy, there being no funds for the maintenance of the aged. It more frequently happens, however, that they have some child with whom they reside, and to whom they have given up their property

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Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Killarney*. Bar. *Magonihy*.

as an equivalent for their support; in some cases taking the precaution of reserving some part of it expressly for themselves. The dependant condition in which a parent is placed under these circumstances, is found to be not without many annoyances, and disagreements frequently ensue between the old people and the son or daughter-in-law; to escape these, they occasionally remove from the house of one child to that of another, or else endeavour to procure some assistance from more distant relations. There are, nevertheless, some instances in the parish where a union of families has continued amidst the greatest harmony and good feeling. One is mentioned, where a widower and a widow, each with a family, married, and had offspring from their union, and where all the children are still on the best terms.

It is stated that the gentry subscribe amply to the relief of the poor, on occasion of public or extensive distress, and that relief, in a limited degree, is afforded from the charitable fund which is placed in the hands of the priest.

The sums collected at the church are chiefly employed in paying for the lodgings of the protestant poor. The average weekly collection is about 1 *l.*, and if there be any surplus, after its principal destination has been fulfilled, it is distributed amongst other destitute persons, such as old widows, labourers, tradesmen and their children.

The Rev. Mr. Fitzmaurice stated in the course of his evidence, that the Rev. Mr. Sheehan, the parish priest of Kilcummin, had induced the farmers of his parish to confine their charity to their own poor, to the exclusion of all others. They continue to act upon his advice, and at present they relieve no strangers. The land is, for the most part, divided into large farms, the occupiers of which give a good deal of employment, and in consequence there are but few destitute individuals in the parish. The system is, however, considered mischievous by many, as by it the inhabitants of Kilcummin bear no part of the common burthen of pauperism. The following extracts from the Rev. Mr. Sheehan's replies to the queries circulated by the Commissioners, will more fully explain the plan upon which he has acted. "I have established a system of poor-laws in my parish, whereby every pauper, and even every labourer, according to his wants, is supplied with a sufficiency of food, and this by the voluntary contributions of the farmers. Having first excluded vagrants and door beggars from the parish, I called on those who were in the habit of giving alms, to contribute so much, or as much as they pleased, towards the support of their own poor, so as that the latter might be enabled to remain at home in their cabins, to have their women employed, and their children kept at school. All this was adopted at a most critical period, just before cholera appeared either in Killarney or in this part of the country. Had not the exclusion taken place at that time, half of our population would have been swept off for the want of an hospital, physicians and other necessaries; but, God be praised! we had not more than one or two cases of cholera. The farmers give potatoes according to their abilities, which are distributed by a committee of 12, who give the poor once a month tickets or billets on the farmers for two or more pecks of potatoes, as the case may be. There is besides a sub-committee, say one out of every four, to report the acting committee if any pauper be neglected, or if the funds of the charity be in any manner misapplied. Had we a storehouse or depôt to contain the quantity of provisions given, much trouble would be saved both to the committee and to the donors. Besides the voluntary contributions of potatoes, there have been charity boxes placed at every door of the chapel, into which the well-disposed may drop some small change; but they are not productive, owing to the dulness of the farmers. Were this system so far compulsory, as that the committee were empowered to compel residents and the wealthy to contribute according to their means, and as the necessities of the poor might require, its results might be permanent and effective."

Persons who attended the Examination.

Parish *Listowell*. Bar. *Iraghticonnor*.

Lieut. W. E. BRADY, chief constable of police.—Mr. CHURCH, shopkeeper.—Captain HEWSON, magistrate.—Rev. Mr. MAHONY, parish priest of Listowel and Galey, in Iraghticonnor Barony, and part of Kilshinane and Finago, in the barony of Clanmaurice.

WITH regard to the relative number of destitute persons and infirm through age, and the proportion of those who support themselves by begging, and those who support themselves by their relations, it was stated that there were great numbers of aged poor persons of this class; that they were principally supported by begging, but that some were supported by their friends; they frequented both the towns and the country.

They sometimes go about from one relation to another, occasionally to very distant relations, by whom they are in general very kindly treated: their lives are wretched in the extreme, and they are only driven to beggary by the poverty of their relations, who would support them if they could.

There are no almshouses whatsoever in that part of the country.

Persons who attended the Examination.

Parishes *Tralee* and *Ardfert*. Baronies *Clanmaurice* and *Trughenackmy*.

H. J. BROWNRIGG, esq., sub-inspector of police.—Rev. Mr. M'ENNERY, parish priest of Tralee Union.—Rev. Mr. O'SULLIVAN, parish priest of Ardfert, Kilmoily in Clanmaurice, and Ballinahaglish, in Trughenackmy.

WITH regard to the number of destitute persons infirm through age, it was observed that many of them were maintained by their children, others of them depended on begging, but

but that in general their relations were very kind to them. It was also stated that there were not many of such class past their work, and that those who were so were supported by their families. In general the men reduced to this state die young, so that the principal number consists of old women who have not experienced so much hardship as the men in similar circumstances. In the county of Kerry, the age at which the poorer classes were considered to be incapable of supporting themselves by labour was about 60. The support of the aged by the labouring classes was stated to be most burthensome to the younger branches of the different poor families upon whom it exclusively fell, and whose means were often inadequate to their own necessary wants, for the gentry come forward only in times of peculiar distress.

There is a private almshouse in the town of Tralee, founded and endowed by the Rev. Mr. M'Ennery himself: it accommodates 36 aged and impotent poor persons, and is not limited to any religious persuasion exclusively. There is a great anxiety expressed by the poor people themselves to get into it, though nothing is given them but their lodging. It is under Mr. M'Ennery's personal inspection. The conditions requisite for admission are, good character and a residence in the parish for seven years. There is no limitation as to age, nor is there any disinclination on the part of the labourers to allow their relatives to enter this establishment. On the contrary, there is always the greatest anxiety evinced to procure admittance for them. The general opinion was decidedly in favour of a provision for the infirm through age, except with the landlords; but the farmers would be glad to have a rate, provided the landlords were made to contribute their proportion to it.

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Munster, County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parishes *Tralee* and *Ardfert*.

Baronies *Clanmaurice* and *Trughenackmy*.

Person who attended the Examination.

Rev. MICHAEL FITZGERALD, parish priest of the union of Askeaton and Ballytun.

County Limerick.

IN nine cases out of ten, the infirm and aged are supported by their relations; in the 10th case, the party subsists by begging, and is exposed to great misery and privation. The poorer classes usually become incapable of supporting themselves at about 60 years old, yet it depends on their health, as they may afterwards be employed at light labour, such as digging potatoes.

The support of the destitute persons usually devolves on their children or nephews, and they go occasionally from one married child to another; but old persons are seldom maintained by distant relations; and it rarely occurs that aged persons, who have friends who emigrated to the colonies, receive remittances from them.

Persons supported by their relations are much better off than those who have to depend on casual alms, as they have a fixed residence and their own fireside, and are not condemned to wander about the country in all weathers.

The gentry of the neighbourhood do not subscribe for the support of the aged or infirm.

There are no almshouses for the aged and destitute.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Union of *Askeaton*.

Bar. *Lower Conello*.

Persons who attended the Examination.

MR. MORRIS, sub-agent to Lord Charleville.—Rev. Mr. WALLER, rector of Chapel Russell.—And a farmer resident in Kilcornan.

Parishes *Chapel Russell* and *Kilcornan*.

Bar. *Kenry*.

AGED and infirm persons are supported by the members of their family. It is considered a great disgrace to leave an aged relation in want.—(Mr. *Morris*.)——In this parish there are four or five aged persons dependant on their children, but who do little for them, being themselves poor; they get assistance from the neighbours. After about 60 years of age, the poorer classes usually become incapable of supporting themselves.

There are no almshouses for the aged or destitute.

Persons who attended the Examination.

Rev. Dr. COLL, parish priest of Newcastle.—ALFRED FURLONG, esq., agent to the Earl of Devon.—Rev. JOHN LOCKE, rector of Newcastle and Monygea.—JOHN PEARCE, esq., surgeon and physician to the dispensary.—Mr. PERCY, chief constable of Newcastle upwards of 13 ½ years.

Parish *Newcastle*.

Bar. *Upper Conello*.

MR. COLL stated, that the number of persons impotent through age in this parish amounted to about 16 or 17. As to how they were supported, he said that some of them live as a kind of dependent or servant with their friends or neighbours, nearly as poor as themselves; they can give a little value, however, in return, such as taking care of the house or children. Sometimes too they beg, but the majority of such persons are supported by their relations.

In times of distress, the gentry in the neighbourhood subscribe handsomely, and provisions purchased with these sums are distributed and sold at a reduced price.

Mr. Coll also stated, that Lord Devon gives clothing occasionally, and "score ground" on cheap terms, and subscribes to the dispensary.

Impotent through Age.

Munster, County Limerick.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Newcastle*. Bar. *Upper Conello*.

Mr. Furlong observed that it was indispensable for the safety of the country that there should be a legal provision for those unable to work; no person, however poor, would go into a public institution except from necessity. The staff of charitable institutions would be very expensive, and it would be impossible to manage them by unpaid officers.

The money ought to be raised off the country at large. It is also desirable that there should be a power of providing coffins for the poor by presentments to the grand jury.

There is much that is disheartening in the manner in which public and charitable institutions are now conducted. People subscribe as a personal favour to the applicant, and not from an approbation of the charity itself. They are wanting in public spirit; they will not attend at meetings, or take an active part in the management; although all admit the benefit arising from the Fever Hospital, yet he found it impossible to collect a 2 *s.* 6 *d.* subscription towards its support.

Persons who attended the Examination.

Parish *Rathkeale*. Bar. *Lower Conello*.

The Rev. M. Griffith, protestant curate.—The Rev. D. Hogan, parish priest.—Mr. Mulcahy, shopkeeper.—William Smith, esq., J. P., sub-inspector of police.

Old persons are supported by their relations or by begging. In general they are well treated by their relations. This sometimes presses severely on the children. They become past their labour at about 65, though there are some who work older. They sometimes go from one relation to another, and some few get remittances from the army.

It does not occur that any have friends emigrated to the colonies, from whom they receive remittances.

They go about with wallets collecting food, but never beg if they have relations to support them. Their disinclination to beg is very great, and they suffer great privation before they resort to such a practice.

The begging is chiefly from the poor people, as the gentry do not give much; but sometimes there are subscriptions among the gentry in summer. Absentees do not always subscribe.

There are collections made at the chapel for specific cases, but no general poor-box. There are 11 persons in the church list, all except one protestants, and all old women, chiefly widows. Each gets about 2 *s.* a month; and sacrament money is given to the sick, about 3 *s.* a month.

There are no almshouses for the destitute aged.

Person who attended the Examination.

Parishes of *Shanagolden* and *Robertstown*. Bar. *Lower Conello*.

Rev. Dr. Collins, parish priest of the union of Shanagolden, Robertstown, and Ballyhargill.

Many aged and infirm, who are supported by relations, are too old to beg. Those who resort to that mode of living are worse off; and it is considered the very last resource of old or young: besides, to be seen begging is looked upon as a great disgrace, which extends even to their offspring and relations, so much so, that if two old women quarrel, they call each other the "breed of beggars," or the "seed of beggars."

The gentry make no regular subscriptions, but in seasons of scarcity they give assistance.

There are no almshouses in this neighbourhood.

Persons who attended the Examination.

County Tipperary. Parish *Carrick*. Bar. *Iffa* and *Offa*. (East Barony.)

Francis Branigan, gentleman farmer.—Rev. Dr. Connelly, parish priest.—Walter Cullen, tradesman.—Timothy Donovan, brogue-maker.—Dr. Leach, M. D.—Rev. Mr. Mandeville, protestant clergyman.—Michael Mullen, weaver.—William O'Donnel, esq.—Dr. O'Shea, M. D.—James Prendergast, esq.—James Quon, clerk of roman-catholic curate.—Rev. Mr. Sands, rector of Carrick.—And others present at different times.

The majority of those of the poorer classes who are impotent through age, beg. The children do the best for their parents where they are able, but in the majority of cases they are not able. They get scarcely anything from the gentry.

The period of life at which the labouring classes become incapable of supporting themselves, depends on their health and constitution, and species of labour required of them. They work until between 50 and 60 years of age. It sometimes happens that a man gives up his farm to his son or son-in-law, and is supported by them. Sometimes other relations besides the children assist, if their circumstances are good, or they are good-natured.

Dr. Connelly thinks that the children and relations do not feel the support of their aged and infirm relatives a severe burthen to them. He knows of no case where the support of the parents has led to dissentions among the children. Sometimes the old people will go from one relation to another; they naturally look for the warmest corner, and choose the best

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Munster, County Tipperary.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Carrick*. Bar. *Iffa* and *Offa*, (East Barony.)

best place. Some children are anxious to have their parents with them, and would not give them up for any consideration.

Sometimes their friends who have emigrated to the colonies send for them, and frequently make remittances.

A vast number of the aged and infirm go about with bags collecting potatoes, but those who live with their relations have not the labour or the shame of begging, exposed occasionally to rebuffs, nor have they the trouble of going out in all weathers. The general feeling is that they are unwilling to beg, but not so unwilling as the young. They have less feeling of shame, and are more likely to get relief. A stout young man out of work will always have a mother or sister, or some female belonging to him, and will beg by deputy.

The poor receive no assistance from the gentry except in case of death. The absentees do nothing for the poor except at these times.

There is in Carrick a poorhouse for 25 old men and 15 old women, who have fuel and lodging gratis. Some of them get a weekly allowance of 2*s.* 6*d.*, some 1*s.* 3*d.*, and some nothing; it is managed by trustees; no superintendent resides in the house. Most of the inmates have been residents of Carrick all their lives, are generally old persons, who (as well as their relations for them) are most anxious for admission.

It is not possible for a labourer to save anything for old age. No labourer has ever put up anything; if he is a day at work, may be he is four days idle. If he is in constant employment, this lowers the rate of his wages.

All the witnesses laughed when asked if a labourer had ever put money in a savings' bank, as they say no labourer can save a farthing. A man with a family cannot save 6*d.* a week with the highest wages at the present time. They get 3*s.* a week and their diet, for digging potatoes. The general impression is, that something ought to be done for the aged poor. It would be impossible to have a house large enough to contain all the old destitute persons. Many would be disinclined to enter it; some of those who now beg, would prefer to have "their fling," to have their pleasure, but there are many who would be proud to go into a poorhouse; they are very anxious to get into the small one that exists.

Persons who attended the Examination.

Mr. ALLOWNEY, actuary for the savings' bank.—Mr. THOMAS CROTTY, woollen-manfacturer.—Dr. DELANY, M. D.—Rev. Mr. HIGGIN, rector of Roscrea.—SAMUEL H. LAWSON, esq., chief constable of police.—Rev. Mr. O'SHAUGHNESSEY, parish priest.—Hon. Mr. PRETTY, J.P.

Parish *Roscrea*. Bar. *Ikerrin*.

THE effects of age soon make themselves felt among the poor in this county. Scanty diet, and small, uncomfortable and damp habitations render a labourer unfit for work at the age of 60. It is common for the lower orders to share their sleeping apartment at night with their domestic animals, their pigs, their cows and horses, &c., and frequently the parents and three or four children seek their rest, stretched upon the same bedstead. Old persons past their labour are dependant for their daily support on their neighbours and relations; they derive but little assistance from the gentry, who do not even in times of general distress contribute to the relief of the poor in that degree which might be expected from the wealthy. The church collections are mainly limited to those widows and infirm individuals who are of the protestant religion. There are very few instances known where labouring men have been able to lay by anything out of their earnings; but where such economy has been practised, and where they have left any property after their death, the dissentions among those who laid claim to it, and the disputes arising from the will, have operated as if a calamity had befallen the family of the deceased. The general feeling among the witnesses who were examined was in favour of a provision for the aged and infirm, but they expressed themselves in very strong terms against the propriety of extending aid to the able-bodied, except under peculiar circumstances. The following opinions are given in the words of individuals who may be considered to represent very different interests. The Rev. Mr. Higgin says, "The general opinion is against the English poor-law, but in favour of a compulsory maintenance in almshouses for the aged and infirm. This would not only provide for the destitute aged, but relieve the large portion of the community who now support them."—"It would," observes the Rev. Mr. O'Shaughnessy, "be a most desirable thing to have a poor-law providing for the infirm and aged, and for able-bodied persons with many children, whose income might be inadequate to their support. These should be relieved in their own habitations and not in a public institution. The principal end gained would be to make the rich proprietors contribute their share. The people would readily lend their assistance to put down vagrancy, if there were a poor-law."

Dr. Delany thinks that there ought to be a legal provision for the infirm through bodily defect, sickness or age, but not for the able-bodied when out of employment. Mr. Crotty would wish to see a poor-rate for the old and sick, and for children whose parents could not support them, also for persons out of employment; he would give an allowance in proportion to the number of children, and always in their own houses. "I am in favour," observed the Hon. Mr. Pretty, "of a poor-law, but not of the English system. The accounts of the English poor-laws have much frightened the Irish landlords; a provision for those unable to support themselves through infirmity or sickness would be sufficient, without including those who were merely out of employment."

IMPOTENT THROUGH AGE.

Munster, County Tipperary.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *St. Mary's, Clonmel.*

Bar. *Iffa* and *Offa*, (East Barony.)

Persons who attended the Examination.

Rev. Mr. BALDWIN, roman-catholic clergyman.—Rev. Dr. BELL, master of the endowed school.—BENJAMIN B. BRADSHAW, esq., J. P.—WILLIAM CHAYTOR, esq., mayor of Clonmel.—Mr. GRUB, merchant.—Mr. JOHN HACKET, proprietor of Tipperary Free Press.—Mr. HODGES, attorney.—DAVID MALCONSON, proprietor of factories.— ——— MEAGHER, shoemaker.—Mr. O'CONNOR, foreman of the Clonmel Advertiser.—Rev. Mr. STEVENSON, protestant clergyman.—THOMAS WALSH, labourer.—And many others present at different times.

SOME of the aged and infirm poor are admitted into the House of Industry and Mendicity; others are supported by the bounty of the farmers. Some say the majority are supported by relations; one or two say the majority beg. About one in 100, past their labour, are supported by the gentry. Mr. O'Connor mentions a case of an aged couple turned adrift by the landlord. A labourer becomes unable to work at about 60; and when he is not strong enough to work at hard labour, he generally goes about the houses where he is employed, and gets a meal for charity. At about 60 his heart is broken; he cannot carry heavy loads any longer.

When the eldest son gets married, the father gives up the land on the express condition that he is to be supported. In many cases the children turn out the father; the quarrel begins mostly between the father-in-law and the daughter-in-law. A case occurred six or eight months ago at petty sessions; a mother gave up her farm to her son and his wife for 30*l.*; when he got it he turned out his mother and refused to pay her; she summoned him to the sessions, and he was obliged to pay the 30*l.* or let his mother live in the house; in consequence she is now living with him. When this was heard, every body execrated the son for his treatment of his mother. The support of their aged relations presses severely on a great many. Many well able to support their parents allow them to languish in a workhouse in their old days. Edward Mackey knew one brother to turn out another, though well able to maintain him, and he would be of some use to him as he had a farm. Meagher knows a tradesman earning 2*s.* 6*d.* a day, who allowed his father to pass five years in a workhouse and die there. The old people go from one child to another, and of course their condition varies with that of their family.

In 19 cases out of 20, those who go to America or Newfoundland send remittances, or send for their friends.

Old people go about with a bag and blanket, and sleep where they happen to be at night; they sell a little potatoes, and try to provide a pair of shoes against bad weather.

Mr. O'Connor knows men of religious feelings, who go round to the farmers teaching them prayers, and get something in return.

It is very uncommon for the landlord to give any support to the old; it is a thing not dreamt of in this country. It is the gentry in town, such as merchants, that support the mendicity institution. Absentees give nothing.

There is a collection at the chapel-gate for poor children, and also 9*s.* a week for nine old women in the poorhouse. A few poor protestants are relieved from the church, 3*s.* 6*d.* to 5*s.* a week.

A catholic poorhouse is attached to the old chapel for nine old widows, who have the allowance above mentioned. The parish priest sends broken meat also. There would be four or five candidates for a vacancy; no age is fixed.

It is not possible for a labourer with two or three children to save anything. If a man saves a few shillings in harvest time, he loses it in the idle season. There are examples of persons putting money in the savings' bank. When there are two or three persons of a family earning wages at a mill, one may put money in the savings' bank; but when only one in a family is employed, he cannot possibly do so. Meagher mentions a temperance society, consisting at one time of 370 persons; they paid 6*d.* or 1*s.* a week; they got it back at Christmas with interest. Many labourers ran into debt from inability to make the weekly payment. This irregularity is not owing to extravagance or intemperance; very few were expelled for drinking. No one, according to the rules of the society, could taste ardent spirits, except as a medicine.

Persons who attended the Examination.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ahoghill.*

Bar. *Lower Toome.*

R. ARNOLD.—S. ARNOLD.—Mr. JAMES CHRISTIE, churchwarden.—Mr. E. CRAIG.—Messrs. EWART, LOGAN, &c. &c. including several of the police.—Rev. J. JOHNSTON, late curate of Ahoghill.—Captain KENNETT, officer of police.—Rev. GEO. KIRKPATRICK, rector.—Rev. JOHN KRELAN, parish priest.—Rev. Mr. HARKE LEE, Moravian agent.—G. LOGAN.—Rev. T. MALLALIEN, of Gracehill.—A. M'MANUS, esq., magistrate.—Dr. MILLER, surgeon of dispensary.—H. O'HARA, esq., magistrate.—JAMES O'HERRITT.—W. QUILLAN.—Mr. JAMES SMYTH, merchant.

THE number of persons destitute or infirm through age in this parish cannot be ascertained, nor is the proportion who beg known; but many have recourse to that mode of living. A great number are supported by their relations, who are very willing to assist them, as far as their limited means will allow. None are altogether supported by congregational

IMPOTENT THROUGH AGE.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ahoghill*, Bar. *Lower Toome*.

tional collections, although many are aided by these means. There are but few of the richer classes in the parish; but many of the poor are supported by the contributions of their neighbours. The age at which the labouring class cease to be able to support themselves by labour, varies according to their constitution and habits of life, some being strong at 70, others worn out at 40 years of age.

The children, as a matter of duty, support their parents, who, on their parts, feel they have a right to that support, especially when the farm is held under an old lease, and at a low rent. This maintenance of the aged often falls heavily on the young. The parent generally remains with one child, if able to maintain him. Their relatives can seldom afford them proper sustenance; and they necessarily experience the vicissitudes common to the younger branches, who are often themselves almost destitute. The degree of relationship which is thought to give a claim to support extends only to that of parent and child. In many instances the aged poor have received remittances from their friends who have emigrated to the colonies.

Some go about with wallets begging; but the disinclination to beg is very great.

The gentry do not subscribe for their support; the absentees contribute nothing.

Congregational collections are usually given to the aged destitute. This mode of support is deemed more respectable than begging. The number on the list is very small, and the relief very trifling, not generally exceeding 12*s.* yearly. The largest collection is that in the parish church, amounting to about 4*s.* 6*d.* weekly. Food is not a convenient mode of dispensing these collections, and therefore is never given.

There is no almshouse in this neighbourhood, except that at Gracehill, where 10 widows of the Moravian brethren only are admitted. Great anxiety exists to get into it. Small assistance, in food, fuel and clothing, is given, in addition to lodging; but these additional charities are generally provided for them, partly by their relatives, partly by charitable visitors, and partly by a bequest of a Mr. Grey, of 41 *l.* a year, to be appropriated to these purposes. The almshouses are managed by a curator and the Moravian Society. The inmates, though generally so, are not necessarily residents of the parish. There is no fixed age at which they become eligible for admission. Work is provided according to their strength. An instance was mentioned where the son of a widow in the almshouse, after acquiring, by industry, sufficient means, took his mother to his own home, where she now resides. It would not, in general, be possible for the poor to save in youth against the wants of age; many, however, could save who do not do so, though there is the inducement of a savings' bank in Gracehill. This is attributed by some to their applying their money to the support of their aged relatives, and by others to their expensive habits of dress.

All are anxious to assess themselves annually for the support of the aged, provided they are enabled to guard against imposition, by having in themselves the power of choosing the objects to be relieved, and deciding on the amount necessary for each, and by appointing annually unpaid overseers to inspect and regulate the parochial fund and its distribution. There is a general inclination towards almshouses for the aged.

Persons who attended the Examination.

Parish *Antrim*, Bar. *Upper Antrim*.

Dr. BRUCE.—Dr. BRYSON, surgeon of dispensary.—Rev. JAMES CARBY, presbyterian minister.—Mr. S. CLARKE.—G. S. CLARKE, esq., magistrate.—Mr. M. CRAUFORD.—Rev. DANIEL CURAL, parish priest.—Mr. M. DICKIE.—Mr. M. GIBSON.—Rev. WILLIAM GREENE, protestant vicar.—Mr. J. E. LEDLIE, publican.—Dr. M'MASTER, surgeon and apothecary.—Rev. ROBERT MAGILL, presbyterian minister.—Mr. J. SKELTON, agent to Lord Ferrard, &c. &c. and many of the paupers.

THE number of destitute persons infirm through age in the parish is 80, being in proportion to the entire population as one to 67. The age at which they become unable to work depends on circumstances; and no fixed period can be named, some being able to work at 70 years and upwards.

Their support generally devolves, as a matter of duty, upon the nearest relatives.

If the head of a family has a cheap farm, he feels a right to be supported, when old, by the members of his family who occupy it. A child feels aggrieved when he has to bear the exclusive support of his aged parent. Children are seldom able to afford proper sustenance to the aged; and their support presses severely on them, sometimes leading to bad feeling. Sometimes they go from one child to another, and stop a week or a month with each. The only degree of relationship which is felt to give a claim to support is that of parent and child.

When they have been good characters, and consequently have obtained the respect of their neighbours, they are (when their relatives are not able to do it) supported by going one day to one neighbour, and another day share the meal of another. Those who are supported by their children are often badly off, when the young men are out of employment. Some of them have friends in the colonies, from whom they occasionally receive remittances.

Some of them beg about the neighbourhood; they are worse off than those who are supported by their children.

Among the poor in this neighbourhood there is a great disinclination to beg.

The gentry subscribe to the mendicity institution, but not for the aged in particular; even to this many refuse to contribute. Absentees give very little.

IMPOTENT THROUGH AGE.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Antrim*. Bar. *Upper Antrim*.

Persons are put on the poor list, not on account of their age, but those are selected who seem generally the most incapable of supporting themselves.

This mode of relief is deemed more respectable than begging. The sum of 10*s*. weekly is given by the established church to the mendicity. In Mr. Kearney's congregation, 5*s*. 6*d*. is collected weekly; 6*l*. 10*s*. of this was given last year to the mendicity. The other congregations do not contribute to this institution, nor are the particulars concerning their collections ascertained.

No certain age can be named at which they become unable to support themselves. It is thought that a discretionary power should be vested in some committee of persons well acquainted with localities, to choose and decide whether the objects are fit and deserving or otherwise, and to admit or reject accordingly.

The claims of the aged to support are generally admitted and favoured; and the unanimous opinion is, that nothing harsh should be enacted against them, but that moderate provision should be made for them in workhouses not far from their old neighbours and friends, where employment could be given and required to be performed, suited to their age and strength.

In general, relief at home is given here, but it is thought in the majority of cases it would be better to have a workhouse, under the superintendence of unpaid committees and managers annually chosen, and having control over certain inferior officers in the workhouse.

Persons who attended the Examination.

Parish *Ballymoney*. Bar. *Upper Dunluce*.

Mr. J. CUMMING, farmer.—Rev. Mr. DENVIR, parish priest.—Rev. J. DUNSEATH, protestant curate.—The Very Rev. Dean GREEN.—Mr. R. HAMILTON, farmer.—Mr. W. HOPKINS, farmer.—GEORGE HUTCHINSON, esq., J. P.—Dr. MOORE.—CHARLES O'HARA, esq., J. P.—Mr. W. ORR, shopkeeper.—Mr. S. PERRY, farmer.—Surgeon REYNOLDS.—Mr. R. ROWAN, farmer.—Surgeon TAYLOR.—Mr. B. THOMPSON, farmer.—Mr. J. THOMPSON, shopkeeper.—Dr. THOMPSON.—Mr. J. WHITE, shopkeeper.—Police, labourers, &c.

THERE was no means of ascertaining the number of impotent through age in this parish. The majority of this class receive assistance of some kind from their relations. Many of those who are not wholly supported thus, beg; those also who are assisted by the mendicity allowances, beg in the adjoining country parishes. The collections of the established church and presbyterian meeting-house are given to the mendicity, and through it the aged, in common with the rest of the poor, are relieved. The roman-catholic chapel has contracted a debt for necessary repairs, which it is endeavouring to repay by its congregational collections. Very few are supported by their neighbours. There is not one case known in which an aged person is supported by any of the richer classes.

The heads of the families feel a right to support from their children; but an old man, who has a lease of his farm, never gives it up to his children without an express reservation for his own support. Children, but more particularly those who are unmarried, evince a strong desire to support their parents, and many do so with the wages they earn by service. A claim to support seldom extends beyond the relationship of parent and child. The entire support frequently falls upon one child, sometimes on one whose means are often inadequate to his own wants. When a child bears exclusively the support of the parent, it is the one who is the most affectionate, and not the best off, of the family; hence the expression of ill-will is very much kept back by the kind feelings of the individual. The feeling, however, on the part of the child, that it is aggrieved by being made solely to support the parent, exists universally, although it does not proceed to reproaches or violences. Parents do not often go from one child to another, they more commonly live alone, or with a chosen one of their children, the rest contributing to their support, or not, according to their feelings of duty. Their children are very seldom in a condition to give them proper sustenance, and the vicissitudes common to their children (through want of work, low wages, &c.) equally attach to the aged.

Those who beg are better off than those who are altogether supported by their children. The most indigent part of the community are the poor housekeepers, who are ashamed to beg. There is a very great disinclination to beg among those who have known better days, and who are in general the most fit objects of public commiseration.

The gentry assist the poor only through the mendicity; and even in this way many refuse to do so, which gives rise to great complaints. In many instances, those who subscribe to the mendicity are the best able, the value of the donations being by no means proportional to the property of the donors. In this parish there is no complaint in particular against the absentees.

It is stated that a scarcity of labour often occurs; and as the wages of a labourer are never more than 1*s*. a day, and generally only 10*d*. without, and 8*d*. with diet, it is considered impossible for a labourer under these circumstances to lay by a provision out of his earnings sufficient for the wants of age; there is no instance known of this having been even attempted.

The general opinion here is favourable to a provision for the destitute aged. The time at which a man becomes unable to support himself by labour cannot be accurately stated, some individuals being strong enough to work at 70, whilst others become infirm as early as 40 years of age.

IMPOTENT THROUGH AGE.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Billy*. Bar. *Carey* and *Lower Dunluce*.

Persons who attended the Examination.

HUGH ANDERSON, esq.—Rev. JAMES BOYLE, presbyterian minister.—Mr. R. DUNLOP, surgeon of dispensary.—Rev. HUGH HAMILL, presbyterian minister.—Mr. R. HUEY, farmer.—Mr. S. JOHNSTON, farmer.—Mr. A. MACAW, surgeon and apothecary.—Mr. W. M'MULLEN, grocer.—JAMES STEWARD MOORE, esq., magistrate.—Rev. JAMES MOREWOOD, rector of Dunluce.—Rev. JAMES O'HARA, parish curate of Drumseverick.—Mr. B. STEWARD, draper.—W. R. TAYLOR, grocer.—Mr. JAMES WALLACE, baker.—Several of the police, &c. &c.

THE number of destitute persons infirm through age in this parish are about 100, and all beg more or less. About 50 are partially supported by their relatives, and about 40 receive some assistance from collections made at places of worship; all are assisted by neighbours, but few are supported by the rich. Some of the poor are past their labour at 40, others not till after 70.

The heads of families feel that they have a right to their support when aged, as proper possessors of the land occupied by the family. The younger branches usually admit this right, and the support of the old frequently devolves, as a matter of duty, upon the nearest relatives, sometimes pressing heavily upon the younger branches of the family; and in some cases children feel aggrieved when bearing exclusively the burthen of the parent's support. A feeling of ill-will is thus created. The aged do not generally go from one child to another. A contribution is made by all to enable one to support them; their relatives are not usually in a condition to afford them proper sustenance; and the vicissitudes to which the younger are exposed from want of work, &c. must equally affect the old.

There are about 30 aged without relations who are common beggars; no single labourers subscribe for the support of these, but dances are often held, the proceeds of which are applied to the support of such objects. The aged are generally without provisions when the young are out of work. Some have friends in the colonies from whom they receive money.

About 30 go about the neighbourhood with wallets collecting food. Those who are not ashamed to have recourse to mendicancy are better off than those supported by their young relatives. There is, however, a great reluctance to beg.

None of the neighbouring gentry subscribe regularly for their support, and those who do not reside on their estates, contribute nothing.

General destitution is alone looked to as cause for putting a person on a congregational list, and to be thus relieved is deemed more respectable than begging. There are about 40 on the church list. From 1*s.* to 2*s.* 6 *d.* quarterly is given by the established parish church to each individual; the amount of the collection averages about 6*s.* weekly. It is not convenient for congregations to give food; this mode of relief is not therefore resorted to.

There are no almshouses. The people are opposed to what they call "English poor-laws." As before stated, it depends on constitution at what age the labouring class become fit objects for parochial relief.

Parish *Carrickfergus*. Town of *Carrickfergus*.

Persons who attended the Examination.

Mr. DANIEL BLAIR, merchant.—WILLIAM BURLEIGH, esq., magistrate.—Rev. Mr. CARTER, protestant curate.—Mr. JOHN COATES, secretary to the grand jury, county Antrim.—Admiral DAWSON.—Mr. SAMUEL ERSKINE.—Rev. Mr. FLINTER, independent minister.—Dr. FORSYTH, physician to the dispensary.—Rev. ARTHUR O'NEILL, parish priest.—Rev. Mr. PAUL, presbyterian minister.—Mr. PRICE.—Captain ROWAN, late inspector of county Antrim gaol.—Mr. GEORGE SPEAR, treasurer to the mendicity.—WILLIAM STEWART, esq., magistrate.—Mr. WILLIAM STEWART, surgeon.

THE number of the destitute through age in the parish is 120, bearing a proportion to the population of one to 70.

They are all supported by the mendicity, but before the establishment of that institution they lived by begging. Many are supported by the mendicity whose children are well able to support them. No congregational collections are given to the poor, excepting those made at the established church and the presbyterian meeting-house. But the covenanters support their own poor, and have only three on their books. This circumstance, however, was attributed by the minister, the Rev. Mr. Paul, to the rigid discipline of the body operating in producing industry and good conduct. The feeling of its being a matter of duty to support an aged parent is stated not to be as strong as it ought to be in Carrickfergus. The affection of the parent towards its offspring is more powerful than that of the offspring towards the parent. Desertion, and the refusal to relieve, would be more likely to happen on the part of the latter than on that of the former. The parents feel a right to be supported by their children, as occupying the land of which they are the owners. When one child refuses to support its parent, the burthen often devolves altogether on the others. A child feels aggrieved when bearing exclusively the entire weight of the parent's support. Generally speaking, their relatives are not in such circumstances as to be able to give proper sustenance to them. In some cases, where the support of the parent falls on one whose means

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Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Carrickfergus.* Town of *Carrickfergus.*

means are not equal to it, ill feeling arises. An aged person does not expect support as a right from any but his child. None of the aged in this town are supported by relatives, but by the mendicity and their own immediate offspring. There are no regular subscriptions raised by the young for them. After the death of the father of a family, or in a case of unusually long sickness, friends have been known to go round the country collecting meal and money for their poor neighbours. Some persons who have emigrated have sent money to their parents to enable them to go out to them. Aged strange beggars go about collecting food in bags, that are on the whole worse off than those who remain with their children. The gains of those who subsist on charity are very uncertain; at one time they have an abundance, and at another time they are pinched with want. There is a disinclination on the part of the home population to receive charitable aid, unless it be impossible for them to go on without it. This observation is not intended to apply to the strange beggars, whose disinclination to beg is not supposed to be very great.

Some of the gentry assist the aged poor by subscribing towards their support; others do not. Absentees contribute nothing; many having properties, and who contribute to charities, while resident withdraw their subscriptions immediately on their leaving the country.

The established church and presbyterian meeting-house give their congregational collections to the mendicity. The covenanters, who support their own poor, collect about 5*s.* a week. There are three houses belonging to the mendicity, appropriated to the reception of women, and capable of containing only 13, which is the actual number now resident therein. There is no distinction made on account of the religious persuasion of the applicant for admission. The desire to get in was not at first very great. Food and fuel, together with wheels and flax for spinning, are provided. They are managed by a committee of the mendicity. The necessary qualifications for admission are, seven years residence in the parish, old age, and inability to obtain relief from other sources. Nothing more than the bare necessaries of life is given in these houses. There is a great disinclination on the part of the labourers to allow their relatives to go into them. It is not in the power of the labourer to make provision for old age; his wages would not admit it, after supporting him; and it is very rarely attempted.

The maintenance of the aged in public asylums or institutions is greatly desired in this parish.

Persons who attended the Examination.

Parish *Drumaul*, including Town of *Randalstown.* Bar. *Upper Toome.*

Mr. ADAMS, coach proprietor.—Mr. JOHN BROWN, merchant.—Mr. JOHN BRYSON, gentleman.—Mr. COLE, clerk of petty sessions.—Mr. COOPER, innkeeper.— ———COURTNY, esq., under-agent of Earl O'Neil.—Mr. THOMAS COURTNY, boot-maker.—Mr. JAMES CRAIG, manufacturer.—Rev. ——— CUROE, parish priest.—Rev. SAMUEL HEATLY, vicar.—Mr. HENDERSON, farmer.—Mr. M'AULEY, innkeeper.—Dr. M'KEON, apothecary, &c.—Rev. THOMAS REID, seceding minister.—Mr. ROBINSON, cotton manufacturer.—Dr. REESON, surgeon of dispensary.—Mr. THOMAS SWAN, grocer.

THE population of the parish is 9,737: of these, there are 150 destitute and infirm through age, of whom about 15 are supported by begging, the remaining 135 by relations, and by their old neighbours. Very few of them are maintained, but some are aided by collections made at places of public worship. The heads of families feel a right to their support, and always receive it from the younger branches of the family, if they be able to afford it. The child feels aggrieved by having to bear the support of the parent, if unaided by the brothers and sisters, and consequently the aged parent sometimes goes from one child to another. Their relatives are seldom in such a condition as to afford them proper sustenance. The aged parent is sometimes wholly dependant on a branch of the family whose means are inadequate to his own support, and consequently is subjected to many privations. They do not feel they have a right to be supported by any collateral relation, the claim not extending beyond the degree of relationship of parent and child. They sometimes go about among their neighbours, and get a meal from one and lodging from another. When of good character, in some peculiar cases, collections of meal, money, &c. are made for their benefit. They are generally left without provisions when the young are not out of employment. Many of them have friends in some of the British colonies, from whom they receive remittances. Those who depend on alms for their support are worse off than those who live with their children. There is a great disinclination to beg, and they suffer great privation before they resort to it. None of the resident gentry assist or support the class of poor under consideration. Earl O'Neill gives 42*l.* per annum for the poor in general, which sum is distributed by his agent among 44 persons, the largest sum paid to any individual being 30*s.* yearly. The congregational collections are distributed among the most distressed, without any reference to age. It is deemed more respectable to be relieved by such collections than to beg. The number on the poor list of the established church is five, at 6*d.* to 1*s.* each weekly. Rev. Mr. Reed's seceding congregation has none now. Rev. Mr. Jamison's presbyterian congregation distributes monthly from 1*s.* to 3*s.* 4*d.* to each of 14 individuals. The roman-catholic congregation gives 2*s.* weekly among five persons. The allowance is always given in money, as being more convenient. Very few, if any, of the lower classes save any thing; they all live up to, if not beyond their means. Few of the labourers could save; the

mechanics

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Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

mechanics might, but do not, and generally have destitute families, who feel distress more on account of their former comforts. The general opinion is favourable to a provision for the infirm, provided under judicious and cautious management. Almshouses or workhouses are considered advisable as receptacles for some of the destitute and impotent through age, but the majority, it is thought, would be better provided for by their nearest relatives, particularly by their children at their own homes, with some small pecuniary aid. The sum required for this purpose would be less than that required for their entire support in a general establishment,

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Persons who attended the Examination.

Parish *Glenavy*.
Bar. *Upper Massareene*.

Rev. N. ALEXANDER, presbyterian minister.—Rev. DANIEL BELL, protestant cuate.—Mr. JOHN HOWE, cotton manufacturer.—Mr. JOHN M. JOHNSTON, grocer and farmer.—Rev. WILLIAM LANGHRIDGE, presbyterian minister.—Mr. WILLIAM M'NICE, innkeeper and churchwarden.—Mr. JAMES MURRAY, surgeon and apothecary.—Mr. JOHN SEFTON, innkeeper and farmer.—And several others who were visited and conversed with, by Assistant Commissioners.

THE number of destitute persons infirm through age could not be exactly ascertained, but is stated to be about 30. In this populous union, containing 7,000 inhabitants, there are only 50 residents who support themselves by begging; but it is not known how many are supported by their relations; none are altogether supported by collections made at places of worship, or by their neighbours, or the richer classes. The age at which the poor become incapable of supporting themselves by labour depends on many circumstances, constitutional and otherwise, but this generally happens at about 60.

The support of destitute persons usually falls, as a matter of duty, upon the nearest relatives; and the heads of families feel a right to their support when aged, as proper possessors of the farm occupied by the family. It is also usual for the younger branches to support the old; sometimes, however, a child feels aggrieved when having, exclusively, the burthen of a parent's support; they therefore go occasionally from one married child to another; but generally all contribute something. It seldom occurs that the relatives are not in a condition to assist the aged, but being thus supported, the vicissitudes common to the young people, want of work, &c., equally attach to the old. The support of the aged frequently presses severely on the younger branches, whose means are often inadequate to their own support, and leads sometimes to ill feeling. The degree of relationship which is felt to give a claim does not extend beyond that between father and child.

The aged who are without relatives sometimes live amongst their neighbours, going to share the meal of one to-day, with another the next day, and lodging with a third. There is no subscription among the young single labouring men for the support of the aged, and when the young men are without work, the aged are left without provisions. Some have friends in the colonies, from whom they receive remittances.

Some few go about the neighbourhood with wallets, collecting food, but these are not so well off as persons who have young relatives to support them; besides, the disinclination to beg is very strong, and they will endure great privation before they resort to it.

The gentry do not contribute to their support, and some contribute very little to any charity. There is no subscription but in times of great scarcity. The sole landlord, the Marquis of Hertford, has at various times sent large donations.

The collections in the established church and presbyterian meeting-houses are distributed among the most needy neighbours, which mode is deemed more respectable than begging. The largest sum given by any congregation is that given by the Rev. Mr. Langhridge's, namely, 10*s.* weekly. Food is not given, being inconvenient; and the sum each individual receives varies, but it is in general too small to be sufficient for entire support.

There are no almshouses here. Considering the rate of wages, it is scarcely possible for labourers to provide against the wants of age, but mechanics might; both, however, are very improvident; although there are some instances of the contrary among mechanics; in general, their wives and children spend their earnings. The opinion here is favourable to a provision for the infirm through age, but great caution is considered necessary. Some think that a small allowance to their families to assist in the support of the aged would be very advantageous. The time of life at which the lower orders cease to be able to support themselves by labour is uncertain, many being capable of work at a very advanced period, whilst others fail earlier. A discretionary power of deciding on fit objects for parochial relief should be vested in some body of gentlemen.

IMPOTENT THROUGH AGE.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parishes of *Kirkinriola* and *Ballyclug*, including Town of *Ballymena*.

Bar. *Lower Toome* and *Lower Antrim*.

Persons who attended the Examination.

JOHN BLACK, surgeon.—JOSEPH CRAIG, shopkeeper.—Rev. HENRY CUMMING, rector of Ballyclug.—GEORGE DUGAN, shopkeeper.—WILLIAM GEHAN, Esq., magistrate, and agent to the Ballymena estate.—Rev. CLARK HUSTON, covenanting minister.—Rev. BERNARD M'AULY, parish priest.—ARTHUR MAGILL, shopkeeper.—JOHN PATRICK, surgeon.—Rev. ALEXANDER PATTERSON, presbyterian minister.—JOHN ROSS, surgeon.—Rev. WILLIAM STANHOPE, presbyterian minister.—JOHN TELLET, shopkeeper.—JOHN WATSON, shopkeeper.—JOHN WILSON, farmer.—Dr. YOUNG.—Together with a large number of farmers, labourers, police, &c.

THERE are about 120 destitute through age in this parish, bearing a proportion to the population of somewhat less than one in 60. Very few are supported by their relatives; many have relations who might support them, but throw them on the mendicity and the alms of the charitable for a maintenance, merely affording them lodging. Twenty aged persons are pensioners on Mr. Adair's liberality. Mr. Adair is the principal proprietor of the parish. The age at which they cease to work depends altogether on circumstances.

The heads of families feel a right to be supported, when in want, by their younger relatives; but if a man holds a farm, he will not give it up to his children till his death. The desire on the part of the children to support their parents, is not as strong as the clergy would wish it to be. The degree of relationship which is felt to carry with it the duty of supporting the aged, very seldom extends beyond that of parent and child, and even the child feels aggrieved by having to bear, exclusively, the entire burthen. Females rather than males, and the unmarried rather than the married, support their parents; the burthen frequently presses severely on them. Unmarried daughters have often been known to support their parents from the wages obtained in service. The child that bears the support of the parent is always the most affectionate, and this circumstance represses complaint. They are not known to go from one child to another, when a parent is supported by all the children collectively; the parent lives with one, and the rest bring contributions of money or food to the house. The children are seldom in a condition to afford their parents a comfortable maintenance. When a single child supports a parent, it is a general observation that it is not the one who is best off in the family; frequently the reverse. Scarcely any of the aged are supported by their neighbours, but sometimes assistance is asked of a poor neighbour or acquaintance by an individual who would be ashamed to beg publicly. About one half, however, have recourse to this mode of living, and are much better off than those who depend on their children. A disinclination to beg has been observed to prevail in the minds of the most deserving poor, since the establishment of the mendicity. Begging formerly was the only resource in case of accident, old age or sickness; no disgrace was considered to be entailed by it, and the custom drew many into the practice who otherwise would not have followed it. Since the establishment of the mendicity, the disposition to beg has increased; and exertions are stated to be made to obtain allowances from that institution for their parents, by families who are able and ought to support them without such aid. The gentry subscribe towards their support only through the mendicity. Many refuse to subscribe to that. There are great complaints against the system of voluntary subscriptions, which acts as a bounty to the uncharitable. No peculiar complaint is made against absentees.

Destitution, not age, is the generally admitted claim of persons applying to be put on the poor-list; a preference being given in cases of sickness: it is considered more respectable to be assisted by this means than to beg. The collections in the meeting-house are given to the mendicity, with the exception of a small sum which is reserved by the clergy for their own distribution. There are 12 aged persons on the established church list, which distributes its own congregational collections; from these sources relief is also given occasionally to sick poor. The roman-catholic chapel is in debt. Eighteen pence is the largest sum given weekly to any person; 1 *l.* annually is the average assistance afforded. None of the class of poor in question can be said to receive more than the bare necessaries of life, except perhaps those who beg. No labourer could lay up from the earnings of youth for the wants of old age, the usual wages here being but 8 *d.* with, and 10 *d.* without diet.

The general opinion of the parish is, that the impotent through age should be provided for in an institution.

Parish of *Larne*, part of Villages of *Invermore* and *Inverbey*.

Baronies of *Upper Glenarm* and *Lower Belfast*.

Persons who attended the Examination.

Rev. Mr. ALEXANDR, presbyterian minister.—Mr. ATKINSON, treasurer of the Mendicity.—ARCHIBALD BARCLIE, esq.—Dr. BLAIR.—R. BURKE, esq.—Rev. Mr. M'CLOUGHY, seceding minister.—SOLOMON DARCUS, esq., clerk of the peace.—Mr. GARCH, shopkeeper.—Rev. S. GUYNNE, protestant rector.—Dr. KIRKPATRICK.—MALCOLM M'NEILL, esq.—Rev. Mr. MOLYNEAUX, presbyterian minister.—Rev. Mr. PORTER, presbyterian minister.—Mr. ROBINSON, farmer.—Mr. SIMPSON.—Mr. SMILEY.—Mr. TURNER, shopkeeper.—Rev. Mr. WARD, presbyterian minister, &c. &c.

THERE are about 50 impotent through age in the parish, being in the proportion of one to 60 to the entire population. About one-third of these 60 are supported by begging; the remaining two-thirds are supported by their relatives, assisted by the allowances made from the

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Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish of *Larne*, part of Villages of *Invermore* and *Inverbey*.

Baronies of *Upper Glenarm* and *Lower Belfast*.

the mendicity. Their neighbours sometimes give some assistance towards their support. None are supported by the richer classes.

The heads of families feel a right to support from their children; and the support of a parent is never felt or represented as a burthen. Their children are rarely in a condition to afford proper maintenance; still they support them, suffering much privation, and bringing much upon their parents. A child esteems it to be his duty, and looks in turn for a support from his family, when he is himself advanced in life.

The relationship of parent and child is the only one which gives a claim to support. Those who have not relations able to support them are put on the congregational poor lists, or relieved by the mendicity.

One instance of labourers subscribing for the support of others in distress is said to have occurred lately. Nine or 10 workmen in the employment of Mr. Barclie, a linen bleacher, subscribed from 6 *d.* to 10 *d.* a week each, to maintain a fellow-workman in sickness. The sick man obtained more than his wages amounted to when he was able to work. Children have often sent money to their parents from America, but generally to enable them to go out to them.

Those who beg go about the place with wallets, and are worse off than those who are supported by their children. Where a man has been known as an independent person, he feels a great disinclination to commence begging.

The gentry subscribe nothing towards their support, except through the mendicity. Very many refuse to contribute even to this, and those are generally the best able to do it. The absentees wholly avoid the burthen. The claim of relief from the congregational collections is destitution, not age.

The average amount of the collections made in the parish church is 15 *l.* in the year, of which 12 *l.* is contributed to the mendicity; the remainder (which last year was as much as 3 *l.* 15 *s.*) is distributed among the infirm.

The average amount of collections made in the first presbyterian congregation is from 13 *s.* to 15 *s.* weekly, or from 35 *l.* to 48 *l.* in the year. Out of this a yearly donation of 12 *l.* is made to the mendicity; and the rest is distributed among the impotent poor of the congregation.

The average in the second presbyterian congregation is 26 *l.* yearly, besides 6 *l.* collected at evening lecture, which is appropriated to the congregational school expenses. £. 9 of the 26 *l.* is given to the mendicity, 3 *l.* to the meritorious poor of all religious persuasions, and the rest to the poor of the congregation. The largest weekly sum given to each person by any congregation is 1 *s.* 6 *d.* There are no almshouses. It is not possible for a labourer to save for the wants of old age. A labourer in constant employment cannot make more than 15 *l.* in the year, out of which he probably pays 4 *l.* 10 *s.* for a cottage and garden; and few or no labourers are employed more than eight months in the year. The general opinion of the parish is favourable to a provision for the infirm through age.

Persons who attended the Examination.

Parish *Layde*. Bar. *Lower Glenarm*.

Mr. CHARLES BLACK, farmer.—Rev. MARCUS FALLOON, rector.—Mr. A. HAMILTON, woollen-draper.—WILLIAM HAUGHTON, esq.—Mr. D. M'ALLISTER, publican.—Mr. D. M'ALLISTER, woollen-draper.—Mr. JAMES M'AULEY, publican.—Dr. M'DONALD, dispensary surgeon.—ALEXANDER M'DONNELL, esq.—Rev. JOHN M'KENNA, parish priest, &c. &c.

THE number of persons in the parish destitute through age, is not known. The majority of them are supported by their relations, aided by their neighbours. There is no certain time of life at which it may be said they become impotent. Their support usually devolves, as a matter of duty, upon the nearest relations. The younger branches of the family generally support the aged; and the aged feel a right to it, as being the proper possessors of the farm occupied by the family.

If the support of the parent falls exclusively on one child, that child often feels aggrieved. They sometimes go from one child to another. Their relatives are not generally in a condition to afford them proper sustenance. Their support often presses severely on their children, whose means are frequently inadequate to their own wants. In such cases, all the vicissitudes common to the young equally attach to the aged.

The people here are very well inclined to support their relations, and even if not a relation, being of the same name gives a claim to support. Many receive remittances from friends in the colonies. Not many of the aged have recourse to mendicancy; great disinclination exists to do so, though those who beg are better off, as long as they can travel, than those who live with their children.

There are no regular subscriptions for their assistance; there are some casual ones. Mr. Fumey is the only person of the richer class known to support any of the infirm. Absentees give nothing towards their relief.

Being relieved from a congregational poor-box is not considered so degrading as common begging. In making out the poor list, general incapacity is looked to more than age; there are, however, about 20 impotent through age on the parish church list, who receive from 1 *s.* to 2 *s.* 6 *d.* each monthly; 12 *s.* is the largest sum collected in the parish church, and 5 *s.* is about the average collection weekly. In the roman-catholic chapel it varies from 6 *s.* to 17 *s.*, of this 3 *s.* weekly are usually distributed among their own poor. There are

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no almshouses, and if there were, there appears a disinclination on the part of the labourers to allow their relations to go into them.

The rate of wages for labourers here in summer is about 1 *s.* per day without, or 10 *d.* with diet; in winter, only 10 *d.* without, or 8 *d.* with diet; and in the country parts work cannot be always obtained. It is thought that no saving generally can be made by them, particularly if they have families.

There is a strong dislike to any legal provision; but many would willingly subscribe if the management was committed to a parochial committee.

Persons who attended the Examination.

Parish *Lisburn*. Bar. *Upper Massareene*.

HENDERSON BLACK, esq., magistrate.—Mr. EDWARD BOLTON, treasurer of charitable society.—Rev. R. BRIDGE, protestant curate.—WILLIAM CALDBECK, esq., sheriff county Down.—Mr. ROBERT M'CALL, one of the commissioners of charity society.—WILLIAM COULSON, esq., diaper manufacturer.—Mr. SAMUEL GAMBLE, present churchwarden.—Mr. JOHN GILLBURN, grocer and huckster.—Rev. A. HENDERSON, presbyterian minister.—EDWARD JOHNSTON, esq., magistrate.—WILLIAM MONTGOMERY, farmer, Ballinderry.—JOHN MOONEY, publican and farmer.—Mr. FRANCIS O'FLAHERTY, clerk of petty sessions.—Mr. JOHN READ, late churchwarden.—Rev. H. SMITH, roman-catholic clergyman.—The very Rev. JAMES STANNUS, dean of Ross.—Mr. JAMES WARD, secretary to charitable society.—THOMAS WITHERED, surgeon and apothecary.—With many others in conversation.

THE proportion of beggars is very few. There are none entirely supported by the collections made in houses of worship. The feelings of relations here extends to a remote degree of relationship in point of claim to assistance.

Many of the aged without relatives are supported by their neighbours, going one day to share the meal of one, the next of another, and receiving lodging of a third.

There are no regular subscriptions for their support, but collections are sometimes made in cases of sickness, generally of meal and money, and the neighbours usually assist. Many have friends in the colonies, from whom they receive remittances.

Sometimes the aged and infirm go about the neighbourhood with wallets collecting food, and sometimes others do so for them.

Those who depend on alms are not worse off than those who have young relations to support them, if regularly or carefully supplied, but in general they are unwilling and ashamed to beg.

In the town there are persons who regularly subscribe for their support, but in the country it is more common to give to the individuals in want. There are some few who refuse to contribute. It would be desirable if there were some means of compelling these to contribute.

The Marquis of Hertford contributes liberally; he is the only landlord of the town.

The contributions in the presbyterian congregation are divided among those of their own members most in want, being about 12 persons, without any reference to age.

The collection in the established church is chiefly given to the charitable society, and a small part of it to a few householders by the ministers.

There are no collections for the poor in the congregations of the methodists, quakers or roman-catholics. This mode of obtaining relief is deemed more respectable than begging.

The presbyterian congregation subscribe about 50 *l.* yearly. It would be impossible for any congregation to supply food.

There is an almshouse for widows only, without religious distinction, capable of containing about eight. The actual number it contained (at the time of visiting) was five. There is no anxiety expressed to get into it. Food, fuel or clothing are not supplied, except by the charitable society, which affords food to some of them. The almshouse was built by a legacy from the late Mr. James Williamson, and is managed by the ministers and churchwardens of the parish. The inmates must have been old resident householders. The length of time is not specified; and there is no particular age at which a person becomes eligible. It does not happen that persons able to work by any of the foregoing measures obtain more than the bare necessaries of life. There is no inclination on the part of the labourers to allow their relations to enter almshouses as at present managed. In some instances they might have been able while young to provide against the wants of old age, but not the majority of them. Such instances have been seldom known.

The general opinion of the parish is favourable to a provision for the infirm through age. Any measure of this nature would be very well received, provided no right should be conferred on the poor of demanding support. A discretionary power, similar to that now vested in the charitable society of this town, with respect to the control and management of the funds and the objects relieved, we would highly approve of. As far as the funds of this society extend, it gives general satisfaction to both rich and poor. A person, young or old, might properly be entitled to relief, as no certain age can be named entitling any person. Some are strong, and able to work at a very advanced age.

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Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ramoan*, including Town of *Ballycastle*.

Bar. *Carey*.

Persons who attended the Examination.

Dr. BOYD.—Rev. Mr. CREERY, rector.—Mr. WILLIAM HILL, shopkeeper.—Dr. KNOX.—Rev. SAMUEL LYLE, presbyterian minister.—Mr. SAMUEL M'ALLISTER, shopkeeper.—CHARLES M'GILDOWNEY, esq., J. P.—ALEXANDER M'NEILL, J. P.—ALEXANDER MILLER, esq.—Dr. O'NEIL.—Mr. GEORGE SAMPSON, farmer.

THE number of infirm persons, old and destitute, is stated to be very large. One third of them support themselves by begging, the rest are supported principally by their relations, and some few by their neighbours, none by the richer classes.

The younger branches of the family usually support the old, which, if they be relations, is considered a matter of duty. This is a great burthen upon them, as they have frequently insufficient provision for their own wants. A child is seldom burthened with the entire support of an aged parent, unless he be better off than the rest, and then he voluntarily undertakes the duty. If, however, the other members of the family, when equally well able to do so, refused to contribute to the support of the parent, the child on whom it fell would undoubtedly feel aggrieved. Married children are less inclined to contribute to the support of a parent than unmarried; hence the burthen usually devolves on a daughter who goes out to service, and sends all her wages to her father, or upon a son who, abstaining from marriage, works for the support of his parents. Parentage gives the only certain claim.

The degrees of kindred conferring a title to assistance and maintenance are regarded according to the conscience of the contributor. The aged sometimes go from one married child to another. At other times, assistance is given to the child who undertakes the support of the parent.

The condition of the aged, who are supported by their relatives, is not very comfortable, but as good as that of the small farmers.

Some, who are regular beggars, go about the neighbourhood with bags collecting food; they are better off than those supported by relations. Even the infirm and aged poor do not, except from necessity, resort to mendicancy.

The gentry are not known to contribute to their support. Absentees never give.

The congregational list is limited to those who are least capable of supporting themselves; this is deemed more respectable than begging. The established church alone gives its congregational collections to the poor without religious distinction.

The collections of other places of worship are appropriated to different purposes, such as building, &c. There is a church in the parish of Ramoan, and a chapel of ease in the town of Ballycastle, and the collections made in them are put together, by which from 40 to 50 poor are relieved. The largest sum collected at one time, during the last year, was 15 *s.* in both church and chapel of ease, the smallest 7 *s.* Food is never given, and the largest sum allowed to one individual is 1 *s.* 6 *d.*

There are 20 almshouses for the reception of 20 poor men, who have been employed in the colliery and salt works of Ballycastle; they were built and endowed by Mr. Hugh Boyd, who appropriated to this purpose one of two portions of land on his estate, the first being set apart for the support of the church in Ballycastle, the other for the maintenance of the poor men in the almshouses.

The charity is confined to poor old men of the above description, without religious distinction. The number of 20 is complete. Very great anxiety is shown to get into them. The estate, under the present lease, allows each poor man from 4 *l.* to 5 *l.* a year, which would be doubled on the expiration of the lease; each one has, moreover, one-twentieth of an Irish acre for a garden. The selection of the individual (provided they agree with the description given above) is vested in the immediate proprietor of the town of Ballycastle. The management of the funds is left altogether in the hands of the Primate, the Bishop of Down and Connor, and the chancellor of the cathedral of Connor. None of those in the almshouses obtain more than the necessaries of life. On their first establishment a great prejudice existed against them, and some, who had been appointed, left them; now the very contrary feeling prevails. It would not be possible for men, in the rank of life of those alluded to, to have saved from the earnings of youth for the wants of age.

The general opinion of the parish is favourable to a provision for the infirm aged.

Parish *Resharkin*.

Bar. *Kilconway*.

Persons who attended the Examination.

THOMAS BRINNIE, esq., magistrate.—Rev. WILLIAM DICKSON, rector.—Mr. ROBERT ELDER, schoolmaster.—Mr. ROBERT GREEN, farmer.—Rev. Mr. HAMILTON, presbyterian minister.—PATRICK HENRY, farmer and shopkeeper.—PAUL HENRY, farmer and shopkeeper.—EDWARD KELLY, farmer and shopkeeper.—MICHAEL KELLY, farmer and shopkeeper.—JOHN M'CULLOCH, farmer and shopkeeper.—JOAN M'KINLEY, farmer and shopkeeper.—Rev. P. M'MULLEN, parish priest.—Mr. JOHN M. WATERS, late churchwarden.—JOHN SCOTT, farmer and shopkeeper.—Mr. JAMES SMYTH, farmer.—Rev. Mr. WALLACE, presbyterian minister.

THE population of the parish is 7,482; and it was stated that the number of aged poor in it did not exceed 20; of these, eight are assisted from the congregational collections, and also procure

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Parish *Resharkin.*
Bar. *Kilconway.*

procure something by begging; some of the rest are supported by their neighbours, a few by the richer classes, but the greater number by their relatives. The age at which they become incapable of supporting themselves depends on various circumstances.

Aged persons expect to be supported, and generally are, by their families. They usually remain with one child, and sometimes the others contribute to their support, but the unmarried children are considered to be the proper (and usually are) the support of aged parents. Few are able to afford proper sustenance to their destitute parents, who are liable to all the privations attendant on the non-employment, low wages, &c. of the children; five or six instances of the aged sharing in such privations were mentioned as known to the witnesses.

The support of the parents often presses severely on the children, but they are willing to bear it, therefore do not feel their burthen.

A case was stated of a nephew who paid for his aunt's support in her son's house.

Those who beg are much better off than those who are supported by their relatives; yet there is a great disinclination to beg, and great privations will be borne before they resort to it.

Thomas Brinie, esq., a resident land proprietor, who has a small estate, is the only gentleman who has taken persons impotent through age under his charge by way of pensioners. The owners of the parish are nearly all absentees, and give nothing to any of the poor of the place. The aged are not the peculiar objects of the congregational collections, which are very trifling, but are, in common with the other poor, relieved by them. This mode of relief is considered to be more respectable than begging. There are eight on the church lists, who also beg, and likewise receive some little from the roman-catholic chapel collections, and are aided by a small voluntary assessment made annually by the vestry; but the whole amount received by any individual from all these sources together (except begging from house to house) does not exceed 30*s.* per annum.

The witnesses were divided in their opinions as to whether a labouring man could save from his earnings a provision against the wants of age. It is stated that some few have done so, and that the majority of the few native beggars have been reduced by their misconduct, either drinking, idling, or both.

The opinion of the shopkeepers and farmers is strongly against a legal provision; they say it would destroy the mutual claim of support between parent and child; but the opinion of the gentry and clergy is in favour of it.

Persons who attended the Examination.

Par. *Tickmacraven.*
Town of *Glenarm.*
Bar. *Lower Glenarm.*

Rev. ROSS JEBB, rector.—Mr. GEORGE HALLARAN.—Mr. HANNA, clerk to Seneschal of the manor.—D. M'AULAY.—Rev. GEORGE M'CAUGHLEY, presbyterian minister.—Mr. JAMES M'FAUL, grocer.—Mr. WILLIAM MARTIN, farmer.—Rev. ALEXANDER MONTGOMERY, presbyterian minister.—Captain SERVANTE, R. N.—Rev. Mr. YOUNG, parish priest, &c. &c.

THE number of impotent through age is 45, being in proportion to the whole population as one to 80.

The number supported by begging is very small; the majority are supported by their relations, with the assistance of the congregational collections.

The heads of families feel a right, as the real possessors of the land held by the family, to a support, which they receive as far as the younger branches of the family are able to afford it. They very often go from one married child to another; for a child feels the entire burthen of a parent's support too oppressive, but still they are willing to support their aged parent as far as their slender means will allow. The parent thus supported is subject to the same privations as the child, such as those consequent on low wages, want of work, high price of food, &c. A child is the only relative from whom they claim support. In general they apply to be put on the parish books, and so get 1*s.* or 1*s.* 6*d.* a week; this is insufficient to maintain them, and such as are without relatives are compelled to make up a sufficiency by begging. Seamen and soldiers often send assistance to their parents. The aged are not unwilling to beg, and often go about the neighbourhood with wallets collecting food, by doing which, they are better off than they would be by stopping with their relatives. The gentry, resident or absentee, do nothing for them, either by general subscription or pensioning them.

Destitution, not age, is the only claim on the parish collections; those who receive assistance from the parish, beg also. There is no almshouse. There is a bequest of 180*l.*, the interest of which, in the 3½ per cent. funds, is distributed yearly among the destitute, without reference to any religious distinctions.

A disinclination to allow their relatives to go into almshouses is believed to exist very generally among the labourers, but especially against houses of industry and unendowed poorhouses, where they would be obliged to work. The general opinion of the parish is in favour of a provision for the infirm through age.

It is not considered possible for a man to provide against the wants of age from the earnings of youth.

IMPOTENT THROUGH AGE.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Clonderhorkey*, including Town of *Dunfanaghy*. Bar. *Kilmacrenan*.

Persons who attended the Examination.

Rev. WILLIAM BATTERSBY, protestant curate.—Mr. J. BOYLE, a small farmer.—Mr. JOHN BURNS, farmer and whitesmith.—Mr. EDWARD CALL, farmer and innkeeper.—Mr. SAMUEL DINIMORE, farmer.—Mr. RICHARD DOHERTY, shopkeeper.—Mr. EDWARD GALLAGHER, farmer.—Mr. THOMAS HARPER, farmer.—Lieutenant HARRINGTON, royal navy.—WILLIAM HOGAN, labourer.—Mr. JOHN IRWIN, farmer.—Mr. CHRISTOPHER KING, farmer.—Mr. DAVID M'ELVORY, petty sessions clerk, and agent to the Ard's estate.—Rev. JOSEPH MAGEE, parish priest.—FRANCIS MAGURTY, labourer.—Rev. SAMUEL MAHAFFY, retired clergyman of the established church.—Mr. WILLIAM MITCHELL, farmer and enumerator of the parish.—Mr. WILLIAM MOFFITT, farmer.—Mr. HUGH O'DONNELL, farmer and grocer.—DANIEL O'DONNELL, labourer.—JAMES RANKIN, M. D., surgeon of dispensary.—Rev. DAVID REID, presbyterian minister.—Mr. BERNARD RODEN, farmer.—Lieutenant STEPHENS, R. N., chief officer of coast-guard.—Rev. CHARLES STEWART, rector.—Mr. GEORGE STEWART, farmer.—WILLIAM STEWART, esq., J. P., Hornhead.—Mr. JOHN WILKINSON, farmer.

IT is impossible to ascertain the number of the destitute and infirm through age. Rev. Mr. M'Ghee pledges himself that there are from 250 to 300 persons of this class in the parish, including those living with their relations, who are often scarcely able to support them. There are 47 roman-catholics and 22 protestants on the poor list, relieved at the church.

There are not more than six protestants, out of a population of about 1,000, who are supported by begging, and not one presbyterian. The labouring classes are supposed to become incapable of supporting themselves by labour at about 65 or 70 years of age.

The instances are very rare of the infirm not being supported by their relatives, and where they do occur it arises from some family dispute, and not from any unwillingness to do so. The poor never complain of the support of their parents while they have a meal to share with them, though it often gives them enough to do to support their own children. The great poverty of the relatives with whom they are living often compels the old to go and beg. The degree of relationship which is considered to give a claim for support does not extend beyond that of parents.

The aged who are without relatives able to support them are, for a short time, fed and lodged amongst their neighbours; this is the first stage of mendicancy, during which they are called genteel beggars, but they soon tire out their friends and become professed beggars. When the young labourers are out of employment their aged relations are obliged to beg. There are several instances of remittances from those who have emigrated to the colonies to their poor relations at home.

Christopher King, farmer, says, "I have two sons and two daughters in America; two went about 13 years ago; they had lived with me. I was a small farmer, and they were obliged to go in consequence of the land being too high; they now send me from America as much as pays my rent every year regularly. I get at the least 15 *l.* every year from them, and I may consider myself rent-free. I hold 22 acres, the rent of which is 15 *l.* 2 *s.*"

Samuel Dikenson also gives the following instance: "One of my children, a married man, with his children, went to America about three years ago. He left his wife and family behind for a year and a half, and then sent for them; they are all with him now, living at New York, where he pays 450 dollars a year for a house; he sends me as much as (with the assistance I get from my other son, who lives in Derry, and a married daughter, who also assist me) is sufficient for my support; he is in business in America. Our misfortunes were caused by having a rent put upon our land which we could not bear, it being raised from 50 *l.* to 124 *l.*: all was sold, and we were ruined, but now I am supported by my two sons."

There is no such thing as a subscription fund amongst the gentry for supporting the infirm through age.

The most destitute persons in the parish are generally put on the congregational poor-list, without any reference to their age; the relief is confined to poor housekeepers, mendicants being invariably excluded; 5 *s.* is about the average amount of the weekly subscription at the church.

None is made in the roman-catholic chapel. Each protestant got 7 *s.* 6 *d.*, and each roman-catholic 3 *s.* 9 *d.* last year, there being double the number of roman-catholics on the lists. It was always distributed on Easter Monday, that period being selected because it is the approach of seed time, when the poor want it to purchase seed.

There is no almshouse in the parish, therefore it is difficult to say whether labourers would allow their relations to enter them or not.

As matters stand at present, it is the opinion of Francis M'Gurly, labourer, "that no labourer or farmer can save a penny as a provision against the wants of age."

The general opinion of the parish appears to be in favour of a provision for the infirm poor who have no relations able to support them. On this subject the Rev. Mr. Stuart says, "I think every person in the parish would be well-disposed to support the infirm, whether from age or affliction, and whose friends are not able to support them." And J. Boyle, a small farmer, thinks with him, that those who are real objects of distress from age or infirmity, and whose friends cannot support them, should have something done for them; but the farmers of this country could not bear taxation of any kind, being themselves almost as poor as the beggars.

IMPOTENT THROUGH AGE.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Clonleigh*, or *Lifford*. Bar. *Raphoe*.

Persons who attended the Examination.

Mr. IRVIN AIKEN, churchwarden.—Mr. DANIEL BOYLE, farmer.—Mr. HUGH BRADY, late churchwarden.—Rev. WILLIAM BROWNE, roman-catholic curate.—Rev. E. M. CLERKE, curate, and inspector of Lifford gaol.—Mr. ANDREW CLERKE, of Forthall, a gentleman farmer.—Rev. JOHN CROCKET, protestant clergyman, resident in an adjacent parish.—JOHN GREER, esq., M. D., dispensary physician, Lifford.—Rev. JAMES HOUSTON, presbyterian minister.—Captain HUMPHREY, J. P.—Rev. WILLIAM KNOX, rector of Clonleigh.—Mr. W. M'CLINTOCH SPENCER, secretary to grand jury of county Donegal.—Rev. ARTHUR M'HUGH, parish priest.—Mr. JAMES MAHAFFY, a farmer.—Mr. PATRICK SCANLAN, farmer and vintner.—Mr. JOSEPH SHARKEY, late churchwarden, a carpenter.

It is not possible to ascertain the number of destitute persons infirm from age. About 30 receive money monthly from congregational collections; they are generally old and impotent. The poor usually become incapable of supporting themselves by labour at about the age of 60 or 70; formerly, much older persons maintained themselves by spinning.

It is invariably considered a duty for relations to support the old. "If you were to collect all the destitute persons in the parish you would find that they were so, because they had no relatives." The heads of families when old or infirm consider that, as proper possessors of the farm, they have the strongest right to support, and this right is usually recognized by the younger branches. Unless in cases of extreme poverty, the child does not feel aggrieved by the burthen of the parent's support. The old generally remain with one relation, who is often not in a condition to afford them proper sustenance, and on whom their support presses severely. The degree of relationship which is felt to give a claim extends as far as uncles and aunts.

It is not customary for the aged to live with their neighbours alternately: remittances are frequently made to them from friends in the colonies.

Those who have no children to support them go abroad with wallets, collecting food. They are not encouraged if they have relations to maintain them. The disinclination to beg is in all cases very great.

The gentry do not subscribe for them; many more of that class than of the poorer withhold relief. Absentees sometimes contribute to dispensaries; seldom in any other way.

The most destitute are chosen for the congregational list; this is deemed more respectable than begging.

There is no almshouse nor any similar institution. It was considered scarcely possible, at least an instance never was known to the witnesses present, that a labouring man should save in his youth for old age. In this quarter there seemed to be a general objection to a system of forced assessment for the poor; but the feeling among most of the intelligent persons seemed to be favourable to a provision for the old and infirm; and the hostility to the name of poor-laws appeared to have arisen from the unfavourable opinion which they entertain of the English system.

Persons who attended the Examination.

Parish *Conwall*, including Town of *Letterkenny*. Bar. *Kilmacrenan*.

JOHN BOYD, esq., K. C., and treasurer of county Donegal, J. P.—JAMES COCHRANE, esq., clerk of the peace, county Donegal.—JOHN DEVENNY, a working mason.—MARY DEVENNY, his daughter.—Mr. WILLIAM FISHER, wine and spirit merchant.—HANNAH GALLAGHER, widow, a poor housekeeper.—Rev. Mr. GAMBLE, dissenting minister.—Rev. Mr. GUIRLY, roman-catholic curate of Letterkenny.—SAMUEL HALL, painter and churchwarden.—KITTY HAGARTHY, widow, a poor beggarwoman.—Mr. ROBERT HUNTER, farmer.—Rev. Mr. LYTLE, dissenting minister.—Right Rev. Dr. M'GITTIGAN, roman-catholic bishop.—Rev. Mr. NOWLAN, protestant curate of Letterkenny.—SUSAN M'LAFFERTY, a blind beggarwoman.—FRANCIS MANSFIELD, esq., of Castlerea, J. P.—Mr. ALEXANDER MUNN, shopkeeper.—Mr. THOMAS PATTERSON, merchant.—Mr. ROBERT RAMSAY, farmer.—JOHN BOYD, esq., K. C., and treasurer of county Donegal, J. P.—Rev. Mr. SPRATT, presbyterian minister.—ALEXANDER ROBERT STEWART, esq., of Ards, J. P.—JOHN STEWART, esq., of Rock Hill, J. P.—GEORGE STRAIN, an old mendicant.—WILLIAM WRAY, esq., of the Park, J. P.

THERE are between 30 and 40 infirm and destitute persons on the parish poor list; of these, six are wholly bedridden; this is supposed to be about half the number of persons of this class in the parish. It is quite impossible to say how many persons there are who are in a very destitute condition, and yet who have never been mendicants.

George Strainer, an old man, says, "I am 75 years of age; I dealt in small wares, and had many ways of living. I have two daughters in India, who never send me any help. I have two sons, one a servant and another married, a labourer; I live with him; when he has means I never want them, but he is often out of work, and as badly off as myself; I then go out and gather a few potatoes from the neighbours; I cannot go very far; I get 8 *s.* a year from the church; my other son gives me some little help when he can spare it. If I

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IMPOTENT THROUGH AGE.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Conwall*, including Town of *Letterkenny*.

Bar. *Kilmacrenan*.

am obliged to look for a trifle sometimes, I never refuse to give a help to those that want it when I have it. I have a swelling on my head; the doctor at the dispensary is very kind to me, but it cannot be reduced."

An old woman, of the name Betty Gilmore, gives the following account of herself:

"I am 79 years old; I lived with my son before he went to St. John's, which is six years ago. I had a hut of my own, for which I paid 1 *l.* 5 *s.* a year to a farmer named Carr; I had a little wee bit of garden and turf along with it, and the neighbours used to till it for me. The son sent me 6 *l.* a year after he went away; I owed Carr 4 *l.* for rent, which I paid him, and I made myself comfortable with the other 2 *l.*; but the landlord would not allow any of the cottiers to cut a bit of turf, and the cold brought me out. First I used to sell little matters, and when all was out I was obliged to gather a few potatoes and a grain of meal, as many better than me had done before."

Susan M'Lafferty, an old blind beggar-woman, says, "I have been 17 years blind; I never was married; I lived with my brother, a comfortable farmer, but he died, and an unco bad man married his widow, and put me out on the road. I have been 4 ½ years going about; I get 2*d.* or 3*d.* of a helping day in town, but the poor never refuse me a grain of meal or some potatoes. It would be too late now for the likes of me to go into a poor-house."

Kitty Heagarty, widow, a poor beggar-woman, says, "I am 67 years old, and a widow 20 years. My four children are all hard set to support themselves, they cannot help me; two are sweeps, and two others are servant girls. I do not know that I would like to go into a poorhouse." The degree of relationship which gives the destitute poor a claim for support on their relatives, rarely extends beyond parents.

Mr. Samuel Hall states, that Mr. Boyd's daughters are remarked for their kindness to the poor; and the Right Rev. Dr. M'Gittigan shares freely what he has with them. Their subscriptions to the dispensary seem to be the only contributions which the absentee landlords give towards relieving the poor on their estates.

There is no particular age at which the impotent poor are put on the church list; those who are most often relieved are those who do not go about; there are from 30 to 40 on the church list in this parish. In the church there is 20 *l.* collected annually for the poor, which affords from 3*d.* to 6*d.* weekly to each poor person on the list. There are no almshouses here for the relief of the destitute aged.

In the present state of the country, it may be said to be quite impossible (generally speaking) for the labourers to do more than maintain themselves. The Right Rev. Dr. M'Gittigan is of opinion, that the age at which the infirm poor should commence to be provided for must depend upon constitution, general state of health and other circumstances. Some can work, and do endeavour to work hard at very advanced ages, whilst others break down much earlier; perhaps 70 would be very near a fair average.

Persons who attended the Examination.

Par. of *Donegal* and *Killimard*.

Town of *Donegal*.

Bar. *Tyrhugh* and *Bannagh*.

JOAN BAIRD, clerk of the petty sessions.—THOMAS BROOKE, esq., Lough Esk, high sheriff of the county.—CATHERINE CAROLIN.—FRANCIS CLARK, painter.—Mr. DILLON, innkeeper.—Mr. A. DIVER, post master.—Rev. JOHN ELLISON, rector of Killinard.—Rev. RICHARD HOMAN, rector.—M. W. LOVE, farmer.—JAMES M'CLARKY, labourer.—M. M'CORSCADAN, grocer.—PATRICK M'DIARMID, cottier.—ANTHONY M'DONNELL, esq.—Mr. W. M'DONAGH, merchant.—Rev. Mr. M'HAFFERTY, roman-catholic clergyman.—ANNE MAGUIRE.—Mr. W. MARKIN, shopkeeper.—PATRICK MULLINS, labourer.—Dr. MULRENY, dispensary surgeon.—JOHN SHEEHAN, labourer.—Dr. SWAN, dispensary surgeon of Mount Charles.—M. TAIL, farmer.—Rev. J. THOMPSON, parish minister.—And others, mendicants.

IT is thought that the labourers become incapable of a full day's work at about 60 years of age.

William Love, a labourer, said, he would consider it a matter of duty to support his destitute father, mother, sisters or brother. The heads of families decidedly feel a right to that support, and the younger branches always do support the old; that is, they all do it as well as they can.

Mr. Brooke, the high sheriff, stated, that the relief given by the few resident gentry must be very inconsiderable, even supposing what he believed to be the case, that they did as much as they could; but there can be no doubt that in this country, where the great majority of the proprietors are absentees, the burthen of supporting wandering mendicants falls chiefly on a class of persons not far removed in circumstances from the poor themselves, namely, the small farmers. The relief given by the gentry is often confined to the resident poor, but the farmer gives indiscriminately to strangers, who are generally the most numerous and the most troublesome; and it is extremely hard that those persons whose absence from their estates may be considered the most immediate cause of pauperism, should be wholly excluded from the annoyance and burthen of the poor. It was his opinion that they must have some provision, without resorting to the small farmers at all; he would put it on proprietors, not excluding the holders of perpetuities and of fixed interests in lands, and making absentees pay double. Upon the question, whether those who do not reside on their estates send their subscriptions, the Rev. Mr. Ellison, rector of Killimard, said, "While the cholera

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Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. of *Donegal* and *Killimard*. Town of *Donegal*. Bar. *Turhugh* and *Banuagh*.

cholera remained in my parish it attacked every estate in it except my own and Mr. Brooke's while our pockets felt the burthen of the whole. Seven funerals occurred in one day, while neither of the principal absentee proprietors even condescended to answer my letters. Mr. Hamilton supported the sick upon his own property, but the whole expense of 76 cases and 28 deaths fell on Mr. Brooke and myself, except 30 *l.* from Government. I had to give 7 *l.* myself towards the relief of Lord Arran's tenants, and I wrote to him that I had done so." The Rev. Mr. Homan remarks, that Lord Arran had given 20 *l.* in Donegal, and never refused to contribute when called upon.

There are no almshouses in this parish for the relief of the destitute aged. The Rev. Mr. M'Hafferty, roman-catholic clergyman, thought that the people would not object to some provision for the poor, if they were not too severely taxed themselves. M'Diarmid, a cottier, said, it would be much better if the poor creatures were supported by some kind of provision, than to be obliged, as they are now, to go about begging and perishing in the cold; if they could get some kind of warmth and meat, it would be a great thing for them. The Rev. Mr. Thompson, the rector, was of opinion, that if a general poor-law were introduced, they would have to provide for a great many more than are going about at present. Mr. Brooke, the high sheriff, said, "upon this point I think a provision for the poor might be accomplished without making the farmers pay at all. I would make the landlords in each parish support the poor in it; it would, however, be done much cheaper in a house, if it were once erected. Absentees, in my opinion, ought to pay a double share of any such tax, and I would of course not except those who have perpetuities."

The Rev. Mr. Homan thought that Mr. Brooke's plan of a workhouse was a good one, but he would stake his existence there would not be found 10 persons willing to go into it. Mr. Corscaden, a merchant, observed, that he was in favour of a provision for the destitute and infirm; he thought, however, the farmers would object to such a provision, and therefore conceive that the tax should be laid upon the shopkeepers and landlords; he could say for himself, as a merchant, that he would willingly contribute.

A farmer present observed, they would support the poor as they were always supported; he was afraid of more taxes.

Persons who attended the Examination.

Parish *Fahan*, Upper and Lower. Town of *Buncrana*. Bar. *Ennishowen*.

SAMUEL BELL, farmer.—THOMAS BOLDRICK, churchwarden, tanner.—JOSEPH COCHRANE, shopkeepe and churchwarden.—JAMES COOLLY, spirit merchant, Bandanna.—Captain DARLEY, J. P., Buncrana..—JEREMIAH DEVLIN, farmer and merchant tailor, Buncrana.—The Rev. —— DOHERTY, roman-catholic clergyman of Clonmany parish.—The Rev. —— DOHERTY, roman-catholic clergyman of Fahan.—CON DOHERTY, farmer, and collector of county cess.—PATRICK DOHERTY, county cess collector, shopkeeper, Buncrana.—PATRICK DOHERTY, Long Barrack, farmer.—Mr. MICHAEL DOHERTY, rent agent, Glen-house.—Doctor EVANS, surgeon of the dispensary.—PATRICK FARMER, grocer, Buncrana.—The Rev. WILLIAM HAWKSHAW, rector of Upper Fahan.—PATRICK KERR, innkeeper, Bandana.—The Rev. Mr. KELLY, roman-catholic clergyman of Dysertegny parish.—JOHN LANGHREY, farmer.—Mr. M'DOHERTY, rent agent, Glen-house.—WILLIAM M'GRATH, farmer.—The Rev. EDWARD MAGINN, roman-catholic priest.—CHARLES NORMAN, esq., J. P., Fahan.—CONSTANTINE O'DONNELL, clerk of petty sessions.—DOMINICK O'DONNELL, Cock-hill, farmer.—PATRICK O'DONNELL, shopkeeper and farmer, Buncrana.—The Rev. WILLIAM O'DONNELL, parish priest of Clonmany parish.—The Rev. HAMILTON STEWART, rector of Lower Fahan.—Several other farmers and traders appeared at the meeting of the Assistant Commissioners.

IT is difficult to ascertain the number of persons impotent through age who are in the parish. There are none supported altogether by the collections made at places of public worship, though several are assisted; 6 *d.* a week is the sum generally given to each individual.

About 60 years of age is the period when the poorer classes become incapable of supporting themselves by their labour.

The destitute poor are invariably supported by their relatives, if they can possibly do so. Several of the children frequently club together to assist the one upon whom the burthen falls; but if the children are not able to support them, the parents usually become beggars. Sometimes, when very poor, the younger branches complain of the burthen of supporting their aged parents, but never otherwise. The parents, in most cases, remain with one favourite child, who often is not in a condition to afford them proper sustenance. Instances have occurred of persons having been anxious to emigrate, but not having means sufficient to carry out their parents, have remained at home upon a small pittance. The claim on the youthful relatives for a provision, however, does not usually extend beyond father or mother, who, when their children are without employment, are necessarily obliged to do with very scanty provisions.

Remittances to the poor from relatives who have emigrated are of frequent occurrence, and are daily increasing.

There is a great disinclination on the part of the poor to beg, and nothing but absolute necessity induces them to have recourse to it.

There are no regular subscriptions raised among the gentry for the support of the indigent the poor support the poor.

Several;

Several of the non-resident proprietors subscribe to the dispensary, which is the only charitable institution of any kind in these two parishes.

The collections made at places of public worship are distributed amongst the most destitute, without any distinction of sect. There are no almshouses in the barony of Ennishowen.

IMPOTENT THROUGH AGE.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Inniskeel*, Lower.

Bar. *Bannagh* and *Boylagh*.

Persons who attended the Examination.

CHARLES BOYLE, farmer.—The Rev. DANIEL COYLE, roman-catholic clergyman, Inniskeel.—The Rev. DANIEL EARLY, parish priest, Inniskeel.—ANTHONY GALLAGHER, farmer.—Mr. ALEXANDER HILL, farmer.—DANIEL M'DIVETT, clerk of the petty sessions.—PATRICK M'SWINE, farmer.—ROBERT RUSSELL, esq., agent to Lord Conyngham.

THE Rev. Mr. Early thought that there were not more than 40 persons impotent through age in the parish who are supported or assisted by their relations and friends. The number of those relieved by collections at places of worship is not fixed, but as many are assisted as the funds will admit of. The poorer classes generally become incapable of much work after 60 years of age.

Patrick M'Swine, a small farmer, said, "For fear it would be cast up to me, I would support my sister, my mother, my father, or even my uncle." The heads of families generally feel a right to their support when aged; and this right is admitted by the younger branches, who usually support them, with one or two exceptions of persons who have bad tempers, and cannot agree with those who would otherwise be willing to maintain them. Charles Boyle said, "Unless they disagreed, I never heard them say that their fathers or mothers were a great trouble to them; I consider that they ought to support them willingly. I should think, however, that a more distant relation than a father or mother, brother or sister, should seldom have a claim. I consider it far more respectable that they should live with their relatives than go about begging; they are also more comfortable, and there is a feeling of pride in being supported by relatives, which no man knows who does not experience it."

Old age and infirmity constitute the grounds of being placed on a congregational list; this mode is considered more respectable than begging. Small sums are given to prevent persons, if possible, from falling into the lowest state of destitution; but food is never given on these occasions.

There are no institutions whatever, in the nature of almshouses, in the parish. A farm labourer in this part of the country gets about 6*l.* a year, exclusive of his diet and lodging; and Mr. Russell stated that he knew several cases of persons who, from their savings as labourers, and from their industry, are now independent farmers.

The following were the sentiments of the different parties present, upon the propriety of a provision for the infirm and destitute: The Rev. Mr. Early thought that there should be a provision for the infirm and destitute, to be levied from the landlords who hold estates; he thought, however, that it would be difficult to get a local committee to act impartially, owing to the people of the parish being so much linked together. —— Hill said, on this point, "I think there should be a provision for the strictly destitute. I should be much more willing to contribute to such an object than to a dispensary; at the same time, I think that if care be not taken, several persons who are now supporting their aged relatives would discontinue to do so." The Rev. Mr. Boyle was of opinion that there should be a provision for the really destitute and impotent; such would not be very heavy, and might with justice be levied from the landlords.

Mr. Russell said, "I do not think there are many beggars in this parish, and fewer still in the Rosses. There are no strange beggars, and scarcely any of our own. I am of opinion, therefore, that the best system which could be adopted would be a workhouse for the really destitute and infirm poor; and I do not think there would be one family out of 10, who now support their aged relatives, willing to allow them to go to such an institution."

Par. *Kilbarron* and *Innismacsaint*, including Town of *Ballyshannon*.

Bar. *Tyrhugh*.

Persons who attended the Examination.

Mr. W. ALLINGHAM, merchant.—Mr. BARTLEY, attorney, Dublin.—Mr. WILLIAM BELL, publican.—Doctor CRAWFORD, surgeon of the dispensary.—S. CRAWFORD, esq., attorney.—The Rev. JOHN CUMMINS, parish priest of Kilbarron.—M. DAVIS, esq., J. P.—Rev. JOHN DUNBAR, curate of Innismacsaint.—WILLIAM ERSKINE, merchant.—Captain CHARLES FERGUSSON, J. P.—PATRICK GORRIGLE, a small farmer.—The Rev. GEORGE GRIFFITH, curate of Kilbarron.—Mr. IRWIN, clerk of the petty sessions, and collector and secretary of the Ballyshannon Mendicity.—Rev. D. KELLY, roman-catholic curate, Kilbarron.—Mr. P. KELLY, brewer.—Mr. J. KERRISON, Bundoran, innkeeper and farmer.—Rev. FRANCIS M'DONNELL, parish priest, Innismacsaint.—Mr. J. M'GOWAN, merchant.—Mr. JOHN M'GOWAN, bangbeggar to the Mendicity of Innishannon.—Mr. J. MORIARTHY, publican.—Rev. Mr. RAMSAY, roman-catholic curate, Kilbarron.—Mr. JOHN SCOTT, stamp distributor.—Doctor J. SHEIL.—SIMON SHEIL, esq. Wardtown.—The Rev. G. NESBIT TREDENNICK, rector of Kilbarron.

MR. IRWIN, clerk of petty sessions, said, that the number of persons destitute or infirm through age, then on the mendicity list, was about 60. They were all maintained by begging,

Impotent through Age.

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Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. *Kilbarron* and *Innismacsaint*, including Town of *Ballyshannon*.

Bar. *Tyrhugh*.

ging, and by the little help afforded them by the mendicity, which does no more than pay their lodgings, and keep them in tobacco; but there are doubtless as many more who are as great objects, and who live with their children, and are ashamed to beg. Some of them break down very early; he thought after 70 there was very little good in them.

The instances are very rare indeed where there is not a strong disposition, on the part of the young, to maintain their aged parents, and sometimes even relations in a more remote degree. This is the case with many who are very poor themselves, and it must press heavily upon them. The Rev. Mr. M'Donnell remarked, however, that this support of the aged frequently led to an ill feeling. The daughters-in-law complain very much, more particularly if the old people are cross, and expect little comforts, such as tobacco, which they cannot well afford them; but after all, those who have no children or near relatives are the truly destitute, having no resources but mendicancy. Mr. Irwin said there were numerous instances of remittances being received from friends and relatives who had emigrated, either to the colonies or the United States of America.

Those who live with their children are certainly much better off than those who depend upon mendicancy.

Mr. Kerrigan, the Bandoran innkeeper, remarked, that there was little known of the charity given by the rich, though he supposed they did their part; but they certainly did it very privately.

The congregational list includes poor housekeepers of the parish of all ages; but the relief afforded through it is given exclusively to the protestants of the parish of Kilbarron. In Innismacsaint all are catholics but one; and no distinction is ever made. Last Easter the numbers on the list were 48 in Innismacsaint, and 35 in Kilbarron. The sum given averages about 20*s.* a week in Kilbarron. In summer it varies from 5*s.* to 15*s.* a week in Bandoran; but in winter it is very trifling there. The sum given to each individual varies from 2*s.* to 4*s.* in Innismacsaint. In Kilbarron it is distributed monthly, and varies from 1*s.* 6*d.* to 2*s.* 6*d.* each person.

There are no almshouses in this part of the country.

As to the general opinion of the parish upon the propriety of a provision for the infirm through age, the Rev. Mr. Kelly said, that on that question the most perfect unanimity prevailed. All thought that those who have, from age or infirmity, reached that period or state (and it varies according to circumstances) when they cannot maintain themselves, and who have not persons able to support them, should be considered objects for public relief. The Rev. Mr. Tredennick fully concurred in that opinion, but would not be inclined to carry it farther; he thought that a town of a certain population should have a power of taxing itself for the relief of the aged and infirm. What is understood by poor-laws generally, according to the English system, he considered highly prejudicial to the interests of the country. Mr. Kelly further remarked, that his former observations did not by any means apply solely to the relief of the aged and infirm, for their number being comparatively small, the burthen would, by an equal distribution, be light, and not liable to the objections to which he alluded in his remarks on a general provision for the poor.

Persons who attended the Examination.

Par. *Killaghtee* and *Killybegs*.

Bar. *Bannagh*.

Doctor Andrews, Killybegs.—Mr. T. Brogan, farmer, Killybegs.—Mr. R. Corscaddan, farmer.—Nicholas M'Donagh, esq., chief constable of police.—Rev. Mr. Drummond, parish priest of Killybegs and Killaghtee.—Mr. A. Graham, churchwarden, Killybegs.—Mr. A. Hamilton, farmer.—John Johnson, labourer.—Andrew Lyons, labourer, Killybegs.—Mr. Owen M'Clooky, foreman and bailiff on Mr. Wm. Murray's estate.—Mr. W. M'Entire, baker.—Mr. J. M'Laughlin, farmer, Killybegs.—Mr. R. M'Mullen, shoemaker.—Mr. J. Magrath, farmer.—Mr. Hugh M'Briasty, farmer.—Mr. A. Magee, churchwarden, Killybegs.—Mr. P. Mulranny, bailiff on Mr. Murray's estate, Killybegs.—Mr. E. Murrin, publican.—Rev. G. Stewart, rector of Killybegs.—Rev. Charles Walsh, curate of Killaghtee.—Mr. J. Watson, farmer, Largysallagh.

The number at present known of those impotent through old age in this parish does not exceed eight. They are all occasionally supported from the weekly collections made at places of worship, but they are chiefly assisted by their neighbours. On the sea coast the poorer classes generally break down before the age of 70.

The Rev. Mr. Drummond, P. P., stated that there was a general disposition among the poorest class to support their aged relations, who scarcely ever have to complain of the want of necessaries. They generally live with the youngest married son, who is often in a very struggling condition; but the claim of the parents is scarcely ever rejected. The younger branches of families do not complain of this claim when the old persons are satisfied with mere necessaries; but old age brings many wants along with it which young people do not feel, and are therefore unwilling to supply; thus a bad feeling between the parties is sometimes created.

The poor people often maintain an old uncle or aunt, but the claim of right seldom goes further than parents.

The aged who are without relatives to support them are generally obliged to become mendicants. They commence by going about among their friends to pass some time; occasionally making a mendicant journey, but it generally ends in their becoming professed beggars.

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IMPOTENT THROUGH AGE.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. *Killaghtee* and *Killybegs*.

Bar. *Bannagh*.

It is not the custom for single labouring men to subscribe from their wages to support the aged. Two old persons in this parish have, within the last two months, received remittances from relatives who emigrated to the colonies.

In this parish, if the old people who have relatives to support them once took up the trade of going about the neighbourhood with wallets on their backs collecting food, they would not be allowed to come back again, such a practice being considered a great degradation, and the children who maintain them being perhaps as much influenced by a sense of shame as of duty. It is, however, believed, that if there did not exist this strong reluctance to begging, and unwillingness to adopt such a course of life, that many old persons would be much better off by becoming mendicants than they are by living with their poor friends or relations.

The gentry of the neighbourhood never subscribe for the support of the poor; in fact, there are scarcely any resident gentry in the parish at all; and, with the exception of what has been stated of the chief proprietor, those who do not reside on their estates never send subscriptions, but wholly avoid the burthen; he, however, and another absentee landlord, have always been most liberal to the poor.

Old age of course gives the strongest claim to be put on the congregational list, particularly when accompanied by other circumstances, rendering the parties greater objects of compassion. This mode of relief is much less humiliating to poor householders who do not beg, but who are not the less objects of commiseration. The collections for the poor on the congregational list in this parish varies from 5*s.* to 7*s.* 6*d.* a week; 1*l.*, however, has been sometimes given at Easter to some poor families, but the amount in general varies from that sum down to 2*s.* 6*d.* A sum of 5*l.* Irish is given by Mr. Murray, both in Killaghtee and Killybegs, which is thrown into the general fund at each place.

There is no almshouse, nor any other institution of the kind in any part of this country.

The following opinions were given as to the propriety of a regular provision for those infirm through old age. Dr. Andrews said, he thought there should be some asylum for such a class of persons; for although the people are very charitable, he knew some various instances where such persons were suffering great misery. Mr. M'Briarty, a farmer, stated, that if the support of such an institution came from any other source than the poor farmers, he thought it would be very useful; but the people themselves could not bear it, nor would they on that account like any tax for the purpose.

The Rev. Mr. Stuart was of opinion, that provided abuses and imposition could be guarded against, it would be very desirable to have some provision for that class who are infirm through old age, and who are really destitute, and have no person to support them. Rev. Mr. Drummond thought that those who outlive those who should support them, and who are really in a state of friendless destitution, should have some asylum where they could obtain relief. The Rev. Mr. Walsh also thought it a great hardship, in a christian country, to see persons who are real objects, and in a state of utter destitution, without some source of relief; but remarked, that any such arrangement should be guarded effectually against imposition, and should be extended only to those who are in such a state as to have no other resource.

Persons who attended the Examination.

Parish *Moville*, Upper and Lower. Bar. *Ennishowen*.

Rev. DAVID BABINGTON, curate of Lower Moville.—Mr. JOHN BARR, innkeeper and farmer.—JAMES CAMPBELL, esq., gentleman farmer.—Mr. SAMUEL CARMICHAEL, an extensive farmer.—Mr. JOHN EAKIN, farmer.—Rev. CHARLES GALWEY, rector of Lower Moville.—JOHN IRWINE, esq., M. D., surgeon of Moville dispensary.—Mr. EDWARD LARKEY, shopkeeper and farmer.—HUGH LYLE, esq., J. P., treasurer of county Londonderry.—Mr. M'ARTHUR, Castle Carey, agent to Sir A. Chichester, baronet.—Rev. WILLIAM M'CAFFERTY, parish priest of Upper and Lower Moville.—Mr. JOHN M'DEVITT, shopkeeper and farmer.—Rev.—— M'DONAGH, roman-catholic curate of Upper and Lower Moville.—Rev. SIMON M'LEER, roman-catholic curate of Upper and Lower Moville.—Rev. STEWART MARKS, curate of Upper Moville.—Mr. NEIL O'DOHERTY, shopkeeper and farmer, Moville.—Mr. HUDSON REYNOLDS, farmer.—Rev. JOHN STAPLES, rector of Upper Moville, J. P.

THE number of destitute persons infirm through age cannot be ascertained. According to Dr. Irwine and Rev. Mr. Marks, the poorer classes usually become incapable at 60 of supporting themselves by their labour.

Among the small farmers, the practice is to give the old persons what is called "a freedom," (*i. e.* a house and a small patch of ground.) The feeling of filial affection is very strong; a child sometimes complains of bearing, exclusively, the burthen of the parents' support, and when extremely poor has very good reason. The parents generally keep to one place, living entirely with one child, who is very seldom in a condition to support them; they are consequently, as well as the young, subject to the vicissitudes attending want of work, low wages, &c. The support of the aged often presses with peculiar severity upon the younger branches. There are cases of young persons being prevented from leaving their own poor districts to earn their bread, from an unwillingness to leave their poor relatives behind; this fact, however, leads to good will rather than the contrary. Parents are the only relatives who are considered as strictly entitled to support.

IMPOTENT THROUGH AGE.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Moville*, Upper and Lower. Bar. *Ennishowen*.

The aged without relatives are not in the habit of living alternately with their friends, but the single men never subscribe for their support. In many instances, friends, who have emigrated to the colonies, send home some assistance, as the poor Irish labourer rarely ever forgets his friends.

The aged man may have better food as a mendicant, but in most respects is better off living with his children; nothing but extreme poverty induces him to have recourse to begging.

The gentry do not regularly subscribe for the support of the aged poor. It is admitted that though there are instances of great benevolence among the few resident gentry, yet that the poor are the best friends to the poor. Most of the absentee proprietors are contributors to the dispensary, and are ready to contribute whenever called upon on any special occasion for a collection, as in case of a fund for the relief of the widows and orphans of persons who were drowned.

The most destitute, without the smallest distinction of sect, are always those put on the congregational list, and this is thought more respectable than begging; the number on the list is at present from eight to ten, but the fund is only from 6 *l.* to 7 *l.* per annum. The largest sum given by any congregation weekly cannot be ascertained; no relief is given by them in food; the amount to each individual is regulated by circumstances.

There are no almshouses for the destitute aged. A provident mechanic might perhaps provide for the wants of age by the savings of youth, but a labourer certainly not; many of the former have done so, but very few of the latter. The general opinion of this parish is certainly favourable to some judicious and well-regulated arrangement for a provision for the aged and infirm; but as the circumstances of different estates vary much, and as the benevolent exertions of a good landlord have generally the effect of diminishing poverty, it is thought that each estate should be obliged to maintain its own poor. The only persons who have expressed themselves averse to such a change acknowledge that their great apprehension arises from the fear of jobbing, and from the fear that the fund would be collected from the occupiers of land, who are already in a great state of distress.

The universal cry is, throw it upon all kinds of property, and the objections at once vanish.

Persons who attended the Examination.

Parish *Stranorlar*, including Towns of *Stranorlar* and *Ballybofey*. Bar. *Raphoe*.

ANDREW ALLEN, farmer.—JAMES ARMSTRONG, farmer.—JOHN BATTEN, shopkeeper.—JOHN COCHRAN, esq., J. P., Edinmore.—Mr. COCHRAN, gentleman, elder of the presbyterian congregation.—ROBT. CORCADDIN, farmer.—Dr. DAVIS, surgeon, dispensary of Stranorlar.—Rev. Mr. DERINNEY, roman-catholic curate of Stranorlar.—Rev. Mr. DOHERTY, parish priest, Stranorlar.—D. DOHERTY, farmer.—WM. FENWICK, esq., J. P., Raphoe.—Mr. ROBERT FLETCHER, farmer.—Mr. GREER, innkeeper and churchwarden.—Mr. GUNNING, sen.—Mr. GUNNING, jun. shopkeeper, Stranorlar.—Mr. JAMES HOLMES, farmer.—JAMES JOHNSTON, esq., J. P.—JOHN KEAN, farmer.—EDWARD KEAN, farmer.—Mr. ROBERT KILPATRICK, farmer, Longhill.—DANIEL LYNCH, shopkeeper.—Mr. E. M'LOUGHLIN, farmer.—Mr. M'MIMININ, shopkeeper, Stranorlar.—RALPH M'KENLEY, farmer.—THOMAS MAGILL, shopkeeper.—ROBERT ROLLESTON, shopkeeper.—Mr. SMITH, farmer.—Mr. SPEER, gentleman farmer, Knockgannon.—Mr. SPENCER, farmer, Mullindrait.—Rev. J. STEEL, presbyterian minister, Stranorlar.—H. STEWART, jun. Trycallon.—ADAM TAIT, farmer.—Mr. WILLIAM WALKER, gentleman farmer, Kilcordan.—Mr. W. WALKER, land-agent, Drumboe.—CORMACK and HANNAH WARD, two old beggars.

MR. GRIER said, after going through the census with Mr. Fullerton, the number of destitute aged appeared to be about 60 in a population of 6,128. They derive occasional assistance from begging, from their relations, and from collections made at places of public worship. The age at which the lower orders are past their labour is about 60; it varies according to constitution.

The relations are in general well disposed to support the sick poor, but their children have in some cases refused to assist, and have allowed their parents to beg; the younger branches usually support the old. When a child has the ability, there is rarely any disinclination to assist the parents, who sometimes go from one married child to another, and often help themselves a little on the way by begging, still living with their children, and perhaps contributing somewhat to their support. Mr. Grier remarked, that there were cases when the age and destitution of the parent become a source of occasional assistance to the child in supporting him: he also knew a case where a sister processed her brother for the maintenance of the mother, alleging that he had a right to support her; his answer was, that he would, if she came to him.

There is the greatest commiseration for the aged; they are never refused a meal wherever they go; but the young men never subscribe for their support. When they are without work, the aged are driven to mendicancy. There are innumerable instances of their receiving money from the colonies. "If it were not," said Mr. Grier, "for remittances from the colonies and America, I do not know what the poor of this country would do. I know that within four months one house, Abraham Bell & Co., of New York, have remitted to the three counties of Donegal, Tyrone and Derry, fully 30,000 *l.*" He himself paid, within the last two months, 200 *l.* remitted from Upper Canada. Mr. Allen knew

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three cases of labourers, within the last month, having sent their parents in this county 10 *l.* each. The old people frequently go about with wallets collecting food; and it has been observed, that the disinclination to beg is not so great among them as among younger persons.

Impotent through Age.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Stranorlar*, including Towns of *Stranorlar* and *Ballybophay*.

Bar. *Raphoe*.

Those who are least able to maintain themselves are generally the persons put on congregational lists; this is considered more respectable than begging and therefore mostly reserved for poor housekeepers. About 30 at present are on the church list, where the collection averages 5 *l.* weekly; no food is given by congregations; each individual on the list gets 1 *s.* 6 *d.* per month.

There are no almshouses.

To provide against the wants of age is scarcely possible in the present times. Mr. Johnson "had no doubt that a provision for the aged would meet the perfect approbation of the parish where he lived, provided it was judiciously arranged, and the full and complete control confined to the contributors of the tax. There are perhaps some remote districts where it would be difficult to find machinery to work such a plan; but he thinks that in no case would it be at all desirable that the great interfered in such management; if they did so, it would be to a great disadvantage, and probably at a most ruinous expense; he knew such misappropriation of the public funds in other public concerns managed by great officers, that he should never wish to see the principle adopted in the case of poor-laws."

Persons who attended the Examination.

Mr. Black, farmer.—Mr. James Caldwel, churchwarden.—Dr. Carson.—Rev. Mr. Dogherty, roman-catholic priest.—Mr. D. Dunlop, shopkeeper.—Mr. Edward Gribben, shopkeeper.—Mr. James Gribben, churchwarden.—Rev. E. Harvey, rector of Coleraine.—Dr. Huston.—Samuel Knox, esq., mayor of Coleraine.—Dr. Lever.—Hugh Lyle, esq.—Mr. William Mark, shopkeeper.—Rev. Mr. M'Cormick, protestant curate of Coleraine.—Mr. John M'Kee, churchwarden.—Dr. M'Neal, dispensary surgeon.—Rev. Mr. Magill, roman-catholic curate.—Rev. Mr. Silleto, rector of Killowen.—Mr. Joseph Wilson, farmer.

Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. *Coleraine* and *Killowen*.

City *Coleraine*.

Very few are supported entirely by their relations. The old receive a weekly allowance from the mendicity, which is not sufficient to maintain them, and their relations supply the rest of their maintenance. Any person observed begging in town is put off the books of the mendicity; begging in the country is not prohibited; and some few make up an addition to the allowances of the mendicity (which are very confined in their amount) by so doing. The collections made at places of public worship are principally given to the sick. Some old servants are supported by the richer classes, but they are not more than two or three in number.

It is a common custom in the neighbourhood for the landlord or agent of an estate to arrange so that when an old man gives up a farm to a son or sons, a living for himself should be reserved out of it. The younger branches of the family support the old when and as far as they are able. The support of destitute persons usually devolves, as a matter of duty, upon the nearest relations. In country parts the affection towards the parent is said to be greater than in towns. The landlord or agent too exercises a control over the parties, and obliges a man to maintain his aged parent. In the town equal affection does not exist: an instance was even known of one individual who was considered rich, and was known to have some hundreds of pounds, who refused to maintain his parent, and endeavoured to throw him on the mendicity association. The support of the aged presses severely on the younger branches of the family. Unmarried children more often support an aged parent than married. Many of the former sent to the parent the greater part of their wages. When a married child supports its parent, if the latter be the relation of the wife, the husband is annoyed, and if of the husband, the wife feels so. Parentage is felt to give a claim. The parent lives with one child, and the rest contribute, or the parent lives alone, and all send contributions. Many old people live by collecting manure. When supported by their younger relatives, the vicissitudes common to them equally attach to the aged.

Aged people, who are ashamed to beg publicly, solicit food of their neighbours and acquaintances, and are supported by those who have known them in better times; but it is not known whether the young, single, labouring men subscribe from their wages for the support of the aged. It is very common for the aged poor to have friends in the colonies from whom they receive money.

They go about the country collecting food; they generally take the same rounds. The mendicity association has tended very much to put down begging.

The gentry of the neighbourhood subscribe for their support through the mendicity only. It is much complained of that many refuse to contribute, and thus throw the whole burthen on their more benevolent neighbours. Those who have least subscribe in general the most. Absentees give little.

Sickness is regarded as the first claim on the congregational poor lists, and it is deemed more respectable to be thus supported than by begging. In the parish of Killowan from 50 to 60 are thus relieved. In Coleraine no lists are kept; most of the collections in church and meeting-houses are given to the mendicity. The largest sum given by the congregation in Killowan is from 6 *d.* to 1 *s.*; from 3 *d.* to 6 *d.* in Coleraine. Food is never given by congregations.

There

IMPOTENT THROUGH AGE.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. *Coleraine* and *Killowen*. Bar. *Coleraine*.

There is a mendicity built and repaired by the Beresford family; it is not intended solely for any sex or religious persuasion; it is capable of containing 40; it is not filled for want of funds to support the institution. At first, an indisposition to enter it was very common, and even lately some poor have voluntarily left it. More anxiety, however, to get in is displayed than formerly. The deserving poor are glad of the institution; the undeserving prefer the more profitable trade of begging. Thirty-five shillings a week is allowed to maintain the 30 inmates; but the Sunday's maintenance is supplied, in addition, by the charitable individuals of the town. The institution belongs to the Marquis of Waterford. A nominal rent only is paid for the house. Subscribers of a guinea and upwards have a vote; all such have equal power. Relief is confined to such poor as have resided in Coleraine seven years previously to 1825, when the mendicity was established. Those who are unable to work do not, by any of the foregoing measures, obtain more than the bare necessaries of life. Those who are able to work in the mendicity are allowed half of their earnings, to purchase tea or tobacco, &c. All luxuries are denied, unless they can be procured in this way, which regulation forms the principal objection with the undeserving poor, who have preferred begging to entering the institution. There is no particular feeling of shame in labourers to allow their relations to enter the almshouse. Two-thirds of them certainly could not have provided for the wants of age by the earnings of their youth; and the attempts are rare, as the probability of success is small. The general opinion of the parish is favourable to a provision for the poor in institutions.

Persons who attended the Examination.

Par. *Drumachose*, including Town of *Newtown Limavaddy*. Bar. *Kenaught*.

DAVID CATHER, esq., J. P.—Mr. COLE, grocer.—Dr. DILL, dispensary surgeon.—Mr. DOHERTY, grocer.—Mr. FOREST, farmer and agent.—HENRY GREIR and others, labourers.—ROBERT HENRY, court-keeper.—Mr. HUNTER, grocer.—Mr. LANE, solicitor.—MARCUS M'CAUSLAND, esq., J P.—SAMUEL M'COY, small farmer.—Rev. Mr. M'DONOUGH, roman-catholic curate.—Mr. MOODY, linendraper.—Mr. O'HAGAN, schoolmaster.—Rev. Mr. OLPHERT, rector.—Mr. O'NEIL, baker.—Rev. Mr. PORTER, presbyterian minister.—Mr. PROCTOR, grocer.—Rev. Mr. STEEN, presbyterian minister.—Mr. STEWART TATE, small farmer.

THE number of aged destitute persons is about 50, the population being 5,000. About 10 or 15 are only able to go out and beg; many more are begged for by others. Few or none are supported by their relatives, but many are aided; about 10 only are supported in this way. None are entirely supported, but many aided by congregational collections. The church list, and that of the largest presbyterian congregation, contain from 50 to 60 names each; that of a smaller one from 10 to 12. The weekly collections at the roman-catholic chapel are applied to repair the building, but on every second or third Sunday a collection, averaging from 5*s.* to 9*s.*, has been made for some poor individuals of the congregation; at least 20 are supported by their relatives, but none by the rich. Mr. Cathers thought four in every 20 labourers were above 60 years of age; he had many about 30, two more than 70 years. Mr. M'Causland employs from 20 to 30 labourers, and has one above 70, and two above 60 years of age.

The old are in general supported by the young of their own family; they are much oftener dependant upon strangers. Their support is often considered a burthen, especially by those who have families of their own; but this feeling arises not from want of inclination but for want of means. Messrs. Steir and Olphert said, it is not as common as it ought to be to support the old; the support of the destitute falls oftenest upon those not connected with them by blood. The younger are scarcely able to support the old. "None," said Mr. Porter, "could do so but those of a griping disposition, and those are never willing." The child may often feel internally the burthen of the support of its parent; but as it is generally the most affectionate child who undertakes it, and not the best off, the feeling is seldom expressed; ill will therefore is never produced. The degree of relationship which confers a claim is parentage only. Two uncles and one aunt were known to have been thus supported. With the worst off in general, but most affectionate of their children, the aged generally live, the other children sometimes giving a little assistance. Mr. Olphert has never known more than one child in a family support the parent; the younger branches being often themselves in the greatest distress, are of course unable to give suitable sustenance to the elder, "who," observed Mr. Porter, "are often obliged to have recourse to begging." The aged suffer equally, if not more than their children.

Some who are without relatives, and who have been in better circumstances, are supported by going about from neighbour to neighbour. "They get a morsel," said Mr. M'C——, "from several, not a meal from any one." The single labourers never subscribe for the support of the aged, though there is a savings' bank in the town. Unless the children have a potato patch on which they may live when out of work, the aged must frequently be without provisions. The average amount of about 50*l.* is sent yearly to this parish from the colonies. Mr. M'C—— has known 7*l.* and others 10*l.* sent over in orders on Liverpool. A hogshead of flaxseed has been frequently sent, the average value of which is from 3*l.* to 5*l.*; Mr. Moody knew 12*l.* sent to a labouring man who was not a pauper. The greater part of the money is intended to take over the family to those who have emigrated.

Regular beggars only, but not decayed persons, carry wallets to collect food. Common beggars are much better off than the old, who live with relations, or even than labourers; yet

yet notwithstanding there is a very great disinclination to commence begging; but when once begun it is generally continued.

There is no regular subscription from the gentry; but a fund was established in November 1832, amounting to nearly 144*l.*, from which clothes are given to the poor on their finding security for the payment of the full value, by instalments of 1*d.* per week on every 1*s.*; 35*l.* is the average value of the articles given. Last year, from the shop being closed owing to cholera, it was only about 20*l.* No article given out exceeds in value 13*s.* If the whole sum be paid at once there is a reduction made of 1*d.* in each 1*s.* If the gentry support the old at all, it is from a common subscription fund, there being no pensioners. Complaint is made that contributions of this kind are in the inverse proportion to the means of the donors. No relief whatever is given by absentees.

Those of the protestant congregational list are generally about 60, some about 80 years old, and only one or two young females about 20. Poor respectable housekeepers are preferred, and destitution is the only claim. Those on the presbyterian list are all above 40; those supported in this way are more modest and respectable, and would be ashamed to beg. There are from 50 to 60 on the protestant list, as many on large presbyterian lists, and from 10 to 12 on a smaller one. From the established church collections they give from 2*s.* to 3*s.* quarterly (the weekly collection being from 6*s.* to 12*s.*) to each individual. From the larger presbyterian collection, which amounts to 15*s.* or 16*s.* weekly, from 1*s.* to 2*s.* a week is given to each person. Mr. Porter's collection amounts to from 2*s.* to 4*s.*, the sum given to each being 1*s.* per quarter. Food is not generally given, but Mr. Steer sometimes pays money into a huckster's shop, to the account of a poor person, whose character renders it likely that money might be badly laid out. Clothes, shoes, hats and blankets have been frequently given him; 35 pair of shoes were given by him in one year. There is no almshouse. None except regular beggars can obtain more than bare necessaries. Wages are about 4*s.* 6*d.* a week for constant employment; for this a labourer can only obtain bare necessaries. None of them have money in the savings' bank, though if possible it was the opinion of all that they would endeavour to lay by. Mr. Cather remarked, that parents of two or three grown-up children might perhaps save something, children's wages being from 3*d.* to 4*d.* a day. Labourers are better off in the country than in towns. Mr. Proctor knew a labourer who, with his wife, was better off than most mechanics. The opinion of the parish was decidedly in favour of supporting those completely impotent from age, especially if the assistance was given to them in their own houses.

IMPOTENT THROUGH AGE.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. *Drumachose*, including Town of *Newtown Limavaddy*.

Bar. *Kenaught*.

Persons who attended the Examination.

—— DOHERTY, wandering beggar.—Rev. Mr. GIBSON, presbyterian clergyman.—JOHN IRWAN, farmer 50 acres.— —— KING, esq., gentleman farmer.—Mr. KYLE, collector of county cess.—MICHAEL M'CLOSKEY, farmer 22 acres.—MICHAEL M'CLOSKEY, farmer 12 acres.—Mr. MITCHELL, churchwarden.—HENRY MORRISON, grocer.—ANDREW MULLEN, small farmer seven or eight acres.—JAMES O'HAGAN, farmer 16 acres — —— O'KANE, woollen draper.—ANDREW QUIGLEY, farmer 11 acres.—Rev. Mr. ROSS, protestant rector.—MICHAEL ROSS, esq., gentleman farmer.—BRYAN M'TAGUE, and several other labourers.

Par. *Dungiven* and *Banagher*.

Bar. *Kenaught*.

N. B.—The small farmers in this district all labour occasionally for others, and combine the wants and feelings of both classes.

FROM a population of above 8,000 there are in this union probably 150 persons who are destitute through age, of whom at least 50 support themselves by begging; about 80 are supported by their relations, who are in most cases very hard pushed in doing so. They would stay in the house and not look for anything if they were sure of two meals of potatoes a day. None are supported, but many are aided by congregational collections. There are from 12 to 20 applications weekly at the chapel, where the collection is appropriated to those only who are unable to go out. From 20 to 30 are incapable of a day's work. About 10 are supported by their neighbours, and very few by the richer classes, perhaps three or four. There are few working above 60 years; they generally fail from 60 to 65, though if well fed and clothed during their lives, they would then be strong. After that age they are not, in general, able for a full day's labour, and get only 6*d.* or 8*d.* a day as wages. Young labourers are preferred even at higher prices.

The old who give up their farms to their children generally bargain with them for their lodging, the grass of a cow, and a bushel of meal at certain periods. Quarrels, however, sometimes take place with the daughter-in-law, and frequently the destitution of the child forces the father to beg. The younger branches of the family, if at all able, support the old, but in many cases cannot do so. It is not looked on as a duty to support any aged relative except a parent; yet all would assist the old if they possessed the power. Now the claim to the assistance of a relative does not extend beyond the first degree, but would if the capacity of giving it were increased. The parents generally remain with the child who keeps the farm, who, in this district, is commonly the eldest; the younger branches go to trades, and the daughters to service; all their service money being often paid to the father or mother, the rent of whose land, in many cases, is thus defrayed; the unmarried being themselves less embarrassed, can afford to give more. They sometimes have not even a sufficiency of food for themselves, and cannot of course give it to the parents, who must undergo every privation, increased in magnitude, to which the younger branches are subject. The

IMPOTENT THROUGH AGE.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. *Dungiven* and *Banagher*.

Bar. *Kenaught*.

young who are to earn more must get food to support them under their labour, but still they willingly divide with the aged whatever they have.

The old people stay a few days with one and then with another of those whom old acquaintance has attached to them. Mr. Ross knew seven or eight instances in a very small district where they were kept in neighbours' houses during the winter. These are, in most cases, persons who had once been comfortable in their circumstances. The single men are not in the habit of subscribing to their support, but one or two neighbours go about and collect for them when very badly off. They usually carry with them a bag, and get from a couple of score to half a hundred or a hundred of potatoes in a day. They often collect to the value of from 10*s.* to 15*s.* They now get much less than formerly, but the farmers always divide with them even more than they are able. The aged who do not beg depend entirely on the employment of the young, and when it fails are left totally destitute. £. 10. was sent some days since to a labourer here from his son in America, who is a labouring man. Two brothers, a weaver and a shoemaker, who have been three years in America, sent first 50 *l.* and afterwards 10 *l.* to their parents, and lately paid for the passage of another brother; the larger sum was to pay off a bond debt on the farm here. A labouring man (Scott, who has been seven years trafficking in America, and has just returned,) has sent over altogether at least 100 *l.* Many Irishmen make money there by contracting for the public roads. Five or six remittances have passed through Mr. Ross's hands in the last year. Considerably above 100 *l.* a year comes into the parish in this way; the greater part is intended to pay the passage over of some of the relations here.

From 12 to 20 or upwards call with bags at a farmer's house in the day; those whom Mr. King relieves are old and infirm; the more sturdy will not wait any length of time to get 2 *d.* from him. In one district of the parish alone there are nearly 40 professional beggars.

Those who go to beg are much worse off than those who keep in the houses of relatives. A beggar woman in the village is now maintaining her son and his wife; the old beggar can often buy tea when the housekeepers have not potatoes; the latter are frequently half starved; still, however, they will endure any privation rather than beg.

The resident gentry, when asked, usually subscribe, but the absentees never do anything towards their support. "The agents, however," said M'Closky, "give sometimes a little to those whom they have first ruined by rack-rents."

There are very few pensioners, and no subscription-fund raised among the better classes. They give to the neighbours who beg for the poor, and there are very few residents who refuse to contribute something, but the non-residents wholly avoid it.

The list of the roman-catholic chapel is confined to those who, from age or infirmity, are unable to go out. The collection in it is made once every fortnight or three weeks, and generally averages from 12*s.* to 15*s.* There are usually from 12 to 20 applicants; 2*s.* 6*d.* is the highest sum given to each person, the average being about 1*s.* They sometimes get clothing, but never food. None but roman-catholics have applied.

The presbyterian collection amounts to about 4*s.* weekly, from which 10 or 12 persons are assisted each month, receiving from 1*s.* to 2*s.* 6*d.* each. On the protestant church list, in part of Banagher parish, there are 35 persons, who are generally above 50 years of age. The collection averages 10 *l.* yearly; and relief is given half-yearly, in sums varying from 3*s.* to 8*s.*, to each person. The list, or collection of eight of the poorest townlands in the half parish of Banagher, could not be ascertained, owing to the absence of the clergyman. On the church list in Dungiven are 48 persons, very few of them under 40 years of age; they are generally widows, or old and infirm men. The largest sum collected in a year was 20 *l.* a year, but this was under peculiar circumstances; the average each Sunday is from 3*s.* to 4*s.* Orders for food or clothes are sometimes, but rarely, given, only in cases where any distrust is entertained as to the manner in which the money would be laid out; but the applicants in general say they are in debt, and would prefer the money.

None of these lists are limited to a particular persuasion.

There are no almshouses.

None except regular beggars obtain more than the bare necessaries of life. Last year, when cholera was feared, Mr. Mitchell and Mr. Nowlan were appointed to examine the state of the poor; they found the misery very great and general. One woman, who had got a blanket from Mr. Ogibly, had been obliged to convert it, first into a gown, and then into a petticoat; this was her only clothing by day and night. The poor in general had no bed clothing. The labourers would much rather support the aged at their own houses, if they had any assistance to enable them to do so, than allow them to go into almshouses.

A single man with 5*s.* a week might lay by something; and if the labourer had three or four children, who could get 3 *d.* each a day, he might save a little, perhaps 4 *l.* a year; but from this they generally have to support their old parents, while they are themselves nearly naked. Very few indeed, if any, have been known to save anything; if they ever got 1 *l.* in the savings' bank, they would become cautious; if not, they are rarely thrifty.

The general opinion was in favour of a provision for the infirm and aged. They would wish to assess themselves in each parish, and to have the power of compelling the unwilling to pay. A still more popular plan, however, would be to tax the head landlords generally throughout the country; and the money thus collected to be laid out, first, in providing employment for the able-bodied, and afterwards in a provision for the infirm and aged.

Employment is considered the great want. If a labouring man had that constantly, at 5*s.* a week, he would very rarely, if ever, trouble the parish with his old or impotent relations. Many would tax the absentees higher than the residents.

If this tax could not be obtained, a general property tax, which should be laid on in higher

higher proportions on the gentry and clergy than on the other classes, would be the next object of desire.

Rev. Mr. Ross would agree to a tax of any kind, if fairly levied, to be applied to provide for the old and infirm, but not to one which should provide labour.

The Government valuation would in any case be considered a fair measure of the assessment. If the assessment lay with the parish, or rather, if they controlled its distribution, the jealousy of the tax-payers would prevent any mismanagement of its application.

IMPOTENT THROUGH AGE.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Persons who attended the Examination.

SAMUEL AIRL.—JAMES ANDERSON.—J. BARCLAY, shopkeeper.—JAMES CHAMBERS.—ALEXANDER CLARKE, esq.—J. DRIPS.—W. FORRESTER, esq., J. P.—Mr. HENRY, apothecary.—J. M'CLELAND, shopkeeper.—H. M'HENRY, schoolmaster.—P. M'KENNA.—Rev. SPENCER KNOX, rector of Maghera and Tubbermore.—A. MILLER.—S. MOORE, grocer.—Mr. ORR.—T. PETTIGREW, shopkeeper.—D. SCULLION.—JAMES SMITH.—A. WILSON.—E. WILSON.—Rev. Mr. VESEY, protestant curate.—Four of the police, and several labourers.

Parish *Maghera*. Bar. *Loughinsholin*.

THE number of destitute persons infirm through age in this parish could not be accurately ascertained, but was computed by Mr. Knox at 150, the population being 1,400. About 60 beg, and perhaps 90 are supported by their relations, with the assistance of their neighbours, in most cases. None are altogether supported by congregational collections; there are 20 on the list of the parish church, who receive small aids; none are entirely supported by the richer classes. No particular age can be pointed out at which the working classes become incapable of supporting themselves by labour; it varies according to circumstances, many being strong at 70.

The old among the agricultural population are as a matter of right supported by the younger branches of the family; this is confined, however, to the children, and often presses upon them very severely, so that disagreement is occasionally the consequence. The aged generally live with an unmarried child, and very few of the lower classes can afford them proper sustenance.

The aged without relatives are usually beggars; the young labourers do not subscribe for their support. When the young are out of employment, great inconvenience is felt among the cottiers in supporting the old. A few receive money from friends in the colonies.

Many go about with wallets, collecting food, and they are much better fed than those who depend on relatives; still there is a great unwillingness to beg.

None of the gentry subscribe to any regular fund, but many of the residents are very charitable; against them no complaints are made; but the absentees contribute nothing. The general opinion appears to be, that that duty belongs to the occupiers of the soil only.

Destitution alone, from whatever cause arising, gives a claim on the congregational collections: this is deemed more respectable than begging. There are 20 on the church list, 10 on the presbyterian, and no regular list in the roman-catholic chapel. The largest sum given to each is 5 *s.* quarterly by the parish church, and 6 *d.* monthly by the presbyterian.

There is no almshouse.

None can, by any resource, obtain more than the bare necessaries of life. There is not, generally, any disinclination on the part of the labourers to allow their relations to enter almshouses.

Few labourers have ever been known to lay by anything; indeed, they cannot do so, the highest wages being 1 *s.* per day, and employment at that rate very uncertain; they are often unemployed in winter and wet days.

The general opinion of the parish is in favour of affording a shelter to the infirm through age in an asylum, on a moderate scale.

Persons who attended the Examination.

MR. JOHN ARCHER, farmer.—G. W. BLATHWAITE, esq., J. P.—Mr. JOHN BOYD, farmer.—Mr. ARCHIBALD BRADLEY, farmer.—Mr. ALLAN BROWNE, shopkeeper.—JOSIAH BRYAN, esq.—Mr. DUNCAN, shopkeeper.—Doctor EVANS.—Captain GRAVES, J. P.—Mr. HENRY.—Mr. EDWARD HULL, shopkeeper.—Mr. LITTLE, farmer.—Rev. Mr. NEVIN, P. P.—Doctor SHANNON.—Mr. THOMAS SHANNON, farmer.—Mr. WILLIAM SHINGLEY, farmer.—ANDREW SPOTSWOOD, J. P.—Rev. S. TWIGG, curate.—Rev. T. J. VESEY, rector.—Rev. James WILSON, seceding minister.—Police, labourers, &c.

Par. *Magherafelt*. Bar. *Loughinsholin*

THERE are about 150 aged destitute persons in this parish, not quite a fortieth of the whole population; about 50 beg; fully 100 are assisted and supported in different ways; and about 60 who beg receive assistance also from relatives; extremely few are supported by their neighbours, and none by the richer classes. About four in 20 labourers are above 60 years old, and they usually become incapable of working when between 40 and 70.

Before the son is allowed to take the farm which belonged to his old father, a bargain is generally made by the landlord or his agent, that the latter shall be supported from the farm. It is common too for the children to pay the rent of a cabin and potato garden for their parent, towards whom their affection is generally strong. The duty of supporting the old does not influence any but the children, on whom it frequently presses very severely. The most affectionate (not the child who is best off) supports the parent. It is generally also the unmarried child, and the parents prefer living with them, and seldom go from one

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Par. *Magherafelt.*
Bar. *Loughinsholin.*

child to another. The pressure on the child from supporting the parent frequently leads to ill-will and quarrels. The parent in general fares in the same way as the child, though he who is to labour must get more sustenance. Both suffer when work is scarce and provision dear.

None of the aged are supported by their neighbours, or by subscriptions from the young labourers, but remittances from the colonies are often made to a considerable amount, some of 5*l.*, 10*l.* and 15*l.*, generally to bring over some of the family.

The regular mendicant is much better off than the poor housekeeper, and the latter is often reduced to one bad meal in the day, while the former can spend money in extravagance. The disinclination to beg is therefore not so great as it ought to be.

Blankets and clothing are generally given every winter from a subscription among the higher classes. A clothing society has been formed, with a capital of 35*l.*, from which 700 to 800 persons in the year receive assistance. The price of the article is paid by weekly instalments of 1*d.* in the shilling. The present tax on benevolence is generally proportionate to the poverty, not to the wealth of the giver. The absentees contribute nothing.

Sickness is the chief claim to relief from the congregational poor list; relief from this source is deemed much more respectable than that derived from begging. There are 40 on the church list, and 20 on the presbyterian. Many are relieved from the roman-catholic chapel, but no regular list of these is kept: 3*s.* half-yearly is the maximum given to those on the church list, and 1*s.* 6*d.* weekly to those on the presbyterian. Food is never given by congregations.

There are no almshouses.

Those who beg obtain more than the necessaries of life; the others can barely support themselves; still there is a great disinclination to beg. A labourer could not lay by anything; in the town they are less sober in general than in the country, probably from associating with servants and stable-boys of intemperate habits. The general opinion of the parish was favourable to a provision for the infirm through age.

Persons who attended the Examination.

Par. *Templemore*, including City of *Londonderry.*

Barony, City and Liberty of *Londonderry.*

ROBERT ALEXANDER, farmer of 130 acres.—Mr. ANDERSON, secretary to the Mendicity Institution.—Rev. A. BOYD, curate in cathedral.—JOHN DENNIS, shoemaker.—HANNAH DERLIN, gives lodging to beggars.—JOHN DERMOTT, small farmer and labourer.—JOHN DOGHERTY, farmer, seven acres.— —— GALLAGHER, bangbeggar.—CORNELIUS GALLAGHER, labourer.—Rev. GEORGE HAY, presbyterian minister.—JOHN KEELER, publican.—THOMAS LYONS, decayed farmer.—Mr. M'ARTHUR, guardian of deserted children.—Rev. WILLIAM M'CLURE, moderator of the Synod of Ulster.—JANE M'DOWD, poor widow, six children.—Right Rev. Dr. M'LOUGHLIN, roman-catholic bishop of Derry.— —— MARTIN, mason.—JAMES MURRAY, working tailor.—Rev. —— O'KANE, roman-catholic curate.—CHARLES OWENS, an aged labourer.— —— RAMSAY, merchant.—Dr. —— REGAN.—KITTY ROURKE, wife of a labourer, obliged to beg.—ROSS SMITH, esquire.—CHRISTOPHER WALSH, labourer.

THE number of destitute old persons here is very large, amounting probably to 700. (population nearly 20,000), other witnesses said one in 20. The greater number of those visited by the Commissioners were in the greatest state of poverty, receiving very little assistance in any way from others, and being utterly unable to make anything for themselves. We visited a woman 85 years of age, supporting a crippled daughter of 40, who got the allowance of one person from the mendicity. This did not nearly support them, and she had no other resource but spinning, and no relatives. An old shoemaker, who could make two pair of women's shoes in a week, at 1*s.* 6*d.* a pair profit, could not get work, and had no other means of support, except 1*s.* a week from the churchwardens, all which he laid up for his rent: this man was comparatively well off. The greater number having no resource but begging, to which at least 100 are obliged to resort, few are supported by their relations. All the old persons agreed that very little was obtained from their connexions, and that even children were not ready to afford relief to their aged or impotent parents. This arises partly from want of filial affection, and partly from inability to assist them. The clergy said that filial affection was not very strong. Some supposed half were supported by relations. "I have two or three children," said Browne, "and they cannot assist me." About 70 persons, who were once comfortable, are supported by their neighbours, who are often kinder than their children. The number supported by the rich is not known. Mr. Knox had some pensioners. The poor generally fail after 60, being heart-broken in their youth. Rourke's husband, though aged but 40, was quite unable, from misery and bad food, for a full day's work. "They fail," said Browne, "from 50 upwards; the cold gets into their bones." All agreed they could seldom labour after 50.

The old people, on resigning their land to the young, think they have a right to support, and generally bargain for a freedom of provisions, &c., and sometimes sue before the assistant barristers for breach of the agreement; the magistrates, however, or gentry, generally settle such matters. Filial affection is not strong here. Thomas Lyons, who from bad times had to give up his farm, had three married children, none of whom would help him. All agreed Derry was a bad place to bring up children in; they did not do as they ought for their parents. Owens said his family would never let him want as long as they had anything to give. Their own support presses very heavy on the young, yet much less than that of the old, who cannot help themselves. The child who gets the land in the country is generally considered bound to support his parents; in town, the children divide it between them, who are usually in trade or at service. Little ill-feeling is produced. They say they have

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have a bad heart. The relationship which is considered to entitle to support, does not extend beyond the first degree. Uncles and aunts may take care of themselves, said Gallagher. The old generally stay with the child holding the land, who in the country is generally the eldest. Browne says, occasionally in turn with them; sometimes three days, but seldom so long. The relations are themselves often reduced to a meal a day of dry potatoes, and cannot afford better to the old, especially when they are out of work, and all but driven to begging themselves.

Those who were once comfortable go from one neighbour to another, but stay longer than one or two nights. In the generality of cases, a meal of potatoes once in the month is thought sufficient to give those who thus go about. The single labourers never subscribe for their support. When the young are without work, the old suffer excessively. One woman, who had scrofula in the leg, and was supported by the mother begging, received 10 *l.* for herself, and 10 *l.* for her mother, from a married sister in America, who from ill-health was unable to send more. A man living near her received 10 *l.* from two daughters out there also, and some money to bring out others of the family.

Sums varying from 10 *l.* to 20 *l.* have, to the knowledge of witnesses, been sent over; in fact, no calculation can be made of the large sums sent to the residents of Derry from friends abroad.

The destitute old generally go about the country with bags, and collect potatoes, meal, &c. Those who beg are better off than those supported by relations, but endure more suffering from weather, &c.

They will in general half starve before they beg, and take one meal in preference to doing so; "going out" is the last extremity; they do not wish their distress to be known.

There is no regular subscription for their support; some few get their cabins rent-free. Owens had his cabin thus rent-free, who had worked with one man 44 years; but many proprietors are not so generous. "They very seldom give more than pay for what you do," said Browne. "I wrought for one man for 20 years, and would just get a handful of potatoes from him, like any other beggar. I lived too 22 years in one house, and my landlord never gave me a 6*d.*, nor have I called on him since I began to beg." Absentees (with the exception of the London companies) never afford any assistance.

Those on the congregational lists, as well as those in the mendicity, are generally old, as being more destitute than others; but there is no particular age which entitles to support, general destitution only being considered: this is looked upon as a much more respectable mode of obtaining relief than begging. Many are on the presbyterian list, especially who would not beg. Mr. Hay's congregation had two lists; on one of which were 44 persons, who obtained 1 *l.* quarterly; on the other 23, who got 2*s.* 6*d.* quarterly. There is no distinction of religious persuasion; but decayed roomkeepers are preferred, generally those who are old and are of good characters, and a good recommendation, signed by three members of the congregation, is required. The list formerly contained 200, but owing to the large number, they were but scantily relieved. The collection is about 22*s.* a week, and it is believed that the sums given are generally well employed. Mr. Boyd's congregational collection formerly amounted to 150 *l.* annually. There are two lists; those on the general list receive relief twice a year, at Easter and Christmas, varying according to the collections; there are 70 on this list, mostly aged females; but there is no religious distinction; 26 roman-catholics. The congregation sometimes recommend persons of weak mind. On the weekly list are 24, all belonging to the church of England, and "old residents;" they receive from 6*d.* to 1*s.* 6*d.* each; the sick are put on the list for a short time, some from three to six weeks. The roman-catholic collections, amounting annually to about 16 *l.*, are made three times a year for persons in great distress; character is always considered. There is a fund, denominated "Stanley's fund," which gives 30*s.* a year to 30 decayed housekeepers; it is paid at November; and in no case has a pensioner on it been removed from ill conduct; residence only is required, and there are many applicants for vacancies. The Spinning Fund has a grant of 20 *l.* a year from the Irish Secretary, and receives 3 *l.* annually from the Misses Knox; it is thus supported, but it is now declining. It gives employment to 400 old spinners, fully half the number unable to leave the house. They give security for the flax provided, and receive 2½*d.* a hank for spinning it; they could not themselves make more than 1½*d.*; the proceeds therefore do not meet the expenses. The fund last year amounted to 264 *l.* It was found necessary, from the number of applicants, to limit the assistance to the city and liberties of Derry. It is managed by a lady, named Mrs. Chitham.

There is no almshouse except the mendicity. Those who are unable to work cannot possibly obtain more by any or every resource than mere necessaries. The number of applicants to all is so numerous, that many fail of obtaining relief; they would prefer 3 *d.* in their own houses to 6*d.* in an institution. "I would rather," said Owens, "have half the comforts and stay with my family." In this, Browne agreed. "There is a great disinclination to institutions," said Mr. Alexander; "they do not understand them." They always prefer their liberty, and their relations like that they should have it. A single man with an industrious family might lay by something, but a man with a young family can barely support them. Lyons, when earning 1*s.* 4*d.* a day, with three children and an old mother to support, had laid up something, but was obliged to spend it all long since; he is 85 years old. Brown has a wife and eight young children; he paid four guineas a year for a house, garden, a cow's grass, and 3½ roods of ground; yet on 10*d.* a day, and his own meat, he did save 10 *l.* above his rent at that time, with the produce of his wife's spinning joined to his own labour; he was worth 10*s.* a week: on the 10 *l.* saved, he reared his young family. The witnesses all agreed that the labourers all would save, if their earnings permitted them, and

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and that if secure of 5 *s.* a week, he would never allow his family to beg. Mr. Alexander thought the general feeling was in favour of a provision for the old and infirm, but there was a great fear of jobbing and the English system. All agreed that if each parish were to assess itself, it would be only to provide for the old, infirm and sick, and not to procure employment; they thought, even for this, a compulsory power absolutely necessary. All would prefer a tax on the head landlord, which would provide employment for the able-bodied out of work, as well as for the sick and old; but knowing that the landlord was a Member of Parliament, they did not think he would tax himself, and therefore thought that though his land at present was set at exorbitantly high rents, he would either lay the burthen immediately on the occupying tenants, who are unable to bear it, or add to his rents as the leases dropped. Any system of employment would be most desirable, and the poor would, if they had work, willingly support their own sick and aged. Mr. Colquhoun would raise the tax as county cess, but would make employment the principal object. Dr. Rogan believed that a legal provision was decidedly injurious to social feeling. "It is," said he, "possible perhaps, but very improbable, that if a legal provision were made, equal caution would be experienced in selecting suitable objects for relief; a public fund is thought inexhaustible. It is experience that leads me to this conclusion. I feel that if I had been distributing a general fund, in no case that I remember would I have refused relief. Under the present system, I have often done so, and therefore believe that the poor-rate, if levied, must be in a short time double or treble its first amount. In Scotland, the system has proved decidedly injurious, although there is not the same power of compulsion." The other objections made were as follows: that if a parochial assessment were made, it must be unjust, because some parishes could not support their own poor, while other more wealthy parishes would be taxed to a much less amount. If however a general assessment were made, there would be no accurate discrimination in selecting objects, for all would be less sparing of a general fund, and no one would take on himself the part of selector; while by any general tax the industrious parish, which had raised itself from pauperism, would be unfairly taxed to relieve the indolent and idle. Dr. Rogan was, however, the only witness (of those separately examined) who did not believe the good of a poor-law properly constituted to outweigh its evils. "The only poor-law," said he, "to which I would agree would be, to push to the utmost the present charities, by which in each county relief is afforded, and to extend them as far as possible. Take, for instance, the lunatic asylum: we can accommodate 150, while 800 require aid: then again, how is a man who breaks his leg in Moneymore, 31 miles off, to get here to the county infirmary? It would be most useful and by no means expensive to add an hospital ward to each dispensary. These are modes of relief which, without danger, you may extend as far as possible, because no one will get a broken leg or become insane in order to have a claim on them; but in poverty it is so easy to drop a step, that I would not hold out any inducement to do so." Mr. Hay said, "I and all here would agree in the extension of the charitable institutions, and would strongly desire such an extension; but I would certainly afford relief to the impotent and infirm, and to them only; to the poor, generally, I would give, as far as the means of the fund permitted, every facility to employment, but never give them a right to demand it." The great danger of giving employment is said to be, that when it ceases, as it must necessarily do, the labourer is thrown back upon society after having been accustomed to greater comforts. I believe, with Sir William Temple, that if you once accustom them to activity, the habits of industry thus acquired continue with them, and would lead them, when driven from employment elsewhere, to expend their labour on their own farms. Our present small farmers would, I am sure, be led in this way to improve and extend their system of cultivation, and our labourers would follow their example, and endeavour to become farmers. It may be said that in any system which afforded employment there would be jobbing and partiality. If this were guarded against, as it might be, I would take my chance of remedying the possible evil, in order to obtain the certain good. In this opinion almost all concurred. Mr. M'Clain said, "I have some fear of interfering with private charity, but I think a power of compulsion absolutely necessary, as many refused to contribute who are more able to do so than our present subscribers." Mr. R. Smith was in favour of both a general and a partial assessment; the general one so light as not to affect the partial; the partial one so heavy as not to be influenced by the general. The general I would apply to the poor districts, the partial one to each parish separately; then those among whom employment was general would assist those who had none, while they would also reap the benefit of the paucity of their own paupers. The more minute you make the assessment and the administration of it, the better. All agreed in this remark, as well as recommending, in a system of employment, piecework as the surest way of economising labour and prevent jobbing, and while the wages should be a degree lower than the ordinary ones of the country, Mr. Smith would wish to see something on the plan of our mendicity in each parish. "I would assess every landholder in proportion to his beneficial interest, so that if his lands were set at a rack rent, he should pay all the tax;" and added, he and others would wish a per centage on value to be levied according to the Ordnance survey. Dr. M'L. said poor-laws are greatly wanted; many die of starvation, not immediately, but gradually. In towns the burthen of the poor falls generally on the merchants, whom a general taxation would relieve. I would lighten the tax on the occupying tenant, but not take it completely off him. The gentry would not agree to that. The first object of poor-laws ought to be, to provide employment, and then to assist the aged and infirm.

If their relations had employment they would never allow them to beg; all abhor it, and are driven to it by want and misery.

SICK POOR.

Sick Poor.

Connaught, County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Headford*.
Bar. *Clare*.

Persons who attended the Examination.

John Boroughes, labourer.—Joseph Botherill, servant to Mr. St. George.—John Burke, esq. —Rev. J. Fitzgerald, roman-catholic rector.—Dr. Hartnett.—Dr. Kelly.—James Lynch, labourer—Rev. J. Mara, protestant rector.—John O'Flagherty, esq.—John Ryan, labourer. —R. J. Mansergh St. George, esq., Headford Castle.—Mr. C. Jamieson.—Lawrence Toole, carman.—Rev. J. Walsh, roman-catholic rector.

There is no certain fund for the assistance of the families of the sick; the dispensary doctor generally states the case to the landlord, if they are in distress, and procures relief.—(*St. George.*)——Collections are sometimes made, to which all classes contribute. Mr. St. George takes care of all that get sick in town.—(*King.*)——There is a loan fund principally to assist the poor tradesmen and shopkeepers of the town; it was established within the last year, and appears to go on well. Small sums, from one to five pounds, and sometimes eight, are lent out without interest, payable by instalments (weekly) of one shilling in the pound: whiskey dealers are excluded, and the funds confined as much as possible to householders; two securities are required for the repayment. It is generally tolerably easy to obtain persons to attend the sick; the family is sometimes initiated into habits of begging, by being obliged to ask relief during the visitation of sickness, but I do not think it generally has that effect.

I think a labourer, if constantly employed, could lay by what would support his family, and provide for him during his illness; a cottier tenant and small farmer could do the same. I think providing food, fuel, &c. for those who from sickness would be unable to procure it themselves, would be an excellent system, and one which would not be likely to beget a habit of idleness; but it would require proper control, or the dispensaries would make it a job. Sickness often destroys the few comforts which a labourer possesses, and renders him reckless; therefore, I think it should undoubtedly be provided against. Refusing relief to those who are unable to procure nourishment for themselves, leaves them much longer unable to render any assistance to himself or to others.—(*St. George.*)——Having made inquiries, the assistant commissioners found that the dispensary surgeon was in high estimation among all classes.

Par. *Kilcummin*.
Bar. *Moycullen*.

Persons who attended the Examination.

Patrick Burke, esq. j. p., Damesfield.—Owen Clarke, small landholder.—Patrick Fox, formerly brazier, now a labourer.—Mr. John Gerraghty, shopkeeper.—Peter Joyce, labourer. —Redmund Kelly, mason.—Rev. Dr. Kirwan, roman-catholic rector.—Anthony Martin, esq., j. p., Currariva.—John M'Donogh, housekeeper.—M. M'Donogh, labourer.—Richard M'Donogh, farmer.—Denis M'Grath, formerly shopkeeper, now a butcher.—Mr. John M'Kew, under-agent to Mr. Martin.—Capt. O'Flaherty, j. p., Lemonfield.—George O'Flaherty, esq., Lemonfield.—John Sweeney, carpenter.—Rev. John Wilson, protestant vicar.

There is no fund upon which the poor can draw for assistance when in sickness, except the kindness of their neighbours. They help each other with a willing heart; but there would be little use in applying to the landlords; "You would not get the worth of a fourpenny nail from them."—(*Walsh.*)——"My wife is now, and has been for a long time ill; and I am obliged to buy milk and bread for the support of my youngest child, who is an infant, in consequence of the mother being unable to afford it natural subsistence."—*Sweeney.*——"When a man falls sick, he cannot expect to get loans. The cow must be sold, or the pig; and the price often goes to pay the rent, or if not, he is sent adrift on the world, and many a one never recovers a fit of sickness."—(*Walsh.*)——In most instances the poor are considerate for one another in sickness, and attend each other, excepting when the disease is said to be fever or cholera, of both which they have a great dread.—(*Sweeney.*)——"I have more than once been obliged to place the bodies of those who died of cholera in the coffin with my own hands."—(Dr. *Kirwan.*)——"I have known in several instances that a subscription to the dispensary has been made a clause in the leases to tenants from a landlord, who for three years after it was established, himself subscribed nothing."—(Dr. *Kirwan.*)

Par. *Killimore*.
Bar. *Longford*.

Persons who attended the Examination.

John Burke.—Patrick Campbell, labourer.—Rev. Francis Coghlan, catholic rector.—Mr. J. Donnellan, farmer.—Thomas Egan, nurseryman.—Rev. Mr. Keating, late catholic rector.—Major Kelly, Longford Lodge.—William Killeen, weaver.—George Kirkaldy, esq., Heron Brook.—Mr. Edward Loverty, farmer.—Thomas Lowry, farmer.—Francis Madden, mason.—John Mara, farmer.—Michael Monaghan, esq.—Patrick Moran, householder.—Brien O'Hara, nurseryman.—Michael Walsh.

There is no fund for the relief of those who either have become destitute through continued sickness, or are labouring under disease. "Where would it come from?" There are sometimes small collections made at the chapel for the sick. They are not made for every person who

Sick Poor.

Connaught, County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Par. *Killimore*.
Bar. *Longford*.

who is ill and unable to support himself; a man must have interest with the priest, or there will be no collection made for him. The chief support of the sick is derived from those who live in their immediate neighbourhood.—(*Egan.*)——There was a collection made at the chapel a week ago for a widow woman, who is lying in the fever. She is a stranger, and not known by any one here; she and her three children were begging here for some weeks before she got ill. When she got sick, there was a hut made by the villagers, into which she was put. She is in it still. The collection amounted to 5 *s.*—(*O'Hara.*)——"We have no loan fund; no free school; no dispensary; no employment at public works. Nothing but poverty."—(*Madden.*)——If the disease is not contagious, they are attended by their friends, if they have any; or if not, by their neighbours; but if the disease be contagious, they are either put out into a hut, or the family leaves the house. A woman might stop to attend her husband or children, but no more distant relative would. Any nourishment the neighbours have to give them is left at the door, and the creatures crawl out and take it in.—(*Campbell.*)——Many die from want of care and nourishment; they suffer from bad keeping and bad clothing, and are exposed to the cold and wet without any thing better than a potato, and sometimes a drop of milk; they often must eat a cold dry potatoe, or fast.—(*Moran.*)——Cottiers and labourers are generally obliged to beg after a fit of sickness. They feel it a sort of degradation. They sell all they have, and hardly leave themselves a blanket to take with them before they have recourse to this unfortunate alternative.—(*Egan.*)——When a man's children are crying on each side of him through hunger, and he has nothing to give them, he must let them beg.—(*O'Hara.*)——There are no societies formed in this neighbourhood for relieving the sick; we know of no landlords sending any relief to them, nor any of their families, with the single exception of one lady in the neighbourhood.—(*Burke.*)——"I know a man who from comfort was brought down to want by sickness. When he and his wife had sold almost every thing they were possessed of for food, and eaten the cow—(don't suppose by that, that they know what it was to taste meat; no, they eat their cow when they turned the price of her into potatoes)—then the wife went to Loughrea between day and dark to sell the bed, the last comfort they had left."—(*Campbell.*)——"It is hard to guess how much poverty is really round and about us; for there is a secret and innate pride among the people, that they would use any means to hide their wants from each other; and the better a man is known the greater his dread is of exposing his misery; he would rather ask of a stranger than his neighbour, and sooner tell his neighbour than his friend*."—*Egan.*

Persons who attended the Examination.

Parish *Omagh*.
Bar. *Ballynahinch*.

Thomas Burke, mason.— —— Carr, innkeeper.—John Corbat, builder.—Mr. Thomas Cunnis, Beleck.—John d'Arcy, Esq. Clifden Castle.—Mr. J. Duan, farmer.—Martin Evans, m.d.—Rev. Peter Fitzmaurice, catholic rector.— —— Flynn, not resident in the parish.— —— Jones, esq.— —— Joyce.—John Kelly, mason.—Patrick Liddan, butcher.—Thomas Martin, esq. m.p. Ballynahinch.—Anthony Mullin, freeholder.— —— O'Brien.—Charles Rowe, esq.—Rev. J. Thomas, protestant rector of Omay.—Constantine Tully, collector of cess.—Michael White, weaver.

That the extent of disease, and the consequences attendant thereon, might the more accurately be ascertained, we selected the townland of Clifden as being best known by the witnesses present, who enumerated all the persons who were ill for the few last months, and the state of each family during their illness. The following is the evidence given on the subject. The population of the townland is about 1,400.

Thomas Connelly was a butcher; had six children; about four months ago he took a fever and died, after a few days' illness; his wife and four children were attacked with the disease, and during six or eight weeks some one of the family was ill; there were two collections made for their support; to these collections the labourers and tradesmen subscribed a good deal, more in proportion to their means than the rich; they got soup, milk, and sometimes a bit of meat from the neighbours, during their illness.—(*Corban.*)

Pat. M'Manus was ill for fifteen days with a bowel complaint; during his illness he was supported by his neighbours; he died of the complaint about six weeks ago.—(*White.*)

Mrs. Asburn was ill of fever about five weeks ago, and is now quite recovered; four of her children had it; one of them died about three weeks ago; her husband is a shoemaker; he was not ill, and attended the family all through.—(*Mullen.*)

The witnesses differed as to whether he received any assistance during his family's illness or not; the general opinion was that he did not.

"I was ill about six weeks in June and July last, and was obliged to get part of the price of weaving some yarn that was in my house in advance; when I got well, I had only a little to receive from each job, and I have not paid it all up yet; it will lay a drag on me till May next."—(*White.*)

Very few are so well off when ill.—(*Kelly.*)——Unless a tradesman is able to give a pledge, he will very seldom be able to get any thing on credit during his illness; the people are afraid he might die, and that they would never be paid.—(*Corbat.*)

The

* The word friend is frequently used instead of relative.

Sick Poor.

Connaught, County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Omay*. Bar. *Ballynahinch*.

The day before yesterday a woman from this town was coming from Galway, and took ill on the road; the people thought she had cholera, and refused to let her into their houses; her daughter was with her all night; she lay by the side of a ditch, and died in the morning. There is no loan fund from which the poor may receive assistance when ill; they are left dependent either on their own little means, if they have any, or else on the charity of their neighbours.—(*Mullen.*)

It invariably happens, when a tradesman dies, that his family (if he has one) are obliged to beg; for a tradesman always lives up to his means.—(*Corbat.*)——If he got constant employment, he might save something; but they always spend whatever they earn, living in hope.—(*Kelly.*)——Tailors and shoemakers, who have constant work, never lay up any thing, and their families are forced to beg as well as the labourers' families.—(*White.*)

A tradesman's son, if able to work, generally supports the rest of the family.—(*Tully.*)—— In country places the grown boys assist the mother better than the town's boys; on an average, one-half of them leave the mother to shift for herself and the young ones.—(*Corbat.*) ——"I think bad education and bad example cause the misconduct of the children more than any crossness of the mother. I have often known a family to go between begging and struggling for many years while the children were young, and when the children grew up the parent was supported by them."—(*Kelly.*)

In the country, the sick do not get half enough of nourishment; the people there have not what is fit for them. In the town they are much better off; they sometimes get a bit of meat, and sometimes a drop of broth or a jug of tea, from some of the ladies.—(*White.*)—— The real natives of Connemara are greatly afraid of disease; they got a great scalding before from disease, that the terror of it will never leave them.—(*White.*)——The new settlers are not so much afraid; but they all make small huts to put the sick in, if there was only one sick in the house; they put none into the huts except those who have fever.—(*Tully.*) ——The cottier is something better off when he or his family gets ill than a labourer or tradesman; for the cottier generally has some provisions in, but the tradesman or labourer has nothing but as he buys from day to day. A labourer having five children, and getting constant work at 8*d.* per day, would not be able to save a week's support. He might live on it, but he would be half-starved.—(*Corbat.*)——"It would shock you to see a labourer's family when they get ill."—(*Kelly.*)——When illness causes a man to ask relief, he returns to his industry as soon as he recovers.

There is a dispensary here; the doctor is "a very tender, agreeable man; he would get up at midnight to see a poor person."—(*Tully.*)

Evidence of His Grace the Archbishop of Tuam, as written by himself.

Parish *Tuam*. Town of *Tuam*. Bar. *Clare*.

There is no certain fund for the maintenance of the sick poor; but there is for medicine and medical advice. They are objects of charity, and are often, to a certain extent, relieved by the alms of their poor neighbours, and by some of the family having recourse to begging. There are loan funds, managed by the lenders from their own funds, or from borrowers in Connaught who get to lend from trustees, the funds of which came from England, limited of course by the quantity of funds; but none are excepted who can find security, and are believed to require this aid for any reasonable purpose. The people are more fearful of contagion since the appearance of cholera; but still it is difficult to keep them from wakes and funerals. Much was done to prevent their attending wakes during the visitations of cholera, but it in a great measure failed. In ordinary fever, the patients are not left without attendance. A neighbour often receives the children during the illness of the parent. I do not think that being obliged to ask alms, during sickness, brings to professional beggary; but it certainly encourages them to beg in another way.

If a labourer has nothing but his wages to depend on, he cannot provide for himself during his illness. Whether a cottier tenant or farmer can do it or not, depends upon the rent he pays for his land. There are no clubs in this place from which the poor are afforded aid during sickness; in other towns there are some for tradesmen and mechanics.

Providing food, fuel, &c. for the labouring classes during their illness could not have the effect of producing idleness or improvidence, for there is little for them to do; but it would probably lead to pretence of sickness, with a view to the prolongation of these benefits.

Sickness is expensive; it leads to the sale of cow and pig and household furniture; extremity of wretchedness leads on to recklessness, and, what is worse, to poverty. The longer the illness continues, the longer the person is rendered incapable of useful exertion; but I cannot say that it renders them useless, for they often are useless, when in health, for want of employment. If a man had the means of earning, his illness would be a loss to the public, but not otherwise.

I am sure dispensaries confer great benefit upon the poor; but they are capable of great improvement. There should be in Dublin a Central Board of Health, and the whole concern, funds, medicines, physicians, &c. &c. lodged there, from whence should radiate officers of inspection. The same rule should obtain in the case of fever and county hospitals.

Sick Poor.

Connaught, County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Par. *Tuam*, Town of *Tuam*, Bar. *Clare*.

Evidence of Dr. M'Hale, R. C. Archbishop of Tuam, as written by himself.

There is no certain fund for affording assistance to those of the poor who, through sickness, have become destitute. Their case is pitiable: no medicine, no assistance of physician, no dispensaries: the exceptions are rare. The wealthier classes rather discourage benefit or friendly societies or clubs among the labouring classes, than contribute to the relief of the poor. As for medical relief, it is among the other provisions found in well-regulated societies, but unknown here; one of the things inaccessible to our peasantry.

Persons who attended the Examination.

County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Par. *Aughavale*. Bar. *Murrisk*.

Mr. William Birmingham, woollen-draper.—Rev. Dr. Burke, roman-catholic rector of this parish, and dean of Dunmore.—George Clendenning, esq., magistrate.—Mr. Collins, a gentleman connected with the press.—Richard Gibbons, small farmer of 12 acres.—Mr. Large, clerk of petty sessions, and churchwarden.—Matthew M'Donnell, esq., magistrate.—Robert W. M'Ilvea, esq., magistrate.—William M'Miler, small farmer of 12 acres.—Edward M'Nally, weaver.—John Reegan, labourer.—Thomas Reilly, labourer.—Mr. George Woods, general merchant.—Mr. John Wynne, general merchant.

There was, some time ago, a dispensary in this town, which gave medicine and advice to the poor gratis; it was supported by private contributions, which have since dropped off, and the charity consequently ceased. Mr. Large says, "The poor are very ready to assist, and attend one another gratuitously, except in cases of fever, and more particularly cholera; they shun the neighbourhood of cholera, and persons attacked with this disease constantly die without any help."—Mr. Nally says, "In cases of ordinary sickness the neighbours are very ready to assist one another with food and any nourishment they may have; but if the sickness last any length of time, the family are always obliged to beg, and I know many now begging who began in that way, and never could get a hold on any kind of industry since."

Persons who attended the Examination.

Town of *Ballina* and *Ardnaree*. Par. *Tyraduley*.

Robert Armstrong, esq.—Edward Atkinson, merchant and churchwarden.—James Browne, labourer.—William Caldwell, esq., chief of police.—Thady Carnan, labourer.—Patrick Cooper, labourer.—Rev. Mr. Costello, parish priest.—Mr. Martin Culkeen, classical teacher. — ——Develin, esq., m.d.—John Duffey, labourer.—Jordan Fitzstephen, broken down.—Catherine Flynn, beggar.—Owen Gallagher, broken down.—Mary Hanly, beggar.—William Hanley, labourer.— —— Hugh, esq., m.d.—Mr. John Irwin, farmer.—Widow Kilboy, labourer's widow.—James Loftus, labourer.—Stephen Loftus, esq.—Mr. John Moyles, farmer, and owner of a number of labourers' cabins.—Patrick M'Namara, labourer.—Thomas O'Hara, labourer.—Rev. Mr. Verschoyle, protestant rector.—Dominick Waldron, labourer.

Mr. Develin says, "There is a dispensary in this town, which is supported altogether by voluntary subscriptions. It supplies the poor with medicine and medical advice gratis; but clothes, bedding, bed clothes and a cheap wholesome sort of food are much more requisite to their health than either medicine or advice; with these they cannot support themselves, nor is there any fund to supply them; the medical man who is called on to attend them is frequently obliged to afford them some relief of this sort out of his own pocket, but prudence much oftener warns him to resist the impulse. Fever is just now beginning to prevail about this town. There is no hospital to which the patients can be removed; they are left in their own cabins, which are badly ventilated and in a wretched state of dirt. Their pig, if they have one, occupies a part of the same room with them, and often has a better bed than themselves; they have no other house to keep it, and it is their great dependence for paying their rent, or by the sale of it supplying them with food during the scarce season of the year. Their clothes are in the filthiest condition, and their poverty is so great that they cannot buy soap to wash them. Whey, barley water, &c., which are generally considered necessary for fever patients, they are utterly unable to procure; and from the want of sufficient clothing either by day or night, and the food they are obliged to subsist on when recovering, they are subject to complaints that at the age of 40 inflict on them all the infirmities of 60. Their neighbours are afraid to approach them while they are ill, and being unable to hire attendance, the members of the family are obliged to attend one another, and it often happens that the person who is attending the others is himself labouring under the disease. They have no means of removing the children from the reach of the contagion; they remain in the cabin in almost certain expectation of catching the infection. I have seen the mother and all the children lying and having no person to attend them but the father, who was himself so ill that he should have been

Sick Poor.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Town of *Ballina* and *Ardnaree*.

Bar. *Tyrawley*.

been in bed. I have known in one family the mother, the three daughters (one of them married, pregnant) and the son to be all lying ill of fever at the same time; their only attendant was the father, an old man above 80 years of age, who sat up watching them night after night. The only bed that was raised from the ground was given to the son, who was looked to as the future support of the family; the mother and daughters lay two and two in straw beds spread on the damp floor of the cabin, one beside the fire, the other beside the door, which was not nearly large enough to fill the entrance, and was of course almost useless for excluding the air; outside the door stood the stagnant pool, sending forth the most unwholesome exhalations; there was no person to remove it. They were unable to procure themselves the nourishment proper for their condition; in fact, they were destitute of any food but that with which their poor neighbour supplied them, potatoes, and occasionally milk, which they left at their door, being afraid to enter the cabin; of course the old man was unable to afford them sufficient attendance. I found him one day kneeling toward the bed, crying over one of his daughters that was dying, while another was crawling along the floor to reach some relief to the third, who was lying with her in the same bed. Four died altogether out of this family, two before I saw them, and two afterwards. This is one case out of many that I could mention scarcely less deplorable. The principal relief afforded to such cases, besides the assistance supplied by poor neighbours, is derived from occasional collections made among the wealthier inhabitants of the town; but this is totally inadequate to the number or necessity of the cases."

Though the poor are not known to die immediately of starvation, death constantly ensues from complaints induced by insufficient or unwholesome food; their common kitchen to their potatoes is hot water poured over a salt herring; each one of the family dips his potato into this, and so eats it.

Persons who attended the Examination.

Parish *Burrishoole*.

Bar. *Burrishoole*.

John Cox, driver on the principal estate of the parish.—Martin Deveran, labourer and holder of half an acre.—John Doyle, land-surveyor.—Thomas Gallagher, labourer.—John Gibbons, labourer.—Mr. Gillespie, under-agent to the principal proprietor of the parish.—Mr. Hamilton, farmer.—Frank Horan, driver on the principal estate of the parish.—Michael Horan, holds three acres.—Rev. W. Hughes, parish priest.—Widow M'Coy, widow of a small landholder and labourer.—Nancy Moran, wife to a small landholder and labourer.—Mary Nugent, an old beggar-woman.—Captain O'Donnell, magistrate.—Captain Stewart, magistrate.—Rev. Mr. Stoney, protestant rector.—Rev. Mr. Wilson, protestant rector of an adjoining parish.

The examination was held in a public room, which was crowded during a greater part of the time it lasted.

There is no dispensary in this parish, nor within any distance that could render it available to the inhabitants; there is no fund nor regular subscription of any sort, out of which the wants of the sick poor can be supplied, and all the witnesses agreed that they do not themselves possess the means of making any provision. All that can be stated generally of want and distress, has been stated by the several witnesses as applying to the condition of the poor under such circumstances; we thought that a distinct idea of what they meant by "want and distress," would be best conveyed by selecting a particular case, and examining it in its details; we have accordingly examined Michael Horan, whose family is at this moment suffering under such a calamity, and whose case is at present not uncommon in this parish; he holds three acres at a fair rate as rents rate in the country, and his condition may therefore be taken as nearly the average condition of the inhabitants of the parish; he has no cow nor other cattle; his evidence is as follows:

"Fifteen weeks ago fever broke out in my family, consisting of my wife and eight children. I had no means of removing them that were in health out of reach of the contagion; no neighbour would take any of them. I could not expect any one to take fever into his house; the sickness did not leave my cabin; ever since it has gone the round of us; as one recovered another took sick; three of us are lying at present. I had no means to procure either medicine or the advice of a doctor. I went to the apothecary to ask him what nourishment I should give them. He told me whey and toast, but I had no means of procuring them. In the middle of their sickness, when one of them would not eat a pennyworth in three days, I could give them toast. But once they could eat any thing, they should eat the potatoes, or die there. I had no whey for them but what the neighbours brought us; not a third nor a fourth of what they could use. The chief drink I gave them was water and sugar. The wife used to sell the eggs to buy the sugar. And when the harvest came, I thought our potatoes were not half enough for us, and I knew I would want them again when I could not buy them. I used to carry six stone of them a mile into town on my back, and sell them for 9*d*. The whole family sick, and all lay in one room; we had no second.

"Those that were not yet down lay at one end of the cabin; the sick lay in one bed at the other. We had but one blanket and a sheet for the whole family. We cut the blanket in two, and covered the sick with one-half, while the healthy lay under the other. No part of the family had any other bed than straw or rushes. Since harvest we have had plenty of straw, but when it was scarce in summer we had no bed but the rushes we cut in the fields,

Sick Poor.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Burrishoole.*
Bar. *Burrishoole.*

fields, and often lay on them the same day we cut them. Though I asked it, I could get no credit for any article I wanted, nor for money. The people of my own village had it not to give me; they were too poor themselves. We have had enough of potatoes since harvest, but during the summer we lived on half diet." When we asked him how he procured the "half diet" on which his family lived, he was evidently reluctant to tell; but one of his neighbours, who was present, exclaimed, "Tell the truth; how decent he is; why should you be ashamed to tell how they lived? his wife supported those six; she begged for the rest of them." Many present were acquainted with the particulars of this case as stated. This same man's family was attacked by fever three years ago, when it went the round of them all, in the same manner, and carried off three of them. Rev. Mr. Hughes remarks, that fever is common in this parish, caused by the scarcity and unwholesomeness of food, insufficiency of clothing, and, in many instances, the total want of night covering; it is, therefore, most common where poverty is greatest, and the family largest. Mr. Hamilton says the cabins are generally such, that one could not sit in one of them during a shower; and he knows numberless instances of families unable to procure straw, cutting rushes for beds, and still more, that for want of bed-clothes lie in the clothes they wear by day. Doyle says, that, independent of rain from the roof, the cabins cannot but be damp from their situation, as the most valueless, that is, swampy piece of land is always selected to build them on, for fear of wasting any that might be profitable. Mr. Hughes mentions a case on which he was called to attend to administer the rites of religion about three months ago. The family had been attacked by fever; he found the father and four out of five children sick, and all together on one bed of moist rotten straw, nothing else under them; their sole covering was a single fold of what is called a "poverty blanket,"* which he was assured had been the only one they had used for eight years. Their only attendant was the fifth child, a girl 11 years old. No person would come into the house. Their neighbours used to leave some potatoes, and occasionally some milk within a few yards of the door, which when they retired the child took in. This was their only support; medical attendance was quite out of the question. In this condition, the children recovered; the father died. Their uncle, a man having eight in his own family, and supporting them in great poverty, took the children into his own house, and now gives them "a side of the fire and a place for their bed," while they beg through the parish for food. Such is generally the fate of a family of orphans, and the Rev. Mr. Stoney, the Rev. Mr. Wilson, Rev. Mr. Hughes, and all the other witnesses agree, that the two cases above mentioned may be taken to represent the condition of a very large proportion of the parishioners when afflicted by sickness of a contagious nature.

The witnesses have mentioned four or five such cases at present in the parish, and agree, that a description of one is a description of all. Two of the families have between them 14 members, most of them at this moment sick. Fever occurs chiefly among the very poorer classes, from the causes enumerated by Mr. Hughes. They have no attendance but from their own family; no means of procuring medicine or other food than potatoes, except what is derived in common with other cases of distress, from an occasional collection at the roman catholic chapel, some casual assistance from the church collection, from the clergymen privately, or the very few gentry that reside. But those resources, from the numerous demands made on them, are inadequate to afford any very perceptible relief, and the consequence is, that the above cases may stand as a general description of their condition.

Mr. Hamilton wishes to add, there are other cases of common occurrence, worse if possible; they are those of strange families, beggars, who have no houses in the parish; a hut is erected for them by the way side. Those that are, for the time, in health, attend on the sick, and take in whatever is left outside by neighbours charitably disposed. Mr. Hamilton has known families as they sink one after another under the disease, unable to leave such a hut for four months, and has himself known, he thinks, two cases of persons dying by the road side, unsheltered, before such a hut could be erected for them.

Persons who attended the Examination.

Parish *Cong.*
Bar. *Kilmain.*

—— Blake, esq. police-officer.—Francis Burke, esq.—Mr. Butler, large farmer.—William Butler, landholder, 10 acres.—Rev. Mr. Crampton, protestant rector and magistrate.——— Ellwood, esq. magistrate.—Mr. John Elwood, shopkeeper.—John Finn, esq. magistrate and resident proprietor.—Thomas Hopkins, labourer.—Michael Hynes, butcher.—Walter Jennings, labourer.—Mr. M'Donnell, large farmer.—Peter Molowney, weaver.—Anthony O'Brien, stone-cutter.—Rev. Mr. Waldron, roman-catholic rector.

A Dispensary has been lately established in this parish; it at present affords medicine, and, where such is required, out-door attendance to the sick poor. Mr. Finn hopes that it will soon be enabled to supply a better sort of food to those who are unable to procure it for themselves, and, in case of contagious diseases, a nurse-tender.

The effectiveness seems to be at present impeded by the fear that persons connected with it would attempt to interfere with the religious opinions of any patients that might apply for relief. Rev. Mr. Waldron, junior, fears that such attempts have been made, and says, in riding through the parish some days ago, he met a woman who mistook him for the surgeon, and told him she would have applied at the dispensary if she did not fear an interference with her religion. Mr. Finn, who has been active in establishing the institution, says, that no

* Half wool half tow.

Sick Poor.

Connaught.
County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Cong.*
Bar. *Kilmain.*

no such attempt has been made, and hopes the poor will soon understand that they need not fear it, as illustrating the condition of the poor when they fall sick of a contagious disease.

Hynes mentions the case of a widow. "She was last week seized with a fever: she lived in a cabin by the road-side; she had no one to attend her but her child, a weak little girl. Her own brother, passing by with a crib of turf, was afraid to go in to her, but threw a few sods to the child. The charity of the neighbours was supplying them with food. She lived some distance from me, and I cannot say whether she be dead or alive now."

Neither Mr. Finn nor any other of the witnesses were aware of the eixistence of this case until mentioned by Hynes. None of them lived in that part of the parish. Mr. Butler says, "when the poor get sick, their neighbours, if they have it, will give them milk and food while they live, and a sheet and coffin when they die." Being asked, would they not make application to their landlord? he says, "the landlord may be an absentee, or if he resides in the country, may not reside in the neighbourhood; they might die before they could find him,"

Persons who attended the Examination.

Par. *Kilgeever.*
Bar. *Murrisk.*

John Barns, cottier, holds 2 ½ acres.—John Cox, farmer, holding 8 acres.—James Frehill, cottier, holds 1 acre.—James Gallagher, farmer, 7 acres.—Rev. Mr. Gibbons, roman-catholic rector.—Mr. Austin Gibbons, assistant to Mr. Durkin, apothecary.—Miles Joyce, cottier, holds 1 ½ acres.—Pat Mally, an old man past his labour, did hold 2 acres.—Roger M'Donogh, cottier, holds 2 ½ acres.—Pat M'Donnell, farmer, holding 8 acres.—William M'Evily, farmer, 5 acres.—Rev. Mr. Potter, protestant curate.—Mr. Reed, land-steward to Marquis of Sligo, the principal proprietor of the parish.

There is no fund for affording assistance to the sick poor, not even a dispensary. Mr. Gibbons has known several instances of the poor contracting lingering diseases for want of medicines, which they were unable to purchase. M'Evily says, "when sickness comes on the poor man, he can send for no doctor, but must lie under it until it pleases God to relieve him." The poor are well disposed to assist the poor when they are sick. Mr. Gibbons says, "they will deny themselves comforts, that they may afford them to their sick neighbours."

There is a great dread of contagious diseases. In such cases, if the person afflicted have any of his family able to attend him, or can purchase the care of a nurse-tender, his neighbours do not unnecessarily expose themselves; but when no other attendance can be procured, M'Evily and Cox have both known neighbours to endanger their lives in their personal care of the sick. Some of the neighbours give the children an empty house, a barn or such, in order to remove them from the influence of the contagion. The children sometimes beg during the parent's illness, but it has not been observed to initiate them into mendicant habits.

The earnings of the poorer classes are totally inadequate to making provision for a time of sickness. M'Evily says, "not one in ten of the small farmers in this parish can make such." Mr. Gibbons has known small farmers of three or four acres (they are called farmers) to owe the apothecaries small sums of from 5*s.* to 10*s.* for medicines for years, and, as he believes, from inability to pay them.

Persons who attended the Examination.

Par. *Kilmore Erris.*
Half-Bar. *Erris.*

Edward Burke, farmer of 13 acres.—Brien Deane, cooper and small farmer.—Edmund Dickson, mendicant.—James Donohoe, bailiff to Major Bingham, the principal proprietor in the parish.—Widow Early.—William Feargus, bailiff to Mr. Everard.—Dominick Frekill, labourer.—Widow Geraghty.—Martin Hoban, labourer.—Captain Ireland, stipendiary magistrate.—Pat Lavelle, labourer.—Rev. Mr. Lyons, parish priest.—Mr. Wm. Meredith, chief constable of police.—Captain Nugent, magistrate.—Mr. O'Brien, parish schoolmaster.—Frank O'Donnell, labourer, impotent from age.—Hugh O'Mally, cottier.—Widow Reilly.

There is a dispensary in the neighbourhood, from which medicine and attendance in-door and out-door are supplied gratis, on tickets given by subscribers.

It is agreed that the people place no confidence in the dispensary medicines; but the witnesses cannot state any other ground on which this distrust is founded than prejudice. Mr. Lyons has often offered tickets on the dispensary to sick persons, and they have been refused. There is no fund for supplying the sick poor with food, clothes and other requisites, which are considered more necessary to their recovery than medicine or medical advice; and by reference to the evidence from this parish, under the head of "Able-bodied out of Work',' it will be seen, that even strong and healthy labourers and small landholders are unable to supply a sufficiency of the coarsest description of either food or clothing to themselves and families. The poor are very ready to help one another in cases of sickness; but their circumstances are inadequate to afford relief approaching to the extent required.

Fever is very common in this parish, and most of the labourers' families can describe, from their own experience, the condition of a poor man's family, when fever has broken out in it.

O'Malley says, "It was in my own family last year; no person would take my children to his cabin; so I was obliged to keep them in the house with the fever, at all risks; my wife

Sick Poor.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

wife and two of my children were seized with it. The healthy of the family attended the sick, the very neighbours would not enter the door; we had not even enough of potatoes of our own, but the neighbours brought us potatoes; some on credit, to be afterwards paid for in work; some in charity. They sometimes brought milk, but the sick often had no other drink than water; my children never begged; the neighbours brought what they had to give us to the door, without being sent for."

Mr. Lyons says, "Fever is very prevalent here at particular seasons of the year; it is caused by want of both day and night covering, and insufficient and unwholesome food."

Persons who attended the Examination.

Co. Roscommon.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Boyle*.

Bar. *Boyle*.

Thomas Bradshaw, labourer.—Morgán Crofton, esq. J. P.—Rev. M. Devine, R. C. rector of the parish.—Captain Duckworth, J. P.—John Fareman, innkeeper.—Rev. Thomas Hackett, protestant vicar of the parish.—The Viscount Lorton, lord-lieutenant of the county.—Owen Lloyd, esq. J. P.—John Manghan, road inspector.—John Mulhall, esq. general merchant.—M. O'Brien, labourer.—John Robertson, esq. J. P.

There is no certain fund to give assistance to the sick poor, but they are seldom or never allowed to want any little comforts which the neighbourhood affords. The very poorest contribute a small portion of milk, or turf, &c. &c. The Boyle Charitable Loan Fund was instituted in 1824; the original capital, 270 *l.* Up to December 1833, 15,403 loans have been granted, amounting to 31,997 *l.* In the last year, 861 families were assisted by 1,870 loans, to the amount of 3,860 *l.*; 133 borrowers received one loan each; 447 received loans twice; 281 three times. The sums lent out, average 75 *l.* per week; 741 persons at present have loans. Mr. Crofton said he thought the institution had done incalculable good in this district; the tendency was to establish habits of punctuality and good faith among the poorer classes on its first establishment: some part of the capital was given by the London Society of Saint Patrick, for the relief of the Irish peasantry, and a rumour spread, that as it was English money, the payment would not be enforced. The rule, however (that when the borrower fails for three weeks in succession to pay his instalment, legal means are at once to be resorted to with the securities), was enforced, and after two or three instances, no difficulty has arisen in obtaining prompt payment. The securities are often neighbours of the borrower, or persons in his own station in life, and it is felt so dishonourable to allow them to suffer, that the poor have been known to stint themselves in their food, and in scarce times part with their last shilling to keep up their credit. A man, who is once a defaulter, can never obtain assistance again. Many are, by means of this fund, enabled to keep a cow or a horse, who would otherwise be miserably off. The people admit that, having to make up their weekly payment, sets them to work, and to contrive means of employment for their children and themselves that otherwise they would never have thought of. Alms-asking during sickness does not often lead to mendicant habits. The children may, if the father continues ill for many weeks, fall into idleness; but the wife stays at home, and is hardly ever seen begging.

There must arise interminable difficulties in the management of any plan for giving provisions to the sick or convalescent. The surgeon could not know the true state of the people's condition, and any responsible managers selected from those who paid the tax would be liable to many abuses. It is believed to be impossible to fail in any scheme of relief, without doing much positive evil.

"The dispensaries are," said Mr. Crofton, "very much mismanaged. Those who are well able to pay for medical relief, often receive aid from the dispensaries, as well as the destitute. In a parish not far distant from this place, the subscriptions to the dispensary are 50 *l.* per annum; the presentment of the grand jury as much more. Of this fund 50 *l.* is the surgeon's salary; 25 *l.* the apothecary's, and the remaining fourth is all that is left for medicines."

"I was a long time on the dispensary list," said O'Brien, "and could not have been more kindly treated."

Persons who attended the Examination.

Par. *Kilkeevan*.

Bar. *Ballintobber*.

Rev. Dr. Blundell, protestant rector of Kilkeevan.—Rev. John Boyd, catholic curate of Kilkeevan.—Francis Clancy, farmer.—Cox Cotton, small farmer.—James Coulon, potter.—Mr. Thomas Dillon, shopkeeper.—James Gaffney, working mason.—Capt. Gray, Dalefield.—John Kelly, labourer.—Rev. Peter M'Dermott, catholic curate of Kilkeevan.—Thomas M'Grath, esq., J. P. Castlerea.—O'Connor Don, Clonalice.—Mr. George Vaughan, farmer.—William R. Wills, esq. Castlerea.—Owen Young, esq., Harristown.

There is no public fund for the sick; Lord Mountsandford allows full wages to any labourer injured by accident on his estates. Kelly said he was nine weeks ill, and supported in this manner. Gaffney mentions,—"a fellow-labourer of mine has been ill for the last six weeks. There were seven of us working together, and when he took sick, we all subscribed a shilling; this might do the poor fellow for one week, and he got a dispensary ticket; but what

Sick Poor.

Connaught, Co. Roscommon.

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Par. *Kilkeevan.* Bar. *Ballintobber.*

what would become of him God knows, if the neighbours had not done the rest." There is a loan fund in the parish; 500*l.* was borrowed from the trustees on the first of February, outstanding on the 30th of January 1834, in the hands of 340 borrowers. Total number of the loans 911; amount advanced during the year 2,662*l.* 10*s.* A boy who began by a loan of 2*l.* purchased an ass, with which he brought turf to the town in panniers: after some time he got a small cart. His industry procured him a larger loan, which enabled him to purchase a horse and cart: he is now earning 3*s.* 4*d.* a day, and has fully paid up the loan in about 13 months. The poor are willing to attend each other in sickness, except in cases of fever; some instances, however, happened of death from neglect.—Kelly told the following case: "About a year ago my wife lost an infant, two months old; nearly at the same time the wife of my next-door neighbour was seized with a fever of the typhus kind. An infant, just born, must have perished, had not my wife taken the child, and nourished it at her own breast." When sickness comes on, the family do not beg publicly; shame is not lost; and the shame is the grand thing.

The dispensary surgeons are invariably kind.

Persons who attended the Examination.

Parish *Killenvoy & Camma.* Bar. *Athlone.*

John Byrne, esq.—Rev. Patrick Conniff, catholic curate.—Thomas Coniton, labourer.—Mr. James Elliott, miller.—Mr. John Finnern, general shopkeeper.—Rev. J. Fitzgerald, catholic rector.—Matthew Kelly, weaver.—Mr. Michael Kelly, farmer.—Thomas Kenny, labourer.—John E. Mapother, esq.—James Rattigan, beggar.

There is not any certain fund for affording assistance to poor families who (through continued sickness) have become destitute. Sickness increases the debt; for when even in constant work, they have nothing to spare. Coniton says, that he himself is in debt; and that if bad health came on now as it did before, his family must look to others for help. But the moment that health returned, he would prevent their continuing to beg.

There was a loan fund established here six or seven years since; and it is the opinion of the Rev. P. Moncreif and Mr. Finneru, that the loan fund was injurious to the interests of the community, for these reasons: First, because the rate of interest (being a kind of compound incalculable interest) is enormously high; 2dly, because it obliges those who receive it to expend a large portion of their time, and some expense, in getting and repaying the several sums, as the borrower, with his two bailmen, are frequently obliged to be in attendance for a day, sometimes two, before they can procure the smallest loan; and then the borrower is obliged to attend and pay in an instalment once a week; and 3dly, because many small farmers are necessitated to sell the produce of their crops (disadvantageously in most cases) to meet the several instalments, and consequently their little properties dwindle away by piece-meal, and nothing is left in their hands. The borrowers themselves feel the disadvantageous and bad effects of this fund, but are driven to take it in order to meet the pressing demands of their landlords.

Thomas Kelly (speaking from his own experience) says, "That it is quite impossible for the labourer (after supporting his wife and family) to lay by any fund as a provision for a time of sickness: he has a wife and five children. In the harvest season he can, for about a week, obtain 1*s.* 3*d.* per day; but that he many a day works for 4*d.*, and thinks it impossible to lay up any thing out of that: 6*d.* a day would be fair wages all the year round. In some few instances the small farmers may lay by a little fund, as a provision for them during sickness. There are no friendly societies or clubs in the neighbourhood, by contributing to which the poor can insure a maintenance during sickness.

The surgeons are kind to them, and the poor are greatly amended by the dispensaries.

Persons who attended the Examination.

Parish *Moore.* Bar. *Moycarnon.*

Rev. J. Anderson, protestant rector of Moore.—Michael Callanan, smith.—William Clements, weaver.—Bryam Conolly, labourer.—Patrick Dolan, labourer.—Patrick Flynn, mason.—Thomas Harrison, dyer.—Mr. John Kelly, farmer.—Patrick Kelly, small farmer.—John Kilkenny, bailiff on Mr. St. George's estate.—Alexander Lowrie, chief constable of police, Ballydaniel.—Rev. J. M'Aveely, catholic rector of Moore.—Mr. James Miller, shopkeeper.—J. M'Namara, weaver.—Patrick Mitchell, beggar.—William Murray, miller.—Thomas Power, esq. J. P., Falty.—Laurence Watson, farmer and appraiser.

There is no fund for providing for those whom sickness has impoverished. The sick are much pitied; they have food often sent to them without ever asking for it. Sometimes, when the head of a large family is long sick, they are badly off for food. "I know one man whose family, though after last Christmas he was sick and unable to work for several weeks, never wanted two meals a day, and they never asked any one for alms; but I should not be disposed to say that there were many so fortunate." There is a poor cripple, resident many years in the parish, who is never allowed to want for food or clothing; she is not able to leave her cabin to seek relief, so that were people less charitable and Christian, she would be dead long ago.—(*Conolly.*)——Those who have relations are always well taken care of. Those who have none, the neighbours look after. When a stranger is taken ill, the plan is this: half a dozen men raise a hut against the sheltered side of a ditch, and put the sick person into it; for it would be very unreasonable to carry the sickness into the house to one's own children

Sick Poor.

Connaught.
Co. Roscommon.

Examination taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Moore.*
Barony *Moycarnon.*

children; but they never let the sick man want for any little comfort they can get him. Those that will not go in, leave what they bring at the door, and there is always some one not afraid of the fever, that will go into the hut and attend the poor creature. Some die that are treated in this way; but many more recover.

One man, last year, was taken care of for six weeks in this way, and rose up at the end of that time as well as ever he was.

"I had once sickness in my house for nearly nine months; it was fever that laid me on my bed, and it attacked, one after another, all my children. None of them died of the sickness; all the neighbours were very kind to us. At first we were obliged to kill the pig, and afterwards our only cow, and then Kelly's father gave us a hundred weight of meal, upon credit, though he could be in no hopes of ever being paid. I have since, however, been able to pay him. The neighbours furnished us constantly with milk and other things, and God always sent us enough; of all who, within my own recollection, have been placed in the same circumstances, I never knew any who were near so fortunate. In general the father of a family who gets a severe attack of sickness, never recovers from it, that is, not the disease, but the want it brings with it. He may struggle on afterwards, but the sickness has made away with all his substance."—(*Macnamara.*)——There is no dispensary in the parish, nor any within such a distance as can be resorted to by the poor.

Persons who attended the Examination.

County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Parish *Achonry.*
Barony *Leney.*

Rev. James Callaghan, catholic curate.—Patrick Cuinan, labourer.—Mr. Hugh Gray, farmer.—Rev. James M'Hugh, parish priest.—Rev. George Thornston Maustin, parish curate.—Mr. Denis O'Connor, farmer.—James Robinson, weaver.—Rev. William Tyndall, parish priest.

Dr. Powell says, "Generally speaking, the poor, when sick, are used by each other with great kindness and attention. I have known but two instances of desertion by near relations during very prevalent and fatal epidemics; one was a poor woman, abandoned by her sister, in a bad typhus fever. I hired a nurse for her, for a trifling gratuity, who took the greatest care of her, and she afterwards recovered."

"No other charity would do so much good, for a small sum, as a sick fund. I never saw a person actually die of want, but I am quite sure that many scores of sick perish every year for want of proper sustenance. Our diseases themselves are evidently caused by cold and hunger and nakedness. *The poor man regaining his appetite on recovering finds nothing to eat; a little food would restore him, but he sinks for want of it.* Amongst about 100 patients, I have 3 cases of confirmed dropsy in persons *under 25 years of age,* 5 cases of consumption, 25 of indigestion arising from want of proper nourishment, and 8 of diseases of the skin, which I impute exclusively to the same cause."

Persons who attended the Examination.

Town of *Ballymoat.*
Barony *Corran.*

Mr. P. Coogan, shopkeeper.—Bridget Cummayne, widow.—James Davy, labourer.—Robert King Duke, esq.—John Finn, labourer.—Rev. John Garrat, vicar.—Bartholomew M'Kittrick, land agent.—Martin Keen, small farmer.—Dr. Longheed, dispensary surgeon.—Charles Milmo, farmer.—B. Morrissay, labourer.—Rev. R. O'Kean, parish priest.—Robert Orr, farmer.—Michael Price, labourer.

Dr. Longheed states, "There is no fund for affording assistance to the families of those who become destitute by long-continued illness; and if such an institution could be protected from abuse, there can be no question about the immense good it would do. The diseases of the sick poor under my care strikingly show the miserable scantiness and bad quality of their food. Of an average number of 70 on the books, 25 consist of dyspepsia, indigestion, and other disorders of the stomach, arising from this cause exclusively; the same may be said of the scorbutic cases, which are seldom fewer than 10. Of consumption I have at this time seven cases, occasioned principally by insufficient clothing by day and shelter by night, besides 14 patients in inflammatory catarrh, mostly from similar causes. Of dropsies I have commonly 3 out of 70, or about 5 in the 100, when the patients *are under 25 years old,* and from 25 to 35 I have generally one per cent. more. Only last week I performed the operation of tapping on a *girl of* 17, whose disease was in my opinion occasioned solely by the long continued want of a diet sufficiently nutritive; and some time since *I tapped a man and his wife within the same hour,* under similar circumstances; indeed I scarcely know how to convey any adequate notion of the extreme destitution of the sick poor of this neighbourhood. In cases which I have attended as a midwife that required the use of the forceps, it has been no uncommon thing to be obliged to borrow the door of some neighbouring cabin, overlaying it with a little straw, as the only means (in the absence of any thing like a bed) of raising the patient from the floor. And the only covering which they are often able to provide for the child is of so coarse and rugged a texture as to rasp and fret the skin of a new-born infant. A very short time since I was called to attend a young married

Sick Poor.

Connaught.
County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Town of *Ballymoat.*
Barony *Corran.*

woman in labour, at a cabin to which I was told the neighbours had removed her from a hovel of too wretched a description to expect that any medical man would enter it. I found this comparatively comfortable house covered with sods of turf, through which we could plainly see the sky over head, my own seat being a creel (a sort of basket), with a short plank laid across it; but this is the best seat I can often get in cabins where every exertion is made to accommodate 'the doctor.' I am at the present time attending the family of a poor labourer, of the name of John Denison, whose sole means of subsistence are derived from the produce of one acre of indifferent rocky ground, for which (with the hovel they live in) he pays a rent of 1*l.* 8*s.* 6*d.*, and certainly has not more than an average of 1*s.* 6*d.* a week wages; he has a wife and eight children, and every one of the latter are now sick in scarlet fever."

Persons who attended the Examination.

Parish *Drumcliffe.*
Barony *Carbery.*

Rev. Edward Alward, protestant curate.—Mr. James Barber, land agent.—Dr. Coulter, dispensary surgeon.—John Fenny, labourer.—Michael Fenny, labourer.—William P. Fenny, farmer.—Mr. P. M'Tucker, farmer.—James Mullen, labourer.—Rev. Michael O'Callaghan, p. p.—Rev. Mr. Saunderson, presbyterian minister.—C. Sympson, farmer.

There is no relief provided for the poor of the working classes in a time of sickness, except medicine. They are most willing to attend each other in all contagious diseases, fever particularly. The sick may be left to the attendance of a child, a daughter especially, or to the nearest relative, and there never is an instance known of their being otherwise than carefully treated by some one.

The necessity of seeking alms during a time of sickness frequently initiates the family of a labourer into habits of mendicancy; but it is only where the sickness is of long continuance.

John Fenny, labourer, says, "It is quite impossible for the cottier tenant to lay by any thing out of his earnings for a time of sickness, nor will he be able to pay his rents this year, the prices are so low."

William Barber says, "Opulent families occasionally give clothing. In this house they are making up fifty suits of clothes for women, and nine or ten for men, to be distributed at Christmas to the poorer tenants of Sir Robert Gore Booth."

Dr. Coulter thinks that giving assistance by donations of food, fuel, &c., to those of the working classes who had obtained a certificate at the dispensary of their being unfit to work, would not lead to idleness, as the surgeon would feel his own character to be concerned in seeing a benefaction of this kind justly appropriated.

And the destitution caused by the want of such relief often produces a total wreck of the little property and scanty resources of the cottier, which is but rarely surmounted for many years, if ever.

The want of assistance in sickness unquestionably keeps the working classes for a longer time useless to the community than they would be had they those necessary comforts. "I have often given a poor man bark and other tonic medicines where a loaf of far less cost would have done him much more good. But no small proportion of our commonest, and eventually the most fatal diseases,* are caused by the insufficient nutriment of convalescents. Dropsies, both anasarca and ascited, are very prevalent in this district, and amongst this class of patients; so are scrofulous diseases and scurvy, all which are imputable to the same predisposing causes. The benefits which may be *insured* by the more wholesome and sufficient diet of the sick and convalescent are incalculable."—(*Dr. Coulter.*)

Persons who attended the Examination.

Par. *Kilmacshalgan.*
Bar. *Tyreraght.*

Rev. William Grove, rector, j. p.—Dr. Homan, dispensary surgeon.— —— Hyleas, esq. j. p.—James Magee, parish clerk and farmer.—John Mullowney, blacksmith.—John Tenpenny farmer.—Rev. —— White, parish priest, &c. &c.

There is no fund for the affording assistance to the families of those who, by continued illness, have become destitute. Dr. Homan said, "None, whatever, though I have often, and strongly, represented the great advantages of some such institution, scarcely any thing, indeed, would do so much good. In an institution of that kind, occasional instances of abuse may occur, but certainly far too seldom to deserve the least comparison with the good; such assistance of the sick poor would do. A large proportion of the cases that come under my care in the dispensary, are produced by insufficient nourishment, clothing and shelter; of the present number (from 80 to 100) daily in attendance, I have not less than fifteen in pulmonary consumption; dropsy I have known to run through whole families; I am persuaded I may say three cases of this disease in every hundred occur from the age of two to fifteen years, and as many as four in the hundred between the ages of thirty and forty. Scorbutic, and other cutaneous diseases, are also very prevalent, and arise chiefly from the scanty and unwholesome food, and exposure to wet and cold which the mass of the lower classes are condemned to."

* In this neighbourhood the most obstinate prejudices still prevail against vaccination, amongst the poorer classes; great numbers of whom continue to perpetuate the small pox by inoculation, which is usually performed by quacks, and illiterate persons, in their own station.

SICK POOR.

Connaught.
County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Persons who attended the Examination.

Rev. M. ARMSTRONG.—Right Rev. Dr. BURKE, roman-catholic bishop of Elphin.—Rev. J. DUNLEVIE, parish priest.—R. FEENERY, labourer.—JOHN HARTE, shopkeeper.—FRANK KENNIT, labourer.—JAMES KENNY, esq., M. D. dispensary.—JOHN MARTIN, esq., M. P—JAMES RAFFERTY, labourer.—WILLIAM STOPFORD, farmer.

Town of *Sligo.*
Barony *Carbery.*

THERE is no fund for affording assistance to the families of those who, by sickness, have become destitute. Dr. Kenny said, "The want of any such resource almost daily becomes the cause of an amount of wretchedness, not easily conceived; the loss of a single* day's labour by the husband, will very frequently cause the sale of some necessary article of clothing or furniture, and a week's illness will certainly send a very large portion of both to the pawn office, from which they are very rarely, if ever redeemed; the want of these articles of clothing must, of course, cause most severe illness to the entire family, and is the principal reason why dropsies and consumptions are so prevalent. The families of those so affected," Rev. Mr. Dunlevie and N. Stopford concurred in saying, "are supported partly by begging and partly by the alms of their poor neighbours, who are often known, unasked, to divide with the sick their own insufficient means of subsistence." With regard to the willingness of the poor to attend them sick of contagious diseases, Dr. Kenny says, they have a great dread of fever and small-pox; in these diseases the poor are mostly, in the first instance, left to the care of their nearest relations, but when such do not exist, neighbours, and even strangers, cheerfully undertake the duties of nurse. I never knew a sick person, not being, during the most alarming visitations of the cholera, suffered to want the prompt and cheerful performance of every kind office to the very last. He further says, the difficulty is to exclude relations and neighbours from the bed-side of the sick even in the most threatening and infectious diseases.

In this district it is considered impossible for the labourer or cottier tenants to lay up any thing as a provision against sickness. The destitution caused by a short illness is very frequently the cause of destroying the few comforts of the labourer, and rendering him reckless. Dr. Kenny said, "Nothing short of some rare and fortunate circumstance can, in most cases, enable a poor family to retrieve the consequences of even one illness of the husband, though but of moderate duration. The withholding relief from those who are ill, and unable to procure necessaries for themselves, continues them in a situation in which they must be useless to themselves and to the community, much longer than they otherwise would be, and the assistance which they receive, only in the shape of medicine, is frequently the *most expensive and least efficacious.*" On this subject Dr. Kenny says, "Of this we have daily proofs. Dropsy is especially prevalent in this district, being perpetually induced by scanty and improper nutriment. It frequently happens that people are kept for a long time in a lingering state of recovery, who, by a moderate and temporary supply of wholesome food, might speedily be restored to health and usefulness; in such cases the most costly tonics will often be less invigorating than a single and plain meal."

Persons who attended the Examination.

Leinster,
County Carlow.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parish *Aghade* and *Ballin.*
Barony *Forth.*

Rev. GEORGE DAWSON, impropriate curate of Aghade, and vicar of Ballin.—Rev. Mr. KINSELA, P. P., of Ballin.—Mr. MICHAEL LENON, miller and farmer.—Mr. THOMAS TOMLINSON, farmer.

THERE is no certain source whence to draw assistance for the poor during sickness. To provide for such calamities their families betake themselves to begging, and whilst they are unable, in this manner, to supply the emergencies of the occasion, they receive the seeds of a disposition to mendicancy, which it is afterwards difficult to remove. In the meantime the younger children are withdrawn from the sphere of contagion, and maintained by charitable neighbours, until the recovery of their parents.

Though the mere labourer can never save any thing for the day of distress, yet this is perhaps within the power of the small farmer, though with difficulty, if he pay his rent punctually. There are no clubs or benefit societies in the district, and if they were even set on foot, the average rate of wages would not allow of extensive contributions to them among the working classes.

The witnesses examined did not think that any evils would be found to result from a system which should afford fuel, food and other necessaries to poor persons, whose inability to work was certified by a dispensary surgeon or other competent authority; means, they are of opinion, could be easily devised for preventing imposition and checking the tendency to feigned sickness. At present, the destitution caused by a short illness is often the cause of destroying the few comforts possessed by the labourer, and thus rendering him reckless, whilst it perpetuates a condition in which he ceases to be useful to himself or the community.

The Rev. G. Dawson stated, that the present dispensary system is found to work well, and that the surgeons generally possess favour in the eyes of the poor. The Rev. Mr. Kinsela was quite of the contrary opinion, and said, "that he had heard many complaints; that general

* This is the case in the Town, particularly when the majority depend entirely on day labour, and have no ground or con-acre.

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general feeling was decidedly against the system, and that from want of due confidence in the medical attendants, many poor persons had declined taking the medicines prescribed for them, and in addition, that great difficulty existed in urgent cases of procuring the immediate assistance required.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Persons who attended the Examination.

Parish *Carlow*. Barony *Carlow*.

Lieut. James Battersby, magistrate, chief constable of police.—Rev. Mr. Blood, presbyterian clergyman.—Mr. Robert Browne, secretary to the grand jury.—Mr. E. Butler, magistrate.—Mr. Byrne, 11 years in the employ of Mr. Coffee, brewer.—Mr. John Coffee, maltster and brewer.—Thomas Cox, esq. distiller and merchant.—Rev. Michael Dwyer, r. c. curate.—Mr. Samuel Haughton, general merchant and storekeeper.—Mr. T. Haughton, magistrate.—Adam Jackson, esq.—Stanby Johnson, baker.—Robert Kenna, labourer, in the employ of Mr. Coffee, brewer.—Robert Lawlor, grocer.—Joseph Lynch, working carpenter and builder.—Mr. Francis Montgomery, apothecary.—Right Rev. Dr. Nolan, r. c. bishop.—Mr. Meade Nesbitt Stone, physician,—Rev. George Vernon, rector of the parish.

There is no fund for the support of the sick poor in the parish. They drag out a miserable existence by alms among the neighbours. The Rev. Mr. Dwyer states his knowledge of many instances, one this day; a woman recently confined, there was not an article of furniture in the room, nor had she money to purchase a morsel of food. Another instance of a labourer, Thomas Kelly, an honest industrious man, who earned seven shillings a week; sometime ago he lost his sight by a blast at a quarry, and is now reduced to beggary, with his three children. Another instance was mentioned by Mr. Haughton; a man of the name of Crowley, a native of Carlow, who left it thirty years ago in the capacity of a servant, and served with Captain Denman in his travels in Africa, where his sight became impaired, so as to induce him to return to his native place, where he found his relations all dead and gone; he has no resource but begging, and is quite blind, and sixty years old. There is not now any loan-fund in the parish; there was one some years ago. It was not found to be beneficial in its operations. It was confined to the working classes.

The poor are most willing to assist the sick, except in cases of cholera, of which they have a great horror; but they remove and support the children of the sick. The system of alms-asking during sickness was not considered as leading families into habits of mendicancy. It is quite impossible that the wages of a labourer would enable him to lay up for a time of sickness any adequate provision; neither can the cottier tenant nor the small farmer do so, though the one has the advantage over the labourer of having a house, and the other also a bit of ground. There are three clubs in the town for the relief and support of sick persons, to which a labourer in constant employment may subscribe, the subscription being about 3*d.* per week. There are about twelve persons of the wealthier classes in town who contribute to these societies.

It was considered that there would be danger of encouraging idleness in such persons if food and fuel were indiscriminately given to them; but there would be no evil if the relief were vested in a poor committee, selected by the rate-payers of the parish, of which the dispensary surgeon might be one.

The destitution caused by illness is often the means of ruin to the labourer, and thus the source of recklessness. Mr. Haughton says, "I know an instance of a labourer lately taken into my service; I gave him a cottage rent free, but he had not an article of furniture, it being all pawned to purchase food during his illness."

Persons who attended the Examination.

Par. of *Dunleckny* and *Wells*. Bar. of *East* and *West Idrone*.

Rev. Arthur Hans Atkinson, protestant curate.—Philip Bagnall, esq., j. p. Dunleckny.—Hon. and Rev. Dean Bernard, rector of Wells, West Idrone.—Mr. Patrick Boulger, farmer, Kilcarrick.—Robert Bunbury, shoemaker.—Mr. William Corrigan, postmaster.—James Davis, millwright and carpenter.—Mr. Dowling, brewer and grocer.—John Hanahan, labourer.—Lieut. Hugh Hawkshaw, chief constable of police.—Rev. Mr. Kehoe, parish priest, Leighlin, barony of West Idrone.—Mr. Richard Kehoe, merchant.—Mr. John Little, draper.—Thomas Litton, esq. Bagnalstown.—Rev. Mr. M'Mahon, catholic curate of Wells, West Idrone.—John Magee, brewer and farmer, Leighlin, barony of West Idrone.—Mr. Patrick Moran, grocer and merchant, Leighlin.—William O'Neill, esq.—Mr. Terence O'Neill, innkeeper and farmer, Leighlin.—Rev. Mr. Andrew Phelan, roman-catholic coadjutor.—Colonel Rochfort, magistrate, Clagrenan.—Rev. Samuel Roberts, parish priest, Leighlin.— —— Singleton, esq., farmer and merchant.—Mr. Patrick Tierney, grocer and farmer.—Mr. Henry Watson, general merchant, Leighlin.

Messrs. Singleton and Magee say, "That both their own relatives and the neighbours do all in their power to relieve the distress of the sick poor."

Mr. Singleton knows instances where a child has been taken ill of fever, and lest the others should be afflicted with the disease, the neighbours have taken and supported them while

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Bar. of *East* and *West Idrone*.

while the fever lasted; two or three such instances have occurred amongst his own workmen, whose children were removed and supported by the neighbours.

The Rev. Mr. M'Mahon says, "I have, within the last six weeks, been professionally attending the family of a labourer out of employment, seven of whose children were lying ill of fever, five of them in one bed. The apartment was only eight feet by six, and their only bed consisted of some straw scattered on the floor, with scarcely any covering."

Colonel Rochfort thinks it would be impossible for a labourer, who is under a middleman, to lay by any thing for a time of sickness, but living immediately under a resident landlord, they might do so; the general opinion however is, that it would be impossible, under any circumstances, at the present rate of wages.

All agree in opinion that it would be of great advantage to give relief to the sick poor of the working classes, on showing a certificate of inability to work from the dispensary surgeon, if there could be a satisfactory proof of its proper application.

The destitution caused by a fit of sickness often drives the labourer and his family to beggary and recklessness.

The want of relief in sickness frequently continues the labourer in a state which renders him useless to society, and it may be in this view considered a loss to the public to withhold some regular mode of provision.

Mr. Moran observes, "that many came from a distance where other dispensaries are established, and from that circumstance I think the medical man is held in very high estimation." Mr. O'Neill also has heard good opinions expressed of him by the working classes.

Persons who attended the Examination.

Par. *Saint Mullins*.

Bar. *Saint Mullins*.

Mr. James Byrne, farmer.—Mr. Patrick Byrne, farmer.—Robert Doyne, esq., J. P.—Mr. John Finn, farmer.—Mr. Galavin, farmer.—Lieutenant Hugh Hawshaw, catholic curate.—Rev. Mr. Kavenagh, parish priest of St. Mullins.—Mr. Thomas Murphy, farmer.—Rev. James Saunders, vicar of Claragoose.—Rev. Mr. Walsh, parish priest of Borris.—Mr. George Whitney, brewer and farmer.—John Wilcocks, esq. surgeon.

There is no certain fund for affording assistance to those of the poor, who, through continued sickness, have become destitute. Some years ago Mr. Kavenagh, the wealthy proprietor of Borris, gave a sum of 60*l.* towards the formation of a fund for the aid of the industrious classes, the management of which was entrusted to the protestant clergyman; and Mr. Sanders observes, that this money has been productive of much benefit; but unfortunately it is not available to the sick poor. The lower order are not very willing to attend cases of contagious disease; but where their services are called for, by peculiar distress, they are not long withheld: an instance is mentioned by Lieut. Hawkshaw, C. C., where a stranger travelling through the parish was attacked by fever and subsequently by cholera, and was carefully attended throughout his illness by poor persons, who had accidentally become acquainted with his condition. Those who are sick are chiefly maintained by their neighbours, with occasional aid from Mr. Kavenagh, given through the hands of Mr. Saunders. There is a dispensary at Borris (chiefly supported by Mr. Kavenagh) which supplies them with advice and medicine, and a little food is sometimes given, out of the money collected at the church on sacrament Sundays.

The low rate of wages renders it next to impossible for the labouring man to lay by as much during health as would suffice against the day of sickness. It requires much exertion and economy on the part of the working classes to enable them to contribute 1*s.* a month to a friendly society, which has been established for some time. In this society, the payment of 1*s.* monthly ensures to the member, when sick, a pension of 1*s.* a day; an extra shilling is paid on the death of each member, and out of the fund thus collected his funeral expenses are defrayed, and the surplus, if any, is handed over to his widow or family. At the commencement, the wealthier classes gave several donations to this society, but none of them continue to be annual subscribers.

The witnesses do not hesitate to admit the propriety of supplying those whom disease has rendered destitute, with food, fuel and other necessaries which their condition requires, and which they are unable to procure for themselves; and they see no reason to fear that idleness or improvidence could thereby be encouraged, provided the management and distribution of such relief were not entrusted to the dispensary surgeon, or any other individual alone.

The Rev. Mr. Saunders describes the wretchedness which is often produced by protracted illness, to be of the most appalling kind. "I found," says he, "not long since, a labourer in the most abject poverty, without a blanket or any covering. He was lying on a wad of straw, and to my knowledge his destitution was caused by protracted disease. If I had not discovered the poor creature, I firmly believe he must have perished."

Dr. Wilcocks and the Rev. Mr. Saunders are of opinion that, by refusing relief to the poor when afflicted with disease, a much greater loss is eventually sustained by the public than if timely aid had been given sufficiently early, to cut short their malady; as it is, a man remains useless to himself and to society a much longer time than he otherwise would.

Sick Poor.

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Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parish *Tullow*. Bar. *Rathvilly*.

Persons who attended the Examination.

Captain Carter.—Reverend G. Dawson, late curate of Tullow.—Robert Doyne, esq., J. P.—Mr. Dwyer, farmer.—Major Eustace, J. P.—Mr. Thomas Germaine, draper and farmer.—Reverend Beresford Johnston, rector.—James Keeley, mason.—Patrick M'Anaby, labourer.—Lawrence Murphy, carpenter.—Mr. Lawrence Murphy, innkeeper and farmer.—James Neil, labourer.—Reverend Thomas Nolan, P. P., administrator.—Mr. John Nolan, farmer.—John Payne, esq. M.D.—Mr. Michael Roache.—Mr. John Whaley, grocer.—Captain Whelan, J.P.

There is no fund for affording assistance to the destitute poor, neither is there any loan fund; one was opened for about two years some five or six years ago, but was soon closed, not being found to answer. The poor are not willing to attend the sick of contagious diseases, nor do they remove or support the children.

The Rev. Mr. Nolan stated a case of a strolling beggar, who, he said, in passing through the parish, was seized with sickness; she was removed to the hospital, her two children were exposed on the public road, and no person could be found to take charge of them; the woman died, and the children were supported by the chapel fund; one child is still so provided, and the other has been placed in the St. Bridget Orphan Asylum. They generally get some support from their poor neighbours, but not sufficient for their wants. The Rev. Mr. Nolan knew an instance where a sick woman was taken into the cabin of her neighbour, and the only assistance that could be given her was a wad of straw on the floor and a drink of water. Mr. N. gave her a few halfpence to buy milk. She died, and was buried by charity. Alms-asking during sickness does not frequently initiate the family into mendicant habits.

It is impossible for the labourer out of his wages to provide against sickness, neither could the cottier tenant or small farmer. Dr. Payne knew several cases where small farmers could not buy the requisites in sickness, neither milk, whey, gruel, or any thing but dry potatoes; and in one of these cases the life of the patient was lost by such privations. There is only one benefit society, which is exclusively confined to mechanics, with very few subscribers. The subscription being 1*s.* per month, the average wages of the working classes would not permit them to become subscribers. The wealthy never contribute through such societies.

By a legal provision, there might be a danger of encouraging idleness, if left to the opinion of one person, but not otherwise, as to the question whether a person was in reality incapable of work; but the case might with safety be referred to a sick poor committee.

Such destitution, if not relieved, frequently renders the labourer reckless. Murphy, the carpenter, observed, that two or three days per week being the average of employment, and 2*s.* 6*d.* per day the rate of wages for mechanics, a week's sickness leaves the mechanic destitute and reckless, which was corroborated by all present.

The refusal of relief continues them in a condition perfectly useless to society.

County Kildare.

Union of *Cadamstown*, including *Ballinadrimna*, *Carrick*, *Killreenu*, *Mylerstown* and *Nurney*.

Bar. *Carbery*.

Persons who attended the Examination.

James Bayne, publican and farmer.—Very Rev. Mr. Flanagan.—Edward Marks, labourer.—Patrick Mulvaney, tillage farmer.—J. H. Nangle, esq., J. P., resident country gentleman.—Rev. Eugene O'Reily, catholic curate.—Rev. Mr. Palmer, protestant rector.

The sick poor are badly supported by their poor neighbours; the children become idle beggars. The poor are, certainly, always ready to assist each other as far as they can; they have frequently removed and supported the children of persons affected by fever.

Rev. Mr. Flanagan thinks that small farmers, when the rent is moderate, provide against sickness. Messrs. Bayne and Mulvany think they cannot make any provision.

All concur in thinking no evil would arise from a provision, and that it would be most desirable.

James Marks says, "Sickness often puts the labourer in despair." The want of food, clothes and bedding prolongs the illness of the poor, and often brings on a relapse and death.

Sick Poor.

Leinster, County Kildare.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Union of *Castledermot*.

Bar. *Kilkea* and *Moone*.

Persons who attended the Examination.

Robert Archbold, esq., magistrate.—Bryan Boulger, labourer.—Mr. John Corcoran, farmer.—Thomas Doran, labourer.—Rev. Laurence Dunne, parish priest of Castledermot and Timolin.—Mr. John Dunne, farmer.—Rev. R. L. Fitzgibbon, parish curate of Castledermot.—Rev. Archbold Hamilton, vicar of Castledermot.—John Hutchinson, farmer.—Mr. Sylvester Kelly, farmer.—Michael Keogh, farmer.—Mr. Thomas Mac Donald, farmer.—Mr. James Mac Donald, farmer.—Mr. Patrick Magrath, farmer.—Mr. Daniel M'Loughlin, farmer.—Rev. Edward Murphy, catholic curate.—Mr. John Murphy, farmer.—John Murphy, farmer.—Charles Neal, farmer.—George Payne, esq.—James Payne.—Mr. Edward Scully (who took the census of this parish).—Michael Styles, farmer.

When the protracted illness of a labourer has reduced his family to destitution they have no other means of relieving their distress than begging, or appealing to the benevolence of their neighbours. The clergy also give them some assistance, and it is stated that the relief thus collected is generally equal to the emergencies of their condition. The poor show a good deal of alarm at the appearance of infectious distempers, and although they are not generally willing to attend those who labour under such disorders, they exhibit much kindness in removing and supporting their children until all danger has subsided.

The wages of the labourer, after providing for the subsistence of himself and his family, do not admit of his laying by any thing against the day of sickness. Kelly observes, "Though they have not enough for the day that's going over them, they divide any thing the Almighty God sends them." "There is a great many of them," adds Styles, "that are worse off than them that walks the roads, having heavy rents to pay, and nothing to make them of." Neither are the profits of the cottiers, or of the small farmer, such as to enable them to save any thing. Speaking of his own condition, Styles remarks, "I am under 6*l.* 16*s.* for six acres of bad ground. I could swear that all that grew on it this season would not fetch 4*l.* of the money. I know I will be turned out of it, and there is nothing for me then but to take the road, God help me! for the poor man has little friends or friendship."

If any fund were instituted for affording aid to the sick poor in the shape of food, fuel, clothing, &c., the witnesses would apprehend much danger from fraud and deceit, if the administration of relief were confided to any one person; and they suggest that, to obviate this inconvenience, as also the probability of encouraging improvidence, the best mode would be to entrust the consideration of all claims to a committee.

One of the worst effects produced in the labourer by poverty, which often results from an illness of even short duration, is, that after his few comforts have been destroyed, his condition becomes so very miserable that he is rendered perfectly indifferent and reckless. It should be recollected that the refusal of relief to those who are sick and unable to procure the necessary supplies for themselves continues them in a condition in which they must be useless, not only to themselves, but to the community, much longer than they would otherwise be.—*Omnes.*

Persons who attended the Examination.

Union of *Kilcock*.

Bar. *Ikeathy* and *Oughterany*.

Christopher Adams, labourer.—Capt. Brennan, chief constable of police.—Thomas Brennan, labourer.—Mr. James Byrne, miller.—Rev. Mr. Caulfield, protestant rector.—John Clark, labourer.—Mr. Martin Conneton, farmer.—Peter Corrigan, labourer.—Mr. Patrick Cosgrave, shopkeeper and farmer.—Michael Costello, labourer.—Mr. Patrick Cullen, farmer.—Thomas M'Dermott, labourer.—Michael Feagan, labourer.—Mr. John Gilligan, farmer.—Mr. Edward Goodwin, postmaster.—John Gorman labourer.—Mr. John Hackett, shopkeeper.—Mr. Patrick Haligan, shopkeeper.—Rev. Francis Hely, parish priest.—Edward Holson, labourer.—Mr. Ambrose Hughes, shopkeeper.—Patrick Irving, labourer.—Mr. Daniel Kearney, shopkeeper.—Thomas Kearney, esq., J. P.—Mr. Patrick Lube, shopkeeper.—Mr. James Magrath, shopkeeper.—Mr. James Mangan, shopkeeper.—Mr. Thomas Murray, farmer.—Michael Nevin, labourer.—Mr. James O'Shaughnessy, innkeeper.—Mr. John Power, farmer.—John Ratigan, labourer.—Mr. Michael Reilly, shopkeeper.—Mr. James Reilly, schoolmaster of National school.—Mr. Thomas Robinson, shopkeeper.—Patrick Smith, labourer.—Mr. Richard Wade, farmer.—Mr. Joseph Walker, farmer.

There is no fund of any description in this parish for the relief of the sick; but if they are very poor and distressed, the priest will appoint two persons to go round and make a collection of a penny or two-pence each, and sometimes 10*s.* will be collected altogether. The poor here are not willing to attend each other in sickness. Mr. Rochfort says, "there is not one in fifty that would go near the sick." The fact of asking alms during sickness is found often to have the effect of initiating families in begging; and Mr. Goodwin says, "when they once get a habit of it, it is very hard to break them of it."

No labourer would lay by for the time of sickness by any frugality, when there is not on an average more than two days' work in the week, at 10*d.* a day; neither could a cottier

do

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Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Union of *Kilcock*.

Bar. *Ikeathy* and *Oughterany*.

do so for the last 20 years. Mr. Goodwin observes, " His only resource is to sell his cow or his pig, if he has one."

There would be no danger of producing idleness or improvidence by giving food and fuel to sick, provided satisfactory proof were given of real sickness.

A short illness is often ruin to the labourer. Mr. Rochfort observes, " His children starving and he destitute, often have I heard them exclaim, ' they were tired of life, and did not care how soon death took them.' " He further goes on to relate : " Persons have been known in this town to creep about begging a night or two before their death. I myself took a lodging for a poor sick man, and as soon as he was in it he died."—Mr. Riley mentions another case : " Two months ago I saw an old woman, 80 years of age, going over the bridge to beg her breakfast, and when she got to the top, she stopped to rest herself, and when I came up to her she was dead ! On remarking what a horrible thing for a person to die on the road side, a poor person near said, ' It was as good a place as her hut, only it had a sort of a roof over it.' "

The general opinion is very favourable to the dispensary, and all speak highly of the surgeon's ability and attention.

Persons who attended the Examination.

Parishes *Naas* and *Osberstown*.

Bar. *North Naas*.

Very Rev. Dean Burgh.—Mr. James Byrne.—John Clarke, esq., sub-inspector of police.—William Corcoran, labourer.—Simon Cullen, labourer.—Mr. Patrick Currie.—John Currin, esq.—Rev. Mr. Doyle, p. p.—Mr. Pat Farrell, farmer and general dealer.—Mr. Richard Finamore.—Mr. James Fitzpatrick.—James Flanagan, labourer.—William P. Gahagan, m.d.—Michael Gaul, labourer.—William Goodwin, esq.—Mr. Thomas Hardy.—Mr. Edward Haydon.—Robert Hayes, m. d., churchwarden.—Rev. Mr. Hume, roman-catholic curate.—Mr. Owen Lalor.—Mr. John Louton, shopkeeper.—Peter Lyons, esq.—John Magrath, farmer of five and a half acres.—Mr. Felix Mirna, huckster.—William Murphy, mendicant.—Andrew Neal, labourer.—Edward Neal, labourer.—Rev. Edward George Parker, curate of Naas.—John Rutherford, esq.—John Stanley, labourer.—Major Tandy, chief magistrate of Police.—Michael Toole, farmer of six and a half acres.—Mr. William Tracy.—Mr. William Wilson.—Patrick Walsh, dispensary doctor.

There is no fund here to give aid to the poor when sickness brings destitution on them; their only assistance is from neighbours, who cannot give them any help adequate to their wants; and an evil consequence of this system of charity is, that it often brings a habit of mendicancy into families. Cholera is the only disease that prevents the poor from attending on one another, the horror of it is so great. Dr. Walsh gives the following description of the state of the sick : " In many instances where I have been called in by a dispensary order, the state of misery I find them in is beyond description. I have frequently found them lying on the bare ground, and without any covering, straw being considered a luxury which the pig, if they have one, only enjoys, it being their means to pay the rent, and of course, if by bad feeding or bedding it does not thrive, out they must go. In many instances, when I deemed it necessary to order the patient gruel, they told me I might as well order them claret, because they had neither the materials nor turf to boil them. It is my decided and deliberate opinion, that many persons have actually died from the want of the very necessaries of life."

This state of misery was corroborated by the personal observation of Assistant Commissioners on visiting the habitations of the poor, accompanied by the Rev. Mr. Parker, P. C. The first cabin entered was that of a woman who was labouring under the disease of water on the chest; she appeared as if she had but a very short time to live, and stated, " I have only this morning been able to rise from that bed of straw. I felt a sort of knawing about my heart, and thought if I could manage to eat a bit, it would do me good; the only thing I had was these few potatoes, (pointing to some on the ground between her and a little girl, who had a few days before recovered from the small-pox.) ' You see, sir,' she continued, ' they are rotten, the most of them, and all are wet; I tried and find I can't eat them; and even if I was well, I think it would be the same thing.' "

This woman appeared the picture of the most abject poverty. Mr. Parker stated, she was very decent; the bedstead and straw that she and her little child slept on, together with a bit of serge, which was their only bed covering, were clean.

It was the opinion of all present at the examination that the wages of a labourer would not enable him to lay by any provision against a time of sickness; not even can a small farmer do so, after paying rent and supporting his family. There are two friendly societies in the neighbourhood, one for tradesmen and the other for labourers; but from the rate of wages very few labourers are able to subscribe.

It seemed to witnesses that there would not be any danger of encouraging idleness or improvidence, if food and fuel were given to the sick poor, provided proof were given of their destitution.

The destitution caused by a short illness is often the cause of destroying all the comforts of the labourer, and rendering him reckless. Mr. Tracy says, " I know many instances, and one in particular, a tenant of my father's, who, together with his wife, were both in fever; he died by her side, which she did not discover for some time, and is now in abject poverty, suffering under a paralytic stroke."

SICK POOR.

Leinster, County Kildare.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Par. *Rathangan.* Bar. *Ophaly, West.*

Persons who attended the Examination.

Rev. Mr. BOURNE, protestant rector.—Rev. Mr. BRENAN, parish priest.—MICHAEL BYRNE, labourer.—Mr. JAMES DIXON, farmer.—Dr. WILLIAM GODFREY DYAS.—PETER ENNIS, farmer.—Mr. JOHN FAGAN, huckster.—Mr. JOHN FARRELL, baker and farmer.—ROBERT FITZGERALD, esq. J. P.—Rev. PATRICK FITZPATRICK, roman-catholic curate.—Dr. JAMES FITZSIMONS, M. D.—WILLIAM FLOOD, farmer.—Mr. WILLIAM GARDENER, huckster.—WILLIAM GORE, labourer and small farmer.—PATRICK GORMAN, mason.—Right honourable Lord HERBERTON.—Mr. JAMES HYNES, farmer.—OWEN KAVANAGH, labourer,—WILLIAM KAVANAGH, farmer.—Mr. THOMAS KELLY, large farmer.—JOSEPH LEE, blacksmith and publican.—PAT LEE, farmer.—Mr. JAMES M'KENNA, parochial Schoolmaster.—Mr. PAT MALONE, butcher.—Mr. MICHAEL MYLOD, farmer and innkeeper.—GEORGE PIM, esq., J. P.—JOHN PIM, esq., J. P.—EDWARD J. TOWNSEND, chief constable of police.

DR. DYAS says, "there is not any fund for relieving the sick poor of the working classes. The masters or employers usually assist their labourers in their sickness, but not sufficient for their emergencies. I constantly find the want of proper nourishment, in addition to medicine."

Rev. Mr. Bourne says, "many who are employed by farmers apply to me for assistance during illness, and on referring them to their masters, their constant replies were, 'the masters say, *they have nothing to do with us.*' The poor are not willing to attend each other in contagious diseases, though they will take the children and support them during the sickness of the parents."

Dr. Dyas observes, "an epidemic fever broke out last August, at Fimahoe, nine miles hence, and in three weeks it reached Rathangan; the people were panic-struck, and I found the greatest difficulty in procuring nurses."

In most cases, the labouring classes are unable to support themselves during their illness.

Dr. Fitzsimon states, "I attended a patient some few nights since, on the hill of Grange, and found her lying on some straw, scattered in the ditch; it could not be called a hut, because it had only two sides, the back of the ditch forming one, and some straw and furze tied together formed the other; this was removable, and changed to whatever side the wind blew from."

On asking why they had not something to prevent the patient from getting wet, in case it should rain; the mother replied, "*we dare not do it*; because, after we were turned out of our holding, we had to take to the common and built there; but in some time the *bailiffs*, with the *police* came and *knocked it down*, and said we had no right to the *ground*." Mr. Townsend states, "I know an instance, the other night, of my police having gone out to execute a warrant against a man for Whitefootism, and, on entering the house, they found twelve children and four women lying on some straw, scattered on a wet floor, with no covering but a *tarpaulin* thrown over the 16 persons."

There would be no danger of encouraging idleness or improvidence, by assisting the sick poor of the working classes, if satisfactory proof were given of the incapacity of the patient to labour; but the certificate alone of the dispensary surgeon would not, in the opinion of all the witnesses present, be sufficient.

Doctor Dyas says, "the want of the necessary comforts in sickness frequently brings on destitution, and thus renders the labourer reckless."

Doctor Fitzsimon also agrees with him in saying, "that at the bog of Allen, immediately in the neighbourhood of Rathangan, the destitution of the poor, after a short illness, is beyond description; they are so far removed from opulent people, that all relief from them is withheld and hopeless."

Mr. Townsend remarks, "my opinion is, that many are driven to become the ready instruments of political excesses in the hands of the disaffected;" and this opinion was confirmed by the concurrence of all present.

The refusing relief to the working classes, while sick, must tend to continue them in a state useless to society.

Persons who attended the Examination.

County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Par. *Abbeyshrule*, including Town of *Ballymahon.* Bar. *Rathcline.*

JOHN CASEY, cottier.—HUGH DOOGAN, small farmer, 10 acres.—Captain GRAHAM, magistrate.—Mr. JOHNSTON, an extensive farmer.—Rev. Mr. M'CAN, parish priest.—Rev. Mr. M'GUIRE, rector.—Rev. Mr. MOFFET, protestant curate of an adjoining parish and a magistrate, residing in the town of Ballymahon.—Mr. EDWARD ROONEY, a general merchant.—MICHAEL ROURKE, labourer.

CONSIDERABLE apprehension is entertained by the poorer classes of the danger of attending on persons labouring under infectious disorders. The children of such persons are, in consequence of the same terror, seldom withdrawn from the sphere of contagion; at the same time, their neighbours are not slow in providing them with such things as meal or milk as it is in their power to bestow. The destitution to which sickness, in many cases, reduces a labourer is such, that, in order to alleviate it, his wife or children are frequently compelled

Sick Poor.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Par. *Abbeyshrule*, including Town of *Ballymahon*. Bar. *Rathcline*.

to have recourse to a kind of private begging among their neighbours: this mendicancy is however only temporary, and ceases with the illness which gave rise to it. It is unanimously stated by the witnesses, to be quite out of the power of the labourer to provide against the misery in which disease almost necessarily involves him, by any economy adopted during the period of health; a small farmer may do so, but neither the labourer nor the cottier can; however, the latter may generally borrow, or in some instances obtain aid gratuitously from his employer. There are neither benefit societies or friendly clubs in this parish. The witnesses were asked, whether they could foresee any danger of fraud, from the encouraging of idleness or improvidence, by supplying the destitute poor with food, clothes, &c., if it were ascertained by the certificate of the dispensary surgeon that their circumstances required such aid; they asserted, that they could not contemplate any injurious effects likely to arise from such a mode of relief.

John Carry, speaking of the value attached, in the estimation of the labouring classes, to the dispensary which has been established for this neighhourhood, says, that "the people are very anxious to obtain tickets for it; but they think that they could obtain better medicines elsewhere, if they had money to pay for them."

Persons who attended the Examination.

Rev. Mr. O'Beirne, P. P.—Laughlin M'Can, clerk of petty sessions.—Rev. Dr. Crawford, rector and J. P.—Mr. Farrell, considerable farmer.—Mr. Gregg, considerable farmer.—John Higgins, labourer.—John Keefe, labourer.

Parish *Cloonguish*, including Town of *Newtownforbes*. Bar. *Longford*.

There is no fixed or loan fund for the relief of the sick; there is a great dread of contagious diseases; when one breaks out in the family of a working man, if it occurs near a town, a collection is made for them: in the country, one of the family usually attends the sick; the neighbours send milk, meal or any nourishment they can afford; and if the family hold land, till it until they recover, and sometimes take care of the children. The family often apply to the neighbours, employer or landlord for assistance. This is not considered begging, but may initiate into the practice.

The wages of the labourers do not enable them to reserve even the smallest trifle; nor do the earnings of the cottier tenant or small farmer in general; this, however, is in proportion to their rent. There are no benefit or friendly clubs which might afford assistance to contributors.

A provision for the poor might have a bad effect, by making them acquainted with comforts which they never knew before. Dr. C., however, has known instances of good effected, when labourers once induced to clean and whitewash their cabins have never abandoned the practice.

There is no dispensary nearer than Longford, three miles off. "If I had money," said Keefe, "I would rather apply to the apothecary. I believe I would receive more attention and better medicine from one that got my money than from one that gained nothing by me."

Persons who attended the Examination.

Mr. Peter Corcoran, grocer and general retailer.— —— Kerwan, esq. M. D.—Patrick Maguire, day labourer.— —— Montgomery, churchwarden.—Thomas Moxham, farmer and proprietor of cabins in the town occupied by labourers.—Mr. John Murtagh, cloth merchant.—Rev. Mr. Robinson, rector and J. P.—Rev. Mr. Sheridan, J. P.— —— Thompson, Esq. J. P.

Town *Granard*. Bar. *Granard*.

There is no fixed or loan fund for the assistance of the sick poor. There is a great dread of contagion; those members of a family who are ill, are attended by the others. The neighbours are ready to supply them with food and nourishment, as far as they can afford it, but seldom remove their children. In the country, the wife and children usually go about to the farmers in their neighbourhood, stating their distress, and obtaining relief. If the wife is sick, the husband is ready to do so; but such relief is never looked on as alms, but rather as a neighbourly assistance. Whether the relief obtained is adequate to their wants depends on the condition of their immediate neighbours, or the vicinity of some benevolent gentleman. In town, similar applications are made to those of the wealthier classes with whom they are acquainted.

The wages of the labourer do not admit of his making a provision for sickness.

The sick cannot now provide food, fuel, &c. for themselves, nor did Mr. S. think that providing such for them would produce improvidence.

"The labourer," said Mr. S., "has no comforts to be destroyed, unless he be fortunate enough to be able to get into debt, he can rise from sickness nothing worse than he lay down." There is no fever hospital in the town; when the poor get ill, they are put into a hut, where the air which recovers them from the fever generally leaves them afflicted with rheumatism for life, and drives them to beg.

The times of attendance in the dispensary are from 10 to 2 o'clock on Wednesday and Saturday. "If I had the money," said Maguire, "I would rather pay a doctor; I consider when I pay a man he would give me better medicine."

Sick Poor.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Killashee*. Bar. *Moydow*.

Persons who attended the Examination.

Thomas Burke, farmer, who holds twenty acres of land, and occasionally labours himself.—Rev. Mr. O'Ferrall, p.p.—Christopher Geehan, day labourer.—Rev. Mr. Powell, protestant curate.—Rev. Mr. Price, Wesleyan clergyman.—Michael Shanley, schoolmaster, surveyor, and occasionally labourer for hire.—Valentine Skipton, esq. j. p.—Robert Wilson, middle landlord.

There is not in the parish any certain fund nor any loan fund for relieving the destitute sick; with regard to the terror of the poor to attend the diseased of contagious complaints, the following account was given by the priest:—"They feel a great dread of contagious diseases; when a poor man is seized with such a disease, the friends generally desert him in person, but hire a nurse-tender, who may be had in the parish for 6 *d.* a day and night; if the man be sick, so as that the family can neither earn or borrow, the wife attends him, and the neighbours are most willing to assist him; in cases of ordinary sickness, the lower class have the strongest sympathy for one another.

Before the Commission visited the parish, a labourer, named Bannon, having no relative in the parish, met with a fracture of the hip bone; after lying for some time in his own house, where his neighbours supported him, a farmer named Flanigan, holding sixteen acres, having no connexion with Bannon but that of neighbourhood, had him removed to his own house, and attended as if he had been a member of his own family, for fifteen days, at the end of which Bannon died.

In cases of a labourer's sickness, the family do not beg; they may ask something of a neighbour, but that is not considered begging.

Some small farmers may lay by a little against a time of disease, but there is no club or society in the neighbourhood, by contributing to which the poor may insure a maintenance during sickness.

The distribution of food, fuel, &c. to the working classes does not seem likely to produce improvidence, if given when the dispensary surgeon had declared them incapable of working; the only way it could effect them would be, to prevent them laying by, but that they do not do at present, so that such a system could not make them idle.

No doubt the destitution caused by a short illness has often destroyed the labourer's comforts; but witnesses cannot say it renders him reckless.

The following is the account of medical relief and of the dispensary surgeon as given by Michael Shanly, of the labouring class: "He has one bottle for every complaint."

"When we go to him, Sir, 'tis what he says, 'What do you want; tell, tell, give him such a thing; be off, be off." Geelan, the labourer, spoke thus of him: "I walked eight miles to see him, and he gave me a dose of salts; that is what he gives every one. If I were sick again, I would go to Mrs. Price."

Union of *Templemichael* and *Ballymacormic*. Bar. *Ardagh*.

Persons who attended the Examination.

Mr. Carbry, general merchant.—Mr. Dwyer, churchwarden.—Mr. Ganby, baker, grocer and spirit dealer.—Rev. Mr. Hudson.—Mr. Keenagh, baker.—Rev. Mr. Kennedy, presbyterian minister.—Rev. Mr. O'Donoghoe, r. c. clergyman.—Mr. Williams, town serjeant and under agent to Lord Longford.

There is no certain fund for the assistance of the sick poor, nor any loan fund; the fear of contagion is very great; they are even afraid to take the children of the sick person to their own houses, believing that among individuals of the same family disease spreads by sympathy rather than contact. In towns such cases are relieved by subscriptions among the wealthy for that purpose; in the country, the farmers leave some nourishment at the door, which some of the family, perhaps themselves labouring under the disease, take in after they are gone.

These neighbours have been known in many cases to take charge of the children after the death of the parents; the children occasionally beg while the parent is sick, not however until every thing in the house is first disposed of. They are necessarily initiated into the habit by doing so. Rev. Mr. K. believed that one labourer in twelve spends in drink what would be a provision against sickness. Mr. Williams was in the habit of paying wages to from five to thirty labourers in the week, and had opportunities of knowing how they disposed of their wages: he believed that labourers very rarely taste drink at their own cost, but often at that of others (as small farmers at market), and that thus they get the character of drinking their wages. Rev. Mr. O'D. did not believe they could lay by any money without almost starving their families; the cottier may in some rare instances lay by; the small farmers generally can. There are no societies or clubs in the neighbourhood by contributing to which the poor could insure a provision for sickness.

Rev. Mr. O'D. and Mr. W. thought that there were so few cases where a labourer could lay by, that a provision for illness would do good in nine cases out of ten. Reverend Mr. K. thought it would create objects for itself.

The destitution caused by illness has not been observed to render the labourer reckless. Rev. Mr. O'D., Rev. Mr. K. and Mr. G. believed that the labouring class trusted the skill of the dispensary surgeon, but not the genuineness of his medicines, and that they often preferred paying elsewhere for the latter. Mr. Williams distributed tickets for Lord Longford's Dispensary, and knew of no such distrust.

Sick Poor.

Leinster, County Meath.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Union of *Clonard* and *Killyon*. Barony *Upper Moyfenragh*.

Persons who attended the Examination.

Mr. Thomas Blackhall, miller and farmer.—Mr. Matthew Cowley, small farmer.—Francis Dames, esq. J. P.—Hugh Donoghoe, labourer.—Pat. Downey, farmer.—Pat. Farrell, labourer.—Rev. Michael Flanagan, P. P. of Cadamstown.—Rev. Thomas Flood, P. P. of Clonard.—Mr. Pat. Gorman, farmer.—Mr. Christopher Gosteen, farmer.—Mr. P. Grady, shopkeeper.—Denis Hanagan, labourer.—John Hevey, esq. large holder of land.—Mr. Thomas Hopkins, clerk of petty sessions.—Garrett Jackson, labourer.—Thomas Keever, farmer.—Mr. Senior Kernan, schoolmaster.—Thomas Monks, labourer.—Matthew Mooney, gaoler.—Matthew Murray, carpenter.—Edward Murray, gaoler.—John H. Nangle, esq. J. P.—Rev. Edward Nixon, vicar.—Mr. Ch. O'Neill, shopkeeper and farmer.—Rev. Mr. Palmer, protestant rector of Castle Carbery.—Mr. Michael Rickard, farmer.—Mr. John Roche, shopkeeper.—James H. Rorke, esq. J. P.—Robert Rynd, esq. J. P.—Serjeant Senior, police.—Mr. George Von Freight, chief constable.—Anthony Walsh, labourer.

There is no fund whatever for the relief of the sick poor in this parish; but all the sick depend on the neighbours, to whom the family apply, and seldom get sufficient to meet the wants of the sick. The poor here are not willing to attend one another in sickness. The Rev. Mr. Flood states, "I have often known of whole families in fever, and not a soul would hand them a glass of water;" and Mr. Hevey says, "there are but one or two brave persons in the town who would volunteer; the neighbours generally leave a drink of water or milk at the door, and let them scramble to the door to reach it." Pat. Farrell observes, "Aye, and many have been disabled for life by getting out of bed for it." Alms-asking, during prevalence of sickness, it is stated, certainly in some cases initiated the family into mendicant habits.

Against any emergency, it is quite impossible either for cottier or labourer to save. John Donoghoe says, "We are weeks and months idle about the town, and not earning one penny;" and the Rev. Mr. Flood states, "Donoghoe is an excellent character, and always willing to work; but the poor man declares, "I have never earned a sixpence since last Hallow'd Eve, now six weeks;" and on being asked how he lived, "On a dry potatoe, and not a tail of an onion or drink of butter-milk once a week."

A provision for the sick could not be the least evil to society; all that would be wanted would be proof of sickness and poverty.

The destitution caused by illness is continually destroying the few comforts of the labourer, and thus rendering him reckless.

There is at present a great loss from absence of a provision for the sick, and there need be no fear of improvidence if a proper provision were made for the sick.

There is a dispensary in Clonard, and the medical man is in good repute.

County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Ballinacarrig Kilbrixy*. Bar. *Moygish*.

Persons who attended the Examination.

Rev. Gerald Beere.—Doctor Cotter, dispensary surgeon.—William Cox, labourer.—Mr. Wm. Curries.—Rev. M. Mullen, P. P.—Patrick Murtagh, labourer.—Henry O'Connor, esq.—James West, esq. J. P.

The only fund in existence here for the relief of the sick poor, is a loan fund of small capital, got up by private subscription, and managed by a lady; it has proved extremely useful. A sum not above 5*l.* is lent to each, and a note given, with two securities. The money is paid back by instalments, and losses have been very rare. The poor assist and attend on one another in sickness, and do not consider it as charity, or begging, as each in his turn may be obliged to have recourse to it.

Witnesses said it would be impossible, in the present state of wages, for a labourer to lay up any provision against sickness; even cottiers can but seldom do so: they are a little better off than the mere labourer.

It was considered that there would be no danger of encouraging idleness by giving food, fuel and clothing to those unable to work, from sickness. Many persons are kept a long time in fevers and agues by the inability of their families to procure for them proper food. In the autumn, when diarrhœa is so prevalent, the potato is most injurious. Dr. Cotter states, "There is a man living close by; he has lain for six weeks in fever, and still continues so I ordered him medicines, which are quite useless. Could I order him some beef for dinner, and a glass of porter every day, he would soon be at his work again."

The dispensary of this district is in good repute with the people.

SICK POOR.

Leinster.
County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Parish *Benowen.*
Bar. *Kilkenny,*
[illegible] West.

Persons who attended the Examination.

WILLIAM CONLON.—Rev. T. CAULFIELD, rector.—MICHAEL FINNEY, beggar.—PAT. GERAGHTY.—Rev. J. KEARNEY, P. P.—PEGGY KIERNON, beggar, with three children, her husband begging with three more in another part of the country.—Mr. CHARLES LENNON, farmer.—Mr. PHILIP LENON, farmer.—JOHN MIARS, labourer.—JOHN MONREAL, miller.—THOMAS STUBBS, Esq. J. P. of Cork, residing here.

THERE is no fund for affording assistance to poor families, who, through sickness, may become destitute.

The small farmers may, in some fortunate circumstances, such as having a small family, or if his ground is cheap, provide for a time of sickness; but, in most cases, he cannot do so.

A farmer with less than 10 acres, at a moderate rent, could not provide for a time of sickness.—*J. M. Miller.*

Rev. John Kearney, P. P. says, "There certainly would not be any danger of encouraging idleness or improvidence, if fuel, food, &c. was given to those of the working classes who had received a certificate from the dispensary surgeon, declaring them to be incapable of working, provided it was strictly administered under the direction of the clergy."

J. Monveal, miller, says, "the dispensary doctor is in general attentive, but could not be got to attend at night, or any sudden call. He has a certain hour appointed, and will not have any one after."

Persons who attended the Examination.

Parish *Castletown Delvin.*
Bar. *Delvin.*

Rev. JOSEPH FITZGERALD, P. P.—LAWRENCE LLOYD HENRY, Esq. J. P.—Mr. MICHAEL HOPE, farmer.—Rev. ROBERT A. MARTIN, protestant curate.—Mr. JAMES SEERY, farmer.—ROBERT MORGAN TIGHE, esq. J. P.—The Marquis of WESTMEATH, lord lieutenant of the county.

THERE is no fund of any kind to provide for the poor who have become destitute from sickness.

The poor are cautious in attending the sick of contagious diseases, except in cases of relations, when they never feel any hesitation. The sick poor are often supported by the alms of their neighbours, or by part of their family begging. This system frequently initiates the family into mendicant habits.

All the witnesses agreed that the wages of the labourer would certainly not enable him to lay by for sickness. Very industrious persons, if cottier tenants or small farmers, may, under some circumstances, save a little, but not with a young family. Lord W. stated that "the mode of culture was so bad, and religious as well as political prejudices operated so strongly to thwart the wishes of proprietors, to introduce better modes of cultivation, that the Irish poor can rarely lay by any thing. If a scientific steward is brought from England or Scotland, he is often harassed, injured and driven away, or otherwise disposed of."

There are no clubs or societies in the neighbourhood, by subscribing to which the poor could insure a provision for sickness.

The two witnesses present, Mr. Henry and Mr. Hope, did not think that there would be any danger of encouraging idleness or improvidence, if food, fuel, &c. were given to those of the working classes who had received the certificate of the dispensary surgeon, declaring them to be incapable of working.

Lord W. remarked on this subject, that the question was one which it was unfair to expect the proprietor to answer, unless the law of landlord and tenant were put on such a footing, that, practically speaking, he could anticipate and prevent the minute subdivision of the land which would (if this question were decided in the affirmative) have to pay the tax, to purchase the food, fuel, &c. so contemplated. "A poor-law," he added, "can in no shape be levied in Ireland without an atrocious violation of the rights of property."

The destitution caused by a short illness is often the cause of destroying the few comforts of the labourer, and thereby rendering him reckless.

Lord W. hoped that "the Commissioners would consider whether the excess of pauperism in this agricultural country was not owing completely to the injurious subdivision of land in all its modes and manners; and whether any thing less than the anticipation and prevention of that can remedy the evil, and whether, upon any principle of justice, one shilling can be compulsorily laid as a tax upon the country, until that is done. The law, at present, is a mockery; it pretends to remedy the breach of contracts by remedies and penalties, to be put in force after the evil is committed; and this in a country where, beyond all example, pauperism is pressing upon property, and upon the successful results of industry. While things remain so, the relief of pauperism must be left to spontaneous charity."

The dispensary is well attended to.

Sick Poor.

Leinster.
County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Castlepollard.*
Bar. *Demifore.*

Persons who attended the Examination.

Rev. John Burke, p. p.—Rev. Adolphus Drought, Protestant curate.—William Fagan, farmer.—Mr. Simon Fagan, farmer.—Thomas Halpin, farmer.—Captain Pakenham, j. p.—William Dutton Pollard, esq. j. p.—Nicholas Rieve, farmer.

There is no certain fund in the parish for the poor and their families, in case of sickness, nor any loan fund; they are assisted by their neighbours, and borrow also; there is not in general much reluctance among the poor to attend those sick of contagious diseases.

It is utterly impossible for a labourer to lay by, in health, for the time of sickness; not even the cottier tenants can do so.

With a strict watch kept on them, Mr. Burke, the priest, did not think that any evils could arise from giving the sick poor fuel, food, &c.

The destitution caused by illness appeared to Mr. Drought to be the means frequently of making the labourer reckless; but Mr. Burke did not think any thing had that effect, except he was turned out of his house; this has the most galling effect, for then his family must certainly be wanderers and beggars.

It was the universal opinion of the gentry and farmers, that men recovering from fits of illness were very frequently obliged, by necessity, to go to work before their strength was sufficiently restored; that their constitutions are broken down thereby, and their lives shortened, and their children thus left destitute beggars on the community.

The dispensary surgeons are in general attentive.

Par. *Killucan.*
Bar. *Farbill.*

Persons who attended the Examination.

Rev. James Alexander, rector.—Rev. John Curran, p. p.—George M. T. Drought, esq. police magistrate.—Matthew Keeffe, farmer.—David Moore, shopkeeper.—Peter Purdon, esq.

There is no fund whatsoever for affording relief in any shape, except medicine to the poor and their families, who by continued illness have become destitute. There is no loan fund, and the families of such are supported by their neighbours.

In some very rare instances it may be possible, with industry and skill, for a cottier tenant to save something, but a labourer *cannot* save any thing.

Town of *Moat.*
Bar. *Clonlonan.*

Persons who attended the Examination.

Charles Arabin, esq. j. p.—Dr. Bewley, physician, &c.—Cuthbert Clibborn, esq. j. p.—Daniel Cluffy, labourer.—Joseph Morton Daly, esq.—Mr. George Dixon, farmer.—Mr. Egan, landholder.—Mr. Barney Farrell, farmer.—Patrick Kennedy, labourer.—Hugh Lanigan, farmer.—Rev. Patrick Lee, parish priest.—Mr. John Lowe, farmer.—Mr. Edward Meares, farmer.—Patrick Mulvanny, labourer.—Rev. W. O'Brien, r. c. curate.—Rev. Arthur Rolleston, protestant rector.—Mr. Charles Sweeney, farmer.

There is a loan fund, but of the most private description, being supported almost exclusively by a lady and her family; it has existed about three years. The sum so employed varies from 150*l.* to 200*l.*, and a loan of from 1*l.* to 5*l.* is granted to each individual. It has been very useful. No loss has been hitherto sustained by the benevolent lenders, and but one or two instances have occurred of any occasion for applying to the sureties.

In contagious diseases the poor are chiefly attended by their immediate relatives; but Mr. O'Brien says, that where such do not exist, no difficulty is found in obtaining the good offices of others.

Pat. Mullowney, labourer, says, "In the end of June last, I got sick by over working myself at hay-making, and was unable to work till about a month since I had planted half a rood of potatoes, at a rent of 17*s.* I was keeping a pig, to pay my rent, but was obliged to sell it when I got sick, for 18*s.* as it was not fat. If I could have kept it till now, I could get 1*l.* 10*s.* for it. When that money was out, my wife, my two children and myself, lived every week upon eight quarts of meal, which we were allowed by the gentlemen; all the farmers and gentlemen agreed that 42 quarts were barely sufficient to support his family for a week; all the time I was sick, we had but one meal a day, and two or three times a week we had *nothing but weeds*;" (he was emaciated to a frightful degree, and his face was a greenish yellow, which the farmers said was invariably the consequence of living on "prassagh," or wild mustard); "we at times got some milk from the neighbours, and cabbage, and often we had not in the day an entire meal of any thing." "I protest to God I never knew of your illness," said Mr. Egan, his employer, "for a short time." "No, Sir, you did not. I did not let you know. I did not think I had any claim on you; I was only a few days in your employment, and I kept our misery to ourselves; it was bad enough to bear

Sick Poor.

Leinster, County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Town of *Moat*. Bar. *Clonlonan*.

bear it, without telling it. We begged from no one but the Rev. Mr. Rolleston and a few friends and neighbours. I have been able to work about a month, and have got in that time but 12 days' work, six at 8*d.* and six at 6*d.* I would not be permitted to dig my half rood of potatoes, as *I cannot pay the rent*, not even a single meal of them. If I could have kept my pig till now, I could sell it well, and redeem my potatoes. I have no hope to be able to get over the winter, unless I can earn something by potato digging, which will last about three weeks; I can then get 10*d.* per day, without food, and may be able to pay 10*s.* I will 'get time' perhaps for the remaining 7*s.* I will pay it by degrees, and dig the potatoes according as I pay. I owe 1*l.* 5*s.* 6*d.* for a room nine feet square; how I am to pay that I do not know, under heaven; my whole furniture, clothes, &c. are not worth 10*s.*"

"It was wonderful to me," said Hugh Lanigan, "how he tells you his poverty in open court; his creditors will be certain to seize on all his things, and sell them; you would have many more such miserable stories, if the people were not afraid to have their poverty known."

The farmers and gentry all agreed that this must invariably be the fate of every unassisted labourer who fell sick and had nothing but his labour to depend on.

"If God took me away in my sickness, my wife and children should beg for ever after; that they shall not do, at all events, while I live."—(*Patrick Mullowney.*)

Persons who attend the Examination

Town of *Mullingar*. Bar. *Moyashel* and *Magheradernan*.

William Beattie, farmer.—John Boylon, labourer.—John Bracken, farmer and road contractor.—Rev. Michael Browne, rector.—James Doherty, cooper.—Mr. Edward Fielding, governor of gaol.—Rev. Mr. Gibson, presbyterian minister.—Michael Glin, labourer.—John M'Garry, shopkeeper.—Rev. James M'Laughlin, catholic curate.—Mr. Mort Mahon, shopkeeper.—Richard Mears, turnkey.—Mr. William Middleton, apothecary.—George Reeves, shop-keeper.—James Ring, farmer.—Peter Wallion, shopkeeper.—Robert Walsh, cotton weaver and labourer.

At times of particular distress, and when the price of provisions is above the people's means, a voluntary subscription is entered into, and meal and potatoes are sold, at about half the market price, to those who can pay; to others, for less, and to some few, given for nothing. The last time, meal was sold at 2*s.* and 1*s.* 4*d.* a stone, when it was 4*s.* in the market. To a family of six was given, at that price, two stone in the week; employment was also given, breaking stones, at 6*d.* per day.

The labourer never can lay by to provide against a time of sickness, and the cottier scarcely ever. They cannot pay the rent this year, wheat being but 13*s.* a barrel, and the prices of other grain in proportion.

Under proper management, a provision would be most salutary, while the want of it is the cause of recklessness and ruin to the labourer.

Persons who attended the Examination.

Par. *Multifarnham*. Bar. *Corkanree*.

Rev. Charles Browne, m. a., Wilson's Hospital, protestant clergyman.—Owen Daly, esq. magistrate.—James Dowling, p. p.—Mr. James Flanagan, farmer.—Mr. George Gibson, farmer.—Mr. Denis Kane, farmer.—Mr. Thomas Moore, farmer.—Sir Henry Percy Nugent, bart. magistrate.—Rev. Thomas Young, protestant curate.

The fear of contagion does not prevent the poor from attending the sick, who are supported by the voluntary contributions of their relatives and neighbours.

Sir Percy Nugent did not think, that providing the sick with food would encourage idleness, but the gift of fuel might be injurious, as it is so plenty in this district, that it would be impossible to ascertain whether they possessed any.

Persons who attended the Examination.

County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Pars. *Horetown*, *Clonmore*, *Ardcolon* and *Kilturen*. Bar. *Shelmalier*.

Rev. John Booker, Killuran parsonage.—Mr. John Dalton, farmer, Foulker Mill.—Mr. John Lett, farmer, Kilgevin.—Rev. Charles D. Ogle, Clonmore Cottage.—Rev. John W. Stokes, Castle Bridge.

There is no fund for the relief of those who have been rendered destitute through protracted sickness. The poor are always willing to attend the sick of contagious diseases. There is much more fear amongst the wealthier classes. In those seasons of affliction they are supported by their neighbours; few are driven to beg. A labourer in constant work, after subsisting himself and family, might perhaps lay by a crown or 10*s.* to meet an emergency.

Mr. Lett

Sick Poor.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Pars. *Horetown, Clonmore, Ardcolon*, and *Killuren*. Bar. *Shelmalier*.

Mr. Lett observes, "that servants could often do so." According to the present state of prices and rents, the cottier tenants or small farmers could not.

With regard to giving food, fuel, &c. to those of the working classes who have received a certificate from the dispensary surgeon, expressive of their incapability to work, Mr. Stokes, from experience, can say, that such a system works remarkably well.

Witnesses present do not think the destitution caused by a short illness is often the means of wasting the few comforts of the labourer, and thus rendering him reckless.

The dispensary surgeons are popular, and willing to attend the poor at all hours; but the people do not think the benefit of the dispensary is commensurate with the expense.

Persons who attended the Examination.

Pars. *Kilcormack, Gorey, Clough* and *Leskinfere*. Bar. *Gorey*.

Richard Bolton, esq. town of Gorey.—John P. Brownrigg, esq. Barnadowen.—Rev. T. O'Moore, Leskinfere Glebe, Camolin.—Captain Owen, Millmount.—Major Owen, Woodlands.

There is no certain fund for affording relief to such of the poor and their families as, through long sickness, have become destitute. There is a loan fund incorporated by Act of Parliament; money is lent at 5*l.* per cent., and borrowed from private persons, for which the bank pays 6*l.* per cent. The present amount is 400*l.* out at interest. Within the last year and a half, loans have been granted to the amount of 2,000*l.*, at a rate of from 40*l.* to 50*l.* a week, lent to labourers, shoemakers, farmers, carpenters, butchers, hucksters, dealers, weavers, masons, tailors, coopers, blacksmiths, fishermen, nailors, carriers, &c. The loan fund never suffers any loss from defalcations. The capital pays 12 per cent. Major Owen says, "I know of no institution so likely to benefit the country. I think it would, if properly extended and managed, do every thing that poor laws could effect, and a great deal more." The poor are not afraid of contagion, and are very kind to the sick. The sick poor are, to a great extent, supported by the charity of their poor neighbours, or by such parts of the family as collect by begging. The asking of alms during sickness is not known to be the means of leading the family into mendicant habits.

The wages of the labourer, after subsisting himself and family, will not afford his laying by a provision for himself in time of sickness; but the cottier tenant, or the small farmer, after paying his rent and subsisting his family, might do so if he practised frugality. There is one benefit society among the shoemakers, by subscribing to which the poor can insure a maintenance during sickness, and the wealthier classes sometimes contribute, through the medium of such societies.

If food, fuel, &c. were given to such of the working classes as had received the certificate of the dispensary surgeon, declaring their inability to work, far from doing harm, it might be attended with very beneficial effects.

The distress caused by a short illness oftener destroys the few comforts of the labourer than it renders him reckless.

The dispensary surgeons are constantly complained of by the people.

Persons who attended the Examination.

Par. *Maglass, Mulrankin* and *Rathmacnee*. Bar. *Forth* and *Bargy*.

Richard Devereux, esq., merchant, Wexford.—Rev. William Hickey, rector of Kilcoman.—Rev. George Murphy, roman-catholic curate, Wexford.—J. E. Redmond, esq., banker, Wexford.—Charles A. Walker, esq., M. P., Belmount.—Mr. John Walsh, general agent, Wexford.

There is no fund for affording assistance to the destitute poor who are sick, with the exception of a loan fund, supported by public subscription, and managed by a committee of females of the higher classes. They are generally very willing to assist each other in sickness; and during the prevalence of cholera, it was found very difficult to keep the houses of the sick free from visitors and friends.

Alms asking, during sickness, sometimes initiates the family into mendicant habits.

The wages of the labourer will generally not admit of his laying by for sickness, nor will the profits of the cottier's tenant, or small farmer.

There are seven or eight benefit societies in the town of Wexford, among different trades; none for the agricultural labourers. The subscription to one of them is 1*s.* per month; this contains from 60 to 70 members. Some of the wealthier classes are members of these societies.

If a provision were made for the sick poor, Mr. Walker feared there would be impositions. Mr. Hickey thought not.

The destitution caused by a short illness is frequently the cause of destroying the few comforts of the labourer, and of thereby rendering him reckless.

The dispensaries are in general mismanaged: the people like the institutions, but the surgeons are not always as kind to the people as they ought to be.

Appendix (A.)

Sick Poor.

Leinster.
County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Par. *Monart.*
Bar. *Scarewalsh.*

Persons who attended the Examination.

Edward Cookman, esq.—Rev. Michael Fenwick.—John Nixon Nunn, esq.—Rev. Solomon Richards.—Mr. Patrick White, corn merchant.

There is not in the parish any certain fund for the sick poor, nor any loan fund. The sick are supported entirely by their neighbours, who are most willing to attend them, even in contagious diseases. After all, it is surprising to see the small amount of mischief arising from mendicancy.

The labourer could not possibly provide for the hour of sickness upon his wages; but the small farmer and cottier tenant can and sometimes do. There is a society in the town of Enniscorthy, to which numbers of the richer classes contribute; it is named The Mortality Society; it consists of about 100 members; each member pays 10*d.* per month; the sick receive 6*s.* per week for the first six weeks, 5*s.* a week for the next six weeks, and 4*s.* afterwards. When a member dies, his widow receives 1*s.* 6*d.* from each of the members and 1*l.* 17*s.* from the stock-purse.

The giving to the sick food, fuel, &c. may be abused, yet food and fuel have been known to be refused by persons as soon as they were able to earn.

The destitution caused by illness, often destroys the labourers' comforts, and renders him reckless.

The dispensaries are liked, but the poor cannot obtain relief readily, nor is it the practice to visit by right.

Parishes *Old Ross*, *Rosstroit* and *Clonmore*.
Bar. *Bantry*.

Persons who attended the Examination.

Rev. William Brennan, roman-catholic curate.—John Berkeley Deane, esq.—William R. Farmer, esq.—Rev. William Flenxon.—Martin Fowlett, m. d.—Rev. Thomas Harman.—Edward Keogh, esq., deputy sovereign, New Ross.—Rev. James Morgan, vicar of St. Mary's.

There is no fund for the relief of the sick poor in this district, except the loan fund in New Ross, which was originally raised to the amount of 400*l.* by voluntary contributions; it is managed by a committee, and found in numberless instances very beneficial. In the course of 33 years it has distributed 20,853*l.* 5*s.* 3*d.* There are at present 187 borrowers. The sums vary from 1*l.* to 5 guineas. There have been since commencement 7,720 loans. In most cases the poor are willing to attend on each other in sickness, and relieve the children of the sick persons; but it often happens that they are obliged to beg, and thus become initiated in mendicant habits.

Some few labourers have, by great industry and frugality, laid by a little store against emergencies, such as sickness; but in general neither they nor even cottiers are able to do so. Witnesses thought that a provision for the sick was not likely to be abused.

Dispensaries, though expensive, are popular, and no well founded complaints have been made against the medical officers.

Parish *Templeshannon*.
Town of *Enniscorthy*.
Bar. *Ballaghkeen*.

Persons who attended the Examination.

Rev. John Chartres.—Mr. William Goodison, farmer.—Mr. Thomas Sparrow, farmer.—Mr. Edward Webster, farmer and miller.

There is no fund of any kind in this parish, whereby the poor may be assisted time of sickness; their only resource is depending on their neighbours for some trifling relief. And very often the necessity of begging alms during sickness has brought families into all the habits, degradation and immoralities of a mendicant life.

The poor in this district are not always willing to attend each other in cases of contagious diseases. Some among the working classes may be able to make a small provision against sickness, but the labourer cannot do so, except he has some small portion of land; many in these circumstances have saved a few pounds. In this neighbourhood there exists a friendly club, by subscribing to which the labourers can obtain some relief in times of sickness; to this fund many of the wealthier classes contribute, and in this manner benefit the poor in a trifling degree.

The dispensaries are liked, but the poor cannot obtain relief easily. It is not the practice to visit at night.

Sick Poor.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parishes *Tintern* and *Whitechurch*.

Bar. *Shelbourne*.

Persons who attended the Examination.

Mr. John Blake.—William Glasscot, esq.—John Rossiter, farmer.—John Usher, esq.

In this parish there is no fund of any description for the relief the poor when attacked by sickness, but their relations and friends assist them, as much as lies in their power; yet is the family of the sick person often driven to begging, and thus becomes initiated in mendicant habits.

The wages of a labourer could not at all enable him to make any provision against sickness, and it is only by great frugality that one or two cottiers or small farmers could do so; in general it could not be done, even by them.

If a provision were made for the sick, there would be some danger of encouraging idleness and improvidence, and such a system should be closely watched, while, on the contrary, the absence of such a provision often proves the cause of destroying the few comforts of the labourer, and thus rendering him reckless.

The working people like the dispensaries; the surgeons behave kindly to them.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parishes *Abbey* and *Oughtmanagh*.

Bar, *Burren*.

Persons who attended the Examination.

Patrick M'Dermott, farmer.—M. Gilloghy, weaver.—John Finn, tailor.—John Hehir, carpenter.—Connor Hogan, a retired shopkeeper.—John Hynes, corn dealer, and occupier of 200 acres.—John Hynes, junior, farmer.—Patrick Norton, serjeant of police.—Peter O'Loughlin, labourer.—Thaddeus Salmon, farmer.—Thomas Scanlan, farmer.—William Scanlan, schoolmaster.

The sick poor of these parishes are totally unprovided for. From their landlords they do not even obtain the questionable assistance of a dispensary to supply them with medicine.

Any other relief in that quarter is not even looked for, from the experience they have had of late years. Mr. Hynes said, that a collection of 30*s.* was made last harvest among the farmers for the relief of the sick, and those who had been the greatest sufferers by cholera; these 30*s.* were the only sums spent upon the poor since the receipt of the subscriptions from England in the year 1822. When a case of particular distress occurs, the roman catholic clergyman makes it the subject of an appeal at the chapel, and in this manner he sometimes gets 4*s.* but never more than 9*s.*, which he gives to the family at intervals. This, however, will not support a family which is deprived of the exertions of its head, and in many cases the members of it have no alternative but temporary mendicancy in order to avoid starvation. Hehir observed, that the neighbours may send as much milk and perhaps meal to these poor people as will make a drink for the sick man, but never enough for his family, who are obliged to shift for themselves. There is no loan fund of any kind in that parish. As to the feelings of the poor upon the subject of infection, it was stated, that though they are not devoid of fear with respect to contagious diseases, yet those who have relations are never left altogether without attendance; strangers, however, such as farm servants, who are often the children of mendicants, when attacked with fever, have nothing to expect but to be placed in a hovel built of sods for the purpose with water within their reach, but with no friend to help them to it.—(*Hynes.*)

The annual amount of wages which a man earns (6*d.* a day for five or six months in the year) would not, even if paid in money, which is rarely the case, enable him to save any thing to meet the chance of illness. The assistant commissioners entered, without selection, a house, in which a woman was lying sick; she was alone in her cabin, and though evidently labouring under the effects of an unfavourable confinement, was endeavouring to nurse her child. She said that her husband not being able to get any con-acre, could not provide more than food for the day; and that when her labour approached, she had nothing but 5*s.*, which he had borrowed among her friends; 2*s.* 6*d.* of that was gone to the priest for churching her, and the remainder to the midwife who attended her. All the time that she was sick, she had nothing but potatoes to eat and water to drink, and her child has a rupture from its birth, and no doctor has ever seen either her or it. There was only a broken door without hinges to the hut in which this woman lay, and her husband had plaited a mat of rushes, which he had suspended from the roof by her bed-side, to intercept the keen blast. It was the opinion of Mr. Hynes, who was perfectly qualified to judge, from the success of his own judicious operations in agriculture, that no man under the system of tillage at present pursued by the poor, could save for sickness or any other contingency, if he held less than 10 acres of ground; and that even such a man must be near the sea-shore for the advantage of sea-manure; the holders of less than that are but a step above the labourers.

This parish is not only without a dispensary, but is not even included in the district of a dispensary. The nearest institution of the kind is at Kilfinora, 16 miles distant. The witnesses all thought that it would be most desirable that some relief in food and fuel should be extended to the sick poor; but as there was no surgeon nor any person of leisure in the parish to superintend the distribution of such assistance, they were unable to suggest how it could be done, without danger of deceit and encouragement to idleness.

With regard to the effects of a short illness upon the comforts of the labourer, thereby rendering him reckless, it was observed by Mr. Hynes, that sickness at all times adds more or less permanently to the misery of the lower and labouring classes; but that here, where there

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Parishes *Abbey* and *Oughtmanagh*. Bar. *Burren*.

there is employment merely during part of the year, the season in which there is generally most disease, unfortunately coincides with that in which there is the greatest chance of finding work, viz. autumn and until potato digging has terminated in November. The consequence was, that many see their only chance of earning a few shillings pass by without being able to take advantage of it, and after having recovered slowly, they are rendered reckless and dispirited, finding their situation so much more destitute than it had been. Mr. Hynes remarked, that a very small outlay, as much in many cases as would render unnecessary the premature sale of the poor man's pig to provide for the pressing wants of illness, would prevent that worst of changes in a man depending on his labour; namely, from cheerful industry to hopeless indifference, and that at the same time there would be no danger of encouraging improvidence, because here he has no means of saving whilst in health.

Persons who attended the Examination.

Par. *Kildysart*. Bar. *Clonderalaw*.

James Bourke, baker.—M. Cahill, a small farmer, with about nine acres.—* John Carrig, labourer.—Anthony Curry, process-server.—Rev. Michael Dynon, roman-catholic curate of Kildysart.—The Rev. Michael Fitzgerald, protestant rector of Kildysart.—Dr. Geary, dispensary physician.—Timothy Gorman, a small farmer, with about 12 acres.—Dennis Hurly, shopkeeper.—* John Kinnahan, labourer.—Patrick M'Cabe, weaver.—Mark M'Mahon, grocer in the village of Kildysart.—Mr. M'Namara, postmaster, and extensive farmer.—Patrick M'Mahon, farmer, steward to Bindon Scott, esq.—Michael Myers, a small publican and labourer.—* Michael O'Brien, labourer.—James O'Dea, broker in the village.—Daniel O'Grady, esq., an extensive gentleman farmer.—Michael O'Shaugnessy, victualler.—Henry Ross Lewin, esq., J. P.—Serjeant Scott, police serjeant.—The Rev. P. Sheehy, roman-catholic rector of Kildysart.

In sickness there exists no certain source from whence the poor can draw any assistance, farther than that afforded in the shape of medicine at the dispensary. The sick man, his wife and family are often plunged in the most extreme destitution, and find but an uncertain support from the charity of their poor neighbours. There is no loan fund, by contributing to which, during health, the labourer or cottier could secure to himself any relief in the day of need. The poor invariably show much kindness to those of their own condition who labour under disease; and though they are to a certain degree impressed with a salutary dread of infectious diseases, it never has happened that they have refused to attend their own relations under such circumstances. Some charitable person is generally found willing to take charge of the children until the health of the parents is re-established, or else in some cases, the sick person is removed to an out-house, where he is attended by some one member of his family, while the rest are retained without the sphere of contagion; sometimes, however, neither of these things are done, and the worst consequences ensue from the want of due separation.

"I got a sick call last week," said Mr. Sheehy, "and on arriving, I found a family of five persons lying down in fever, who had successively taken the infection. They were huddled together on some straw opposite the door of a hovel not eight feet square, and the only person to attend them was the grandmother, a woman of 90 years of age. Of these five, two are since dead."

A collection of about 9*s.* was made at the chapel for this poor family, and it is for such cases that appeals are generally made to roman catholic congregations. It seldom occurs that the children of the sick person resort to begging during his sickness; what little he wants, and that is chiefly meal and milk to make gruel and whey, is freely brought to his house. The points on which his wretchedness is most strikingly apparent, are, want of sufficient space and of bedding, and of sufficient ventilation. His children, as before mentioned, are often taken care of by the benevolent. "Last spring," said Hurley, "when Curry was in gaol, his wife fell sick and died; but his five children found a home in the cabin of a poor labouring man, who kept them for three months, and who could ill-afford it with his own large family." Mr. O'Grady observed, that acts like that were of daily occurrence, and that they were looked upon as matters of course, and as not deserving of any particular degree of approbation; people expect that the same would be done for them in their turn.

Though the holder of two or three acres may possibly be able to save something for sickness, the mere day labourer certainly cannot, "and in point of fact," said Dr. Geary, "sickness almost always finds each of them without any funds at all, and leaves them less able than ever to acquire any. What they chiefly want is a better house to lie in, and not money to buy any thing; and that is only to be had by erecting hospitals in various parts of the country. As matters are, many a man has died before he could be conveyed to Ennis." There are no benefit societies of any kind in the neighbourhood.

As to the effects of giving food, fuel, &c. on receipt of the dispensary physician's certificate, the general opinion was, that though there might be many who would seek improperly to participate in such relief, yet a sufficient check for such attempts could be found in the discretion of a committee acquainted with the circumstances of the parish, and guided

* These three men have no land attached to their cabins; they take "muck ground" (con-acre), for which they pay from 5*l.* to 8*l.*, according to the quality of the land.

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guided by the recommendation of the dispensary surgeon; and that even if imposition was ever successful, the benefit arising from the application of the succour where it was needed, would more than counterbalance any evils of the kind. It is at the period of convalescence that food, clothing, &c. are in general most wanted, and then there would be less danger of fraud, for there would be more time for inquiring.

Major Ross Lewin observed, that besides the physical and often permanent evils accruing to the poor man from the inefficient aid given to him during and after his sickness, there are moral evils, which are hardly less pernicious in their effect. The rent of con-acre is chiefly paid by labour in this district; and when the sick man is unable to devote his time at the period when it is required of him, he commences the accumulation of arrears and of debt, that breaks down his spirit of industry, until by degrees he is rendered reckless and careless of the means of discharging them. He thus falls into a condition in which society is a greater loser, by his diminished usefulness than it would have been by having at first supplied him with what would have contributed to his speedy recovery. It is also to be remembered, that improvidence would not have been encouraged, since we have supposed him to have been unable to have saved any thing for himself.

Persons who attended the Examination.

Par. *Kilfarboy*, (including Town of *Miltown Malbay.*) Bar. *Ibrickane.*

Andrew Clancy, farmer, with 100 acres.—Dr. Costolloe, of the dispensary.—Rev. Andrew Davoren, protestant rector.—Michael Hehir, innkeeper.—John Keane, a farmer of seven acres.—Mathias Kearny, an extensive farmer.—Rev. P. M'Guane, r. c. c.—John Maguire, blacksmith.—Daniel M'Knight, weaver.—Thomas Molony, blacksmith.—F. G. Morony, esq., j. p.—Mr. Morony, post master.—Michael Murrough, farmer of 11 acres.—Patrick Murrough, land surveyor, and a farmer holding 10 acres.—John Owens, grocer.

When a poor man falls sick there is no source whence he can derive any assistance, except the dispensary; there, however, he will get only medicine, but when his disease or his convalescence is protracted, when his credit is exhausted, because he can no longer pay by the labour of his hands, for what he would desire to borrow, then his wretchedness and destitution are extreme; and Mr. Davoren considered such to be the period fullest of misery to the labourer. His neighbours certainly evince a deal of kind feeling towards him, and frequently send small contributions of milk and meal, but not sufficient for the wants of his family, who depend for their subsistence upon his daily exertions. The consequence is, that they are frequently compelled to have recourse to begging, and whilst the sick man suffers from the loss of their care and attention, while seeking for alms, it has more than once occurred, that those who have taken up mendicancy, under such circumstances, have been but too willing to recur to it afterwards without experiencing similar necessity. There is no loan fund of any kind in the parish, nor have the upper classes adopted any systematic mode of raising the poor from the state of distress into which disease so often plunges them. —(Dr. *Costelloe.*)——It seldom, if ever, happens, that an individual labouring under an infectious distemper, is left without the attendance of at least some member of his own family, "and it was much to be desired," said the doctor, "that a greater degree of apprehension should exist among the lower orders in such cases; it is difficult to prevent them intruding into the very room where fever is," and he has known the disease to be disseminated in this manner.

The county infirmary at Ennis, a distance of 17 miles, is but little assistance in checking infection, and some patients would expire before they could be carried so far. Sometimes there is sufficient precaution taken to remove the children of a diseased parent to an outhouse or barn, and sometimes their friends will undertake the care of them, until the patient is somewhat recovered, but such things are not to be expected in the hovels of the extremely poor, and in these, the Assistant Commissioners themselves saw three persons in typhus fever, lying on the same litter of damp and decomposing straw, without bed-clothes or any other covering than their ordinary ragged body clothes. Mr. Kenny observed on this subject, that it was out of the question that a mere labourer could lay by any thing, out of his wages, on which he could expect to depend when labouring under an infirmity. When a high rent for a house and for con-acre, is chiefly paid in labour, whatever money passes through his hands in the course of a year, is not more than enough to purchase clothes, and a few other necessaries. Of late years, even the holder of a small farm, has been equally incapable of saving; for under the bad system of tillage, they look to con-acre alone, as the means of paying their rents, and consider themselves fortunate if they can effect that object, without ever expecting to lay by any thing.—(*Clancy* and Mr. *Maguire.*)——No such thing as a benefit society is known in the neighbourhood, nor has any opportunity of economising been ever given to the poor, by the establishment of a savings bank. The collections made on about every third Sunday, at the roman catholic chapel, are, generally, for cases of peculiar distress from sickness, and whatever may be thus collected is given to the family; Mr. Maguire said that above 9*s.* would be considered a good collection.

Admitting the incapacity of the working classes to save any thing against the day of need, Mr. Kenny and several others observed, that improvidence of course could not be encouraged, by giving them food and fuel when sick; they have reason, however, to think that idleness might, and from what they observed in the year 1822, when meal was sent in large quantities from England to relieve the urgent distress then existing, they would fear much

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Par. *Kilfarboy*, (including Town of *Miltown Malbay*.) Bar. *Ibrickane*.

much more from attempts at imposition by those who were not in circumstances requiring gratuitous aid; but still they would not hesitate to rely on the prudence and vigilance of the dispensary surgeon, for the due disposal of such relief as that alluded to, and Dr. Costelloe observed, that even if fraud were sometimes successful, or if occasionally an idler procured what was intended for the industrious, in a state of destitution, yet the proportion would be always greater, were timely assistance would, in many cases, have prevented death; and, in most cases, a protracted and slow recovery, which is often rendered so, not by the original virulence of the disease, but by the total want of every thing calculated to mitigate it. As matters are, the destitution caused by sickness is not merely temporary, for it has been observed that when a man on recovering, finds himself in arrear, and in debt, he is not likely to revert to his previous industry; for he is dispirited, and rendered in some manner reckless, by this consideration, that his condition cannot easily be made worse.

The country people spoke well of the attending physician, but all inquiries upon this head were generally answered, by stating that they wanted something more than physic, or any thing that the doctor could do for them.

Perons who attended the Examination.

Par. *Kilferagh*. Bar. *Moyarta*.

Rev. Michael Comyn, roman-catholic rector.—Rev. Daniel Curry, roman-catholic curate.—Simon Curry, nailor.—John Curtil, cottier, holding two acres.—John Daly, able-bodied beggarman.—Mary Finn, widow, lately dispossessed of her holding.—George Fitzgerald, esq. gentleman farmer.—Thomas Foley, small farmer.—Thomas Healy, beggarman.—Patrick Heihr, large farmer and shopkeeper.—Patrick Kennedy, small farmer.—William M'Donnell, labourer.—Joshua M'Enerny, middling farmer.—James M'Mahon, labourer.—Rev. Mr. Murray, protestant curate.—Dr. Ryall, dispensary physician.—Thomas Studdert, esq., J. P.—Patrick Shillagh, middling farmer.—Crofton Moore Vandeleur, esq., J. P.—And several others, farmers, tradesmen and labourers.

There is no relief fund for the poor when sick, and they are often unable to procure a drink of gruel. "The funds of the dispensary are so low," observed Mr. Murray and Dr. Ryall, "that they are quite insufficient to buy the medicine required; when the poor are attacked with sickness, they are frequently obliged to borrow money from some kind individual, but this only increases their misery." "The moment a disease is rumoured to be in any house," continues Dr. Ryall, "they congregate outside the door, and according to their means they give milk and potatoes, and whatever else they have; and frequently it happens when a woman in labour requires the assistance of instruments, her neighbours will assemble and collect among them the doctor's fee. I observe far greater reluctance to beg here, than in Roscrea or Kilrush, places where I formerly practised; and what makes disease so bad here, when it breaks out, is the want of ventilation, of good clothing, and of attention to the orders of the physician." With regard to the poor attending on each other, in cases of contagious diseases, Dr. Ryall says, he has known cases where the poor would have died from want of attendance in such cases.

The following is a recent case: "A stranger, a short time ago, got a typhus fever, in a house where she was staying, and being but a servant was put out; and a hut being built for her, in a bog, she was conveyed there; shortly after, I was called in to attend her, and I discovered, through a door-way, which I could not enter without bending myself completely double, the most miserable scene I ever witnessed. In a corner lay the patient on some straw, which scarcely sufficed to cover the floor; that was literally nothing, but the wet floor, which actually, when I approached, sunk under my feet, and formed a puddle close round the bed. This was the condition I found the poor woman in on the second day, without any attendance whatsoever—neglected by all, and apparently in the last stage of existence. Not knowing what to do, I consulted with a respectable individual in the parish, and we both agreed to offer any sum for a nurse tender; we were unsuccessful, and in two days, notwithstanding the kindness of the parish priest, she died. A coffin was raised by public subscription, and she was quietly interred. Her case was forgotten by all, and seemed to produce no very extraordinary sensation, which I can only attribute to the frequency of cases, which though perhaps not quite so melancholy, are yet calculated to surprise and horrify even those who are daily witnesses of the forlorn condition of the poor, when overtaken by sickness."

"A labourer's wages," says the Reverend Mr. Comyn, "do not give him more than the worst and most unwholesome kind of potatoes; and therefore it is quite impossible for him to save." Fitzgerald observes, "It is not owing to improvidence they do not save; if they can, they will: a weaver, who was attacked with the cholera, told his wife to fetch a purse out of the thatch of his house; it contained 27 sovereigns, three of which he took out, and said, 'there is one for the doctor, one for the priest, and one for Biddy,' (an old beggarwoman, who had lived some time on his house, for God's sake). Though he possessed these riches, his children were naked, and had nothing to cover them; and this will prove to you, they would save if they could."

With regard to contributions from the rich, Dr. Ryall observes, "Out of 40 cases, which I attend, I am sure the rich do not subscribe a penny; and there is not a single person on whom I could give an order for a glass of wine in convalescence."

It is the opinion of the gentlemen present, as well as of Dr. Ryall, that there would not be any danger of encouraging idleness, if the sick were supplied with food and clothing.

Dr. Ryall

Sick Poor.

Munster, County Clare.

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Par. *Kilferagh.*
Bar. *Moyarta.*

Dr. Ryall has known individuals to come into the cholera hospital to partake of the food; and great would be their avidity to avail themselves of food and clothing, so that none but a medical man could discriminate the proper objects.

Relapses, in this part of the country, are not very frequent; and when a poor person is sick, the general kindness and attention to the family is conspicuous, so that they will frequently collect, and dig the sick person's potatoes.

Several persons spoke favourably of the kindness of Dr. Ryall; all the better class of farmers and gentlemen agreed in thinking the relief afforded by this as well as by several other dispensaries extremely limited, not owing to the neglect of the medical officer, but caused by the regulations according to which it is conducted; and it is therefore observed by Dr. Ryall, that it would be far more useful to have Baronial Medical Institutions, calculated to give more general relief.

Persons who attended the Examination.

Par. *Killaloe.*
Bar. *Tulla.*

James Burke, small shopkeeper.—Pat Courneen, weaver.—Mary Courneen, his wife, employed to nurse a deserted child.—Pat Curtis, farmer of three and a half acres.—Pat Doolan, a resident beggar.—Michael Edwards, farmer of 10 acres.—John Gilmore, innkeeper.—Pat Hehir, a mendicant.—Pat M'Donnell, labourer.—Captain Martin, J. P.—Judy Minahan, a town beggar.—Mr. O'Brien,— —— Parker, esq. a barrister, living in the parish.—Dr. Purdon, dispensary surgeon.—Michael Ryan, shoemaker.—Rev. Mr. Scanlan, roman-catholic curate.—Widow Slattery.—Rev. Mr. St. George, protestant curate.—Rev. Mr. Vaughan, roman-catholic priest.

There is no fund for the sick, but frequently a collection is made by some of the inhabitants of the parish, and the sum realized has rarely exceeded from 2*s.* 6*d.* to 5*s.* We consider, says Mr. Ryan, 5*s.* an uncommon good day's work; and I always find that the poorest person will give his little mite on such an occasion; and I often hear them say, "I may be in the same way to-morrow, and I ought to give, whatever it may cost me;" he adds, "I always find them anxious to come to the house of sickness, though I tell them to keep away. Yet they are sure to go. There is no loan fund." "I am, however, sure," says the Rev. Mr. Vaughan, "it would succeed admirably under good regulations. In another parish where I lived, I tried the plan most successfully; many tradesmen were greatly assisted, and on the whole I found it to succeed to an extent which could not be expected. The young were much more punctual in paying the sums which I lent than the old, to whom I would not lend 6*d.*" "The poor," says Mr. Ryan, "are most willing to attend one another in sickness; the fright which attended cholera has worn away, and now they think no more of it than of fever. The other night I could not get into the house of a man who was dying of cholera, there was such a crowd." Dr. Purdon says, "The families of the sick wish to stay together, but when the children are removed, they are treated with the greatest care, until the sick person shall have recovered."

Jane Malony says, "her husband has now been lying sick for the last three weeks; he holds two acres, and her father and another live on him. When he took to his bed he had only 5*s.* which were due to him for his week's wages. She gave him coffee and bread this morning for his breakfast because he was sick, but she cannot do that any more, and all they will have to live on will be the potatoes in the ground." Mary Doyle, a woman labouring under a dropsical disease, says, "that she has had five children in fever this year, and that what *kilt* her was sitting up at night; in the meantime her husband was allowed to sleep in the Bishop's cow-house while working for them."

Mr. Ryan says, "If such a fund were established, which would be most desirable, I would be willing to entrust it to the dispensary surgeon; but when I was engaged in the management of a fund for the distribution of food, I found the greatest precautions were necessary, as those who did not want wished to get what was meant for the destitute." Mr. Martin observes, "That a medical man, superintending a dispensary, would not give a certificate, except in a proper case." Dr. Purdon says, "I think it would be perfectly incompatible with the duties of a medical attendant to point out who were in need of nourishment; at the same time the delay which would arise from an application to a committee would frequently render the relief useless."

Dr. Purdon says, "I have seen them bowed to the last degree, and they will not allow themselves to be reckless; it really surprises me how the poor creatures bear up against the greatest distress caused by illness; there is a pride among them which makes them scorn the reproach of being a beggar.

The people express much confidence in Dr. Purdon. The doctor says, "I am sure if any lady set up a dispensary, I should have little to do here. They have a reluctance to take medicines from a medical man; but when they see me take great care, and spend much time in making up a prescription, they are ready enough to take it; if I would give castor oil I would become a universal favourite." Mr. Vaughan says, "At one time the people were unwilling to go to the dispensary, and in order to induce them to go there, I used to go myself every public day to have a sore leg dressed before them all by the doctor. This had a good effect, and they all soon followed my example."

Sick Poor.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Par. *Kilmanaheen*.
Bar. *Corcomroe*.

Persons who attended the Examination.

Austin Carrig, one of the late enumerators under the Commissioners for the public instruction.—Thomas Curran, dyer and pawnbroker.—James Daly, apothecary and innkeeper.—Lawrence Doherty, labourer.—John Donoghue, a cottier holding five acres.—Dr. Finucane, dispensary surgeon.—John Higgins, labourer.—James Keane, farmer of 12 acres.—Thomas Lysaght, labourer.—Austin M'Carthy, a cottier holding two acres.—Rev. Mr. M'Nally, p. p.—Patrick M'Namara, weaver.—Mr. Malone, farmer of nine acres, and tithe collector.—John Malone, a cottier holding four acres.—John Morrissy, weaver.—James Mulqueny, farmer of five acres.—John O'Reilly, publican and farmer.—Patrick Quinn, baker.—Widow Rourke, widow of a carpenter, supporting four orphans.—Matthias Thynne, shopkeeper.—Rev. Archdean Whitty, protestant rector and justice of the peace.—Mechanics, labourers and others, besides the above, were examined by the Assistant Commissioners.

There is no fund whatever in this parish for the support of the sick poor. They are in consequence frequently obliged to send their children to beg about from their friends, to pawn the last farthing's worth of their bedding and wearing apparel, and to get into debt unwillingly for their small portion of muck ground or con-acre. There is no loan fund of any kind; but here, as well as elsewhere, the Assistant Commissioners found a great anxiety on the part of the people to see some such fund or plan established throughout the country. It was generally admitted that the poor were unwilling to attend the sick in contagious diseases; and, on inquiry if the temporary seeking for alms during sickness did not initiate the family into mendicant habits, it was stated that it had not been observed to produce that effect.

The wages of a labouring man would never admit his laying by enough to provide for himself and his family during sickness; and as there were no benefit societies of any kind in the neighbourhood, the poor had no means of ensuring a maintenance for themselves or their families during that period.

With regard to the effect that destitution after sickness has upon the labourer, Archdeacon Whitty observed, "It cannot be said that any instances are on record of his becoming reckless, in consequence of a short illness having destroyed his few comforts; but at the same time the misery which the poor labourer has to contend with, on recovering from severe illness, his clothes pawned, even his very implements of husbandry sometimes sold, is truly surprising, and the patience and resignation of these poor creatures under such melancholy circumstances makes me often think that there is something superhuman in the Irish character."

Persons who attended the Examination.

Par. *Tomfinloe*, *Kilnasullagh*, *Kilmaleary* and *Drumline*.
Town of *Newmarket-on-Fergus*.
Bar. *Bunratty*.

James Brasil, farmer, holding seven acres.—Thomas Carroll, labourer.—Rev. Mr. Coffey, roman-catholic curate.—M. Collon, weaver.—Major Creagh, j. p.—Mary Fitzgerald, a beggarwoman.—Dr. Frazer, dispensary surgeon.—Widow Griffey, widow of a labourer.—Mr. Hackney, steward to Sir A. Fitzgerald.—Martin Halpin, labourer, occasionally employed.—Mary Halpin, his wife, always begging in Newmarket.—Michael Keogh and James Gearan, small farmers, holding about 12 acres each.—Rev. Mr. M'Cullagh, rector.—John M'Namara, labourer.—John Molony, clerk of the petty sessions.—Richard Moloney, a decayed shoemaker.—Henry O'Brien, esq.—Lucius O'Brien, esq., late m. p. for the county of Clare.—Rev. Mr. O'Brien, roman-catholic curate.—Patrick Shields, carpenter.

There is no certain fund to which the sick poor can apply in case of distress. M'Namara observed, that they are entirely dependent on the casual charity of their neighbours, and in extreme cases are assisted by collections made at the chapels by the priest; nevertheless they seldom want those things which may be considered absolutely necessary, as they are looked upon as specially entitled to commiseration. "Last summer," said he, "I was taken sick of a fever whilst my wife was gone to see her friends in Kerry; I lay on my bed, and my children were too young to mind me; I had kind neighbours, however, and never was I a day without some of them coming to prepare a drink for me, and to reach it to me, until my wife returned." There is no loan fund whatsoever for affording relief in sickness. The poor are always willing to attend those who labour under fever, and even anxious to be admitted into the room of the patient, and Dr. Fraser said he found considerable difficulty in keeping them out of the sphere of contagion. While thus blind to their own danger, said the Rev. Mr. O'Brien, they show a great readiness to withdraw the children of the sick person from the risk to which they readily expose themselves; these are often taken away by some neighbour, and watched over until the parent is restored to health. Though the pressure of poverty is doubly felt during sickness, yet people are very much averse to permitting any of their family to have recourse to begging during that period, as it might be used as a taunt to them afterwards.

Sixpence or perhaps eight-pence a day would not allow the labourer to lay by much for such an emergency. The wages of the mechanic are also very low; and Richard Molony, a poor

Sick Poor,

Munster, County Clare,

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Pars. *Tomfinloe. Kilnasullagh, Kilmaleary* and *Drumline.*

Town of *Newmarket-on Fergus.*

Bar. *Bunratty.*

a poor man, whose house the Assistant Commissioners were induced to enter from its appearance of unusual wretchedness, gave the following account of himself: "I am 40 years of age," said he, "and was engaged for upwards of 14 or 15 years in the shoemaking business; I earned 7*s.* or 8*s.* a week, and would have laid by something if I knew what to do with it, but I never heard of savings' banks or friendly societies. I am now seven years out of employment, and have nothing but charity to trust to live upon. I was one day going to Ennis, when I felt a something strike me in the ham, and since then the weakness has been increasing every day as fast as it can, and I am sure I could not now go a mile, or even walk down the street to look after some work." Dr. Frazer remarked, that this poor man's lower extremities were completely paralysed, and that he was quite incapable of undertaking any employment. His appearance betokened too clearly his helpless condition, though from his energetic manner it was quite clear that that spirit of independence which is generally to be met with among the more distressed clasess of people whom they had on different occasions encountered, would not suffer him to degrade himself or his family by publicly seeking relief. Malony said, "I am frequently obliged to put myself on one meal a day, and I must wait until a good neighbour would give me some kitchen, because from my sickness I cannot eat cold potatoes. There was ne'er a 'pratie' in the pot this morning when two or three of the acquaintances came in to see how I was getting on. During the last year my wife has only been able to get 7*s.* 6*d.* in money, and I am afraid of letting the young children out when she is away for fear of their getting bad manners, and being tempted from their poverty to look among their neighbours for something to eat." In answer to several questions put to him by the Assistant Commissioners, he said he had half-a-quarter of ground of dung potatoes (ground rent-free, which the tenant for the time must manure himself), which his wife got tilled by the boys in the vicinity of Newmarket; it will not grow as much as he will require, and therefore he is often obliged to buy from the beggars in small quantities; and sometimes when a poor creature asked him for alms, he must share what he had with them for the honour of God. He further told them, that a collection had been made for him by the priest, which enabled him to go to the salt water, from which he however derived no benefit; a little warmth did him most good, but even that was not always to be had without difficulty; "and if, perchance," said he, "I am short taken with regard to that, the widow Griffey (a beggar woman, who lodged in the house free of expense) would be the only warrant to me for a bit of turf." The Assistant Commissioners understood from several individuals that the case of this poor man would give a fair insight into the miseries endured by the sick, and the frequent extraordinary shifts and expedients they are obliged to resort to to procure the common necessaries of life "sufficient to keep body and soul together." The cottier tenants, from their possessing three to four acres of land in this part of the country, are enabled on the whole to enjoy a superior degree of comfort, and when sick from their means not being so limited as those of the mechanic or the labourer, they are enabled with greater facility to procure the little things which they may require. There are no benefit or friendly societies in the neighbourhood.

Mr. O'Brien stated that he would be quite satisfied to trust the disposal of any relief which might be provided for the sick poor to the direction of the dispensary surgeon, aided by the committee, by individuals whose duty it might be to check the expenditure; there could not be any danger of imposition if the surgeon's certificate was produced. At the present rate of wages, said Dr. Frazer, improvidence could not be encouraged, because it is next to impossible to save, and even if it could it would be more economical to administer at once to the wants of the poor man in sickness, than by withholding assistance to continue him in a condition in which he is sure to remain useless to the community and to himself. As matters are at present, the distress which is accumulated by a protracted convalescence and the sinking of the heart which is caused by the successive disappearance of every article of comfort and of furniture in order to supply pressing and immediate necessities, are more directly injurious than the original disease itself, which might have been cut short at the beginning by a judicious supply of proper regimen and of fuel, &c. Poor Molony, whose case is detailed above, when questioned as to the behaviour of the dispensary surgeon to him, said that he had been going to him for the last four years for the same complaint, and that though he had not been able to cure him, yet he had always been kind and attentive, and willing to listen to what he said.

Persons who attended the Examination.

County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Par. *Holy Trinity*, or *Christ Church*, in the City of *Cork.*

Mr. Abraham Abell, officer of health.—Mr. Michael Joseph Barry.—Rev. Charles H. Leslie, rector.—M. George Love, overseer of the parish; appointed by the officers of health.

Previously to the appearance of the cholera there was a large sum assessed by the vestry for the relief of the poor, with a view to keep off the disease, by rendering their condition more comfortable.

In November 1831 there was assessed 500*l.*, of which, at Easter 1832 there remained 330*l.*; at Easter 1833, 200*l.*; at Easter 1834, 200*l.*

Five officers of health were appointed to superintend the distribution, and by them an overseer (Mr. Geo. Love) was appointed.

The

Sick Poor,

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Par. *Hoty Trinity*, or *Christ Church*, in City of *Cork*.

The relief afforded was not in the shape of money; clean straw was given to those who were without bedding, and blankets were given to some of the most destitute.

To provide food a soup boiler was erected, and rations, consisting of bread and soup, were given to persons who were ascertained to be really in distress.

It was endeavoured to confine this relief (as much as possible) to the aged and infirm, the widows and orphans, of which class there was a great number in the parish; it was found, however, to extend relief to some unemployed labourers who were in great distress, and also to some tradesmen.

There were likewise female servants out of place, who were in the greatest distress, and to whom relief was given.

It was endeavoured in all cases to stop the relief the instant the person ceased to be in absolute want of it. "Some people when they got employment came and told us of it honourably, thanked us for the benefit they had received, and said they did not want it any longer."

On examination the parish was found to contain some tradesmen in a most miserable condition, who had been reduced entirely by ill health; being (through sickness) thrown out of employment, they were obliged to send to the pawn office, until at last they had become almost totally destitute.

Persons who attended the Examination.

Par. *Innishannon*. Bar. *Kinnalea*.

Mr. Patrick J. Annell, baker.—Benjamin Bellew, labourer.—Mr. David Butler, farmer of 75 acres.—Mr. Denis Callaghan, farmer of 26 acres.—Rev. Michael Field, P. P., of Lefinny and Knurkairly, barony of Innishannon.—Mr. Jeremiah Hurley, farmer of 47 acres.—Mr. John Leary, innkeeper.—Mr. Thomas Leary, foundling overseer.—Denis M'Carthy, labourer, formerly farmer and overseer of the parish.—Mr. Eugene M'Carthy.—Mr. Johnstone Mackintosh, clerk of the petty sessions.—Rev. Thomas Meade, rector.—Rev. William More Crosthwaite, curate.—William Neal, labourer.

When a poor person is sick, there is in general a collection made, or some of the family go about and get a little assistance from the gentry of the town.

"When the husband is sick, his wife or daughters will get something at the gentlemen's houses. The dispensary surgeon behaves very kindly; there is no fault to be found with him at all."—*Neal.*

Persons who attended the Examination.

Parishes *Kilbrogan* and *Ballymoodan*. Bars. *Kinnalmeaky* and *East Carbery*, (East Division.)

John Bassett, weaver.— —Belcher, M. D.—Mr. Thomas Bullen, farmer, holding 57 acres.—Mr. Robert Clark, farmer.—Mrs. Rebecca Clarke, employed to take foundlings to Cork.—Mr. Robert Edwards, tobacconist.—Mr. Michael Falvey, churchwarden of 1833.—Mr. John Fawcett, shopkeeper, churchwarden of Ballymoodan in 1833.—Thomas Haward, weaver.—Mr. William Horney-brook, farmer.—Rev. William Hunter, minister of the presbyterian congregation.—Rev. Arthur Knox, vicar of Ballymoodan.—John Lindsay, weaver.—Mr. Richard James Long, churchwarden of Kilbrogan for the present year.—Rev. Daniel M'Sweeney, R. C., rector.—Rev. Horace T. Newman, rector of Kilbrogan.—Robert Philips, weaver.—Cornelius Quillinan, labourer.—Mr. George Stanley, farmer, holding 175 acres.—Mr. Thomas Tanner, farmer.—Mr. Stewart Tresillian, churchwarden of the present year.

Cornelius Quillinan states, the only way the poor man has of obtaining the necessary relief in sickness is for his wife to take out and pawn the blanket off his bed to give him a drink, and that he has often known it to be done; this is before she goes to beg. When every thing is gone, and there is nothing else for it, they are supported by the alms which a part of the family will collect from the neighbours; sometimes two neighbours will go about to the gentlemen and shopkeepers of the town, and get a little subscription; witness says, that he never knew any one become a regular beggar on this account, and the reason is, that it does not break down the pride to ask for alms in a case of sickness.

Where there are two labouring men in one family, a father and son, who have constant employment, they may lay by something; but where a man has a whole family depending on him, he cannot do it.

The Rev. Mr. Newman says, "Besides the liability to imposition, which such an arrangement as the giving food, fuel, &c. to the necessitous sick, would have, I fear that if people were assured of having such comforts provided for them, in case of their receiving a dispensary surgeon's certificate that they were unable to work, it would very much relax exertion."

Doctor Belcher is of opinion that something of the kind is indispensably necessary, and that in such a town as Bandon it might be very well managed.

The poor people give the medical men credit for great kindness and readiness to come and visit them, whenever they are wanted.

Persons who attended the Examination.

Mr. John Abbott, shopkeeper.—Michael Allen Beecher, esq. churchwarden.—John Bennett esq. J. P.—Jeremiah Collins, labourer.—Jeremiah Deasy, labourer.—Richard Deasy, esq. Merchant.—Dr. Folliott.—Mr. Denis Hurley, farmer of 18 acres.—Mr. John Kingston farmer of 65 acres.—Mr. Edward Lucy, farmer of 70 acres.—Mr. James Neal.—Mr. Denis Sexton, farmer of 20 acres.—Rev. Henry Wilson Steward, LL. D., vicar of Kilcoe.—Rev. C. C. Townsend, rector.—Rev. David Walsh, R. C. rector.—John White, labourer, and several others.

There is a society called, "The Clonakilty House of Industry and Benevolent Society," of which the objects are, to give relief to the sick poor, in money; to furnish clothes or bed clothing to distressed persons, who have been ascertained to stand in great need of such assistance, at half-price; and to give them, without any payment, in cases of peculiar destitution.

It was originally intended to establish a House of Industry, but the society has not been able to raise sufficient funds for that purpose. The printed reports of the affairs of the society for the last three years, were procured, from which it appears, that

In the year ending 21 Jan.	1832,	the Receipts were	- £.	154 14 8
„ „	1833	„ „		118 7 11
„ „	1834	„ „		109 13 4
The Expenditure, in the same time, was—				
	1832	- - - -	£.	154 7 8
„ „	1833	- - - -		99 14 6½
„ „	1834	- - - -		97 9 3

The affairs of the society are managed by a committee of gentlemen, and relief is given only to those persons whom the dispensary surgeon knows to require it. Clothing at half price is given, during the winter and spring months, as it is considered that the want of it is not so much felt at other periods of the year. The mode of distribution is as follows:—The town is divided into 10 districts, each of which is intrusted to the charge of a lady, who undertakes to visit the residences of the most necessitous. Where she finds a great want of clothes, and no means whatever to purchase any, she recommends that the article or articles most wanted, be given gratuitously. Where she deems it possible for the people to make any exertion for themselves, she encourages them to lay by a little, in order that they may procure articles at half price. Sometimes several weeks elapse before they can procure the necessary money, in sums of 1*d.* and 2*d.* Each lady is entitled to get weekly, for her district, 10*s.* worth of clothing, at half cost.

The checks upon imposition are, first, The personal inspection by the lady of the condition of the person to be relieved; and secondly, The knowledge possessed by the gentlemen of the committee of the distressed people of the town. It is left to the discretion of the committee to give or refuse relief to any individual recommended; those checks have been found effectual. Scarcely any instances of fraud have been discovered, and the society is admitted on all hands to have been of immense benefit to the town. That portion of its funds which has been expended in relieving the sick, is considered to have produced peculiarly good effects. The society is not marked by any sectarian character, as persons of opposite religious opinions are to be found amongst its members.

Relief was afforded last year to 799 individuals; of these 129 were Protestants, and 670 Roman Catholics.

On some occasions aid has been extended to street beggars; but this has not been done to any great extent.

Persons who attended the Examination.

Parish *Killeagh*. Bar. *Imokilly*.

Daniel Anglows, labourer.—Owen Bowker, labourer.—Roger Green Davis, esq.—Mr. Maurice Doyle, farmer.—Mr. Michael Fitzgerald, farmer.—Rev. John Garde, protestant curate.—Nicholas Grattan, esq., dispensary surgeon.—John Higgins, labourer.—Michael Lawton, labourer.—Mr. Timothy Leahy, farmer.—Mr. William Mackey, farmer.—Mr. Philip Nist, farmer.—Rev. Mr. Sheehan, roman-catholic rector.—Edward Walsh, labourer.—And several others, of all classes.

Medicine and advice are afforded at the dispensary. There is a collection at the chapel every third Sunday, which generally amounts to about ten shillings. It is distributed chiefly among the sick poor.

When a labourer, hired with a farmer, falls sick, his family live on the stock of potatoes which he has in, and the pig is sold to make up the deficiency in the account with the farmer, caused by the labourer being unable to work; when a labourer, not so hired, falls sick, whatever clothes and furniture he has must be sent to the nearest pawn-office, and his wife "goes about among the neighbours."

The distress which is produced by sickness is in many cases almost incredible. Mr. Grattan, dispensary surgeon, has visited families of farmers, holding 20 or 30 acres of land, who had been reduced by sickness to the most shocking destitution.

SICK POOR.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Being unable to do more in ordinary circumstances than provide a bare support, sickness often deprives a family of the commonest necessaries; in the words of a labourer, "a heavy fit of sickness takes the bed from under a man, and strips his family almost naked."

The opinion is general, that some provision for the sick, in addition to the dispensary fund, is requisite. Mr. Grattan, says, that proper food is much more wanting than medicine in many sick cases, and that illness is frequently prolonged by want of proper nourishment.

Persons who attended the Examination.

Parish *Liscarrol.* Bar. *Orrery* and *Kilmore.*

JOHN CONNOR, weaver.— ——— DALY, esq.—Mr. CHARLES FLINN, publican.—PHILIP FLINN, labourer.—WILLIAM FOX, carpenter.—JOSEPH DEANE FREEMAN, esq., D. L.—Mr. JAMES HARSTONGE, farmer.—CORNELIUS LEAHY, labourer.—TIMOTHY LEARY, labourer.—MAURICE LEENY, blacksmith.—TIMOTHY NOONAN, labourer.—Rev. DANIEL O'BRIEN, roman-catholic rector.—Mr. WILLIAM SHARP, clerk of the petty sessions.—Mr. DANIEL SULLIVAN, farmer.—And several others.

COLLECTIONS are sometimes made for cases of sickness, or for funeral expenses, but the sums collected rarely exceed 10*s.* or 12*s.*, and distress is so universal that it would be endless to form collections for each particular case.

There may be about a dozen funeral collections in the year, and it is stated that "even the poorest man is always found ready to give his halfpenny." Private charity is the only source to which the poor can look for assistance, when afflicted with sickness; and the inhabitants of the town are much better off than those of the country, both because their distress becomes more generally known, and because it is easier to send relief to them. The dread of contagion operates sometimes so strongly as to overpower the natural kindness of the peasantry towards those who labour under disease, and the latter, particularly if they happen to be strangers, often suffer much for want of attendance; a case was mentioned of two poor women, who came to Liscarrol with children; one was sick of a fever, and after much difficulty it was permitted that she should be laid down in an out-house, on condition that her companion should take her away the next morning. No one could be induced to go near the poor woman, and a drink was put in to her on a pan tied to the end of a long stick.

There is no dispensary here, and the inhabitants are obliged to go for advice and medicine to Buttervant, which is five miles distant. Dr. John M'Fadzen, physician to the Buttervant dispensary, states, that the provision for the relief of sickness amongst the poor is utterly inadequate. Medicine and advice can be procured at the dispensary, but there are no means of giving that nourishment, which is often of far greater importance. The resources of those private individuals, who are ready to give charity are quite insufficient to meet the numerous demands upon them. "Many cures," adds Dr. M'Fadzen, "are delayed, and some altogether prevented, by a want of proper food; I visited a labourer this day, who has one of his lower extremities diseased; he has gradually sold or pawned every thing he possessed, and he is now entirely thrown on the charity of his neighbours. If he were in a hospital, or had the necessary nourishment at home, he would readily recover; as it is, he is in a most miserable condition, and the result is very doubtful."

If sickness continue for any considerable time, it must unfailingly reduce almost any family of the labouring classes to the lowest pitch of wretchedness. If its members have been industrious, and have saved any thing, the economy will only postpone, for a short time, the day when they must eventually appeal to the benevolence of those about them. Dr. M'Fadzen says, "I know one young man, an honest and well conducted labourer, by whose honesty and sobriety his family were the most comfortable that I am acquainted with, until he was laid up with a hurt in his leg. He continued ill for a long time, all his little savings disappeared; his clothes and furniture were, one after the other, sent to the pawn office. His friends gave him some assistance, but at length he became plunged in the most hopeless poverty. This is not a singular case, but an instance of what is daily recurring."

Persons who attended the Examination.

Parish *Macroom.* Bar. *West Muskerry.*

RICHARD ASHE, esq., J. P.—DENIS COLLINS, smith.—PATRICK CONNELL, labourer.—CHARLES DALY, labourer.—R. HEDGES EYRE, Esq., Macroom Castle.—Mr. C. R. FIELD, apothecary.—WILLIAM FURLONG, esq., M.D., dispensary physician.—Mr. WILLIAM GOOD, farmer.—Rev. WILLIAM HALLARAN, rector.—Mr. WILLIAM HANAHAN, shopkeeper, vintner.—Mr. JAMES KELLEHER, farmer.—Rev. ROBERT KIRKHOFFER, rector of Clondrohid parish.—Mr. DENIS LENIHAN, farmer.—JOHN M'CARTHY, esq., M. D.—Rev. Mr. MURRAY, roman catholic curate.—Mr. TIMOTHY REARDON, shopkeeper.—THOMAS SHINKWIN, labourer.—DANIEL SWEENEY, labourer.—THOMAS TAYLOR, labourer.—Rev. JAMES WALSH, parish priest.—Mr. JAMES WELPLY, shopkeeper.—Mr. PETER WILLIAMS, postmaster.—And several others of all classes.

THERE is no institution or fund for giving relief (except medical) to poor people suffering under sickness; occasional collections are made for cases of particular distress; and sometimes, at least once a fortnight, assistance is given by the catholic clergymen, out of the chapel funds; but these sources are much too limited to give effectual relief. Dr. M'Carthy says, "There

Sick Poor.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Macroom.* Bar. *West Muskerry.*

"There are at least two or three cases in each week which would require assistance." Rev. Mr. Murray says, "It is usual for the people of a house, where we attend a case of sickness, to give a small contribution, and this is done whenever they can at all afford it. It will give an idea of the distress which exists, when I say that, although I attended only a portion of the sick in the parish, I met with a case, at least once a fortnight, in which, instead of being able to give any thing, they expect some assistance from me."

There is no charitable loan fund in the parish, nor any benefit or friendly society.

The poor get medicine without cost from the dispensary; but it often happens that sickness is prolonged, and they are kept in a situation in which they are unable to do anything for themselves, for want of necessary food and clothing. Dr. Furlong says, "In hundreds of instances they want food more than medicine." He also says, "I have been frequently prevented from giving active medicines by their not having a sufficiency of food; I have also been prevented from giving medicine, laudanum particularly, by knowing how badly they were protected against the cold." Dr. M'Carthy has been frequently influenced in the same way.

If a fund was instituted for the purpose of providing the necessary food and comforts for the sick poor, it might be safely and beneficially distributed under the superintendence of a local committee. Even medicine is not conveniently supplied to several parts of the district; there is but one dispensary for a space of twenty-five miles in length and sixteen in breadth, comprising seven parishes. Very few shopkeepers subscribe to the dispensary, and many of the gentry hold back; the possessors of at least two-thirds of the landed property give nothing.

Persons who attended the Examination.

Parish *Ross Carbery.* Bar. *East Carbery* (West Division.)

Timothy Callinan, farmer of 20 acres.—Mr. Jeremiah Collins.—Thomas Fitzgerald, labourer.—Dr. Fitzgibbon, dispensary surgeon.—Michael Galway, esq.—James Hayes, farmer of 65 acres.—Thomas Hungerford, esq., J. P., Cahirmore.—Thomas Hungerford, esq.—Nicholas Lombard, beggar.—Daniel Mahony, farmer of 45 acres.—Mr. John Mahony, shopkeeper.—Mr. Kane Mahony.—John Eugene Macarthy, esq., under agent to Lord Carbery.—Rev. Jeremiah Maloney, P. P.—John Menahan, labourer.—Richard Smith, esq. J. P.—Mr. John Wolfe, farmer.—Rev. Joshua Wood, protestant curate.—And several others.

There does not exist a regular provision of a nature adequate to the relief of the poor when afflicted with sickness. The aid afforded by the dispensary is limited to the giving of advice and medicine; for that additional nourishment and clothing, which illness renders necessary, and which should be deemed indispensable, the labouring class are entirely dependent on the charity of individuals. In cases of very great and unusual destitution, a subscription is sometimes collected; but cases of distress are of daily occurrence, in which there are no means of obtaining the ordinary necessaries of life for the patient: Dr. Fitzgibbon is of opinion, that the instances are not few in which wholesome nourishment is much more wanting, and would be productive of far more benefit than medicine. He is disposed to attribute much of the disease which is at all times prevalent to the use of bad food, and to the miserable state of the poor as to proper bedding and bed clothes. He has often found sick persons lying only with a little bad straw between them and the damp earthen floor of their cabin, endeavouring to supply the total deficiency of bed clothes by covering themselves with their ordinary clothes. When sickness has continued for any length of time in a poor family, adds Dr. Fitzgibbon, their resources become gradually exhausted, and in the end the most industrious are reduced to a condition of misery out of which they are unable to raise themselves for a long time.

The fines inflicted by the magistrates of the Ross Carbery petty sessions, are not applied to the relief of the destitute within the district. They are sent to the account of the County Infirmary at Mallow; the distance, however, to that town is so great, that the inhabitants of this parish very rarely participate in the benefits of its hospital. Dr. Fitzgibbon states, "that at one time a portion of these fines were handed over to him, to be applied, at his discretion, in relieving the most distressed persons suffering under disease, and the results of this aid were most beneficial." Dr. Fitzgibbon coincides in opinion with the magistrates, that it would be desirable that the fines alluded to were made legally applicable to these purposes.

Persons who attended the Examination.

Parish *Skull.* Bar. *West Carbery,* (West Division.)

Rev. James Barry, parish priest.—Rev. John Barry, catholic curate.—John Brooks, farmer, pays 1*l.* 10*s.* per annum rent.—Bartholomew Donovan, farmer, pays 30*l.* per annum rent.—Bartholomew Brown, labourer.—Mr. Alexander English, churchwarden last year.—James Levis, farmer, pays 33*l.* per annum rent.—Cornelius Mahoney, labourer.—Patrick Mahony, farmer, pays 10*l.* per annum rent.—James Mahony, quarryman and labourer.—John Murphy, quarryman and labourer.—Richard Salter, farmer, pays 14*l.* per annum rent.—William Shannon, farmer, pays 36*l.* per annum rent.—Mr. James Swanton, merchant.—James Swanton, esq..—Thomas Swanton, esq.— ——Sweetman, esq., dispensary surgeon—Daniel Sullivan, quarryman and labourer.—John Sullivan, quarryman and labourer.—Rev. John Triphook, protestant curate.—Timothy Tuomy, labourer.

There is no fund or institution for giving assistance to the sick poor, except the dispensary, where they can get advice and medicine without charge. There is no subscription for the

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Parish *Skull.*

Bar. *West Carbery.* (West Division.)

the purpose of giving them any other assistance. Mr. Barry says, "I could not venture to make a collection for a case of sickness or distress; the occasions for doing so would be endless, and the whole population of the parish are so poor, that even if we could collect any thing, it would be only robbing some to relieve others, where all are distressed." Murphy says, "If you did go about, it is to me and the like of me you should come; and what could we give you, when we are scarcely able to live ourselves."

When a labourer falls sick, his wife and children must go out among the neighbours to get what assistance they can from them. Somebody having observed, that in cases of sickness the farmers sometimes send whatever they can to the sick house; Donovan, a farmer, said, "There are hundreds that would die before a shilling's worth would be sent to them; people are too much taxed, and strained and troubled themselves too much to mind what others are suffering if they don't come to tell it." At this several labourers, in different parts of the room, cried out in a breath, "That's the truth you're telling."

It would be impossible for labourers, and for most of the farmers, to make any provision against sickness. If they can provide clothing in addition to food for their families, they are well off. Mr. Sweetman says, "Their great dependence, during sickness, is on their neighbours, and a great deal of potatoes, &c. is given in that way; they also get assistance from a few charitable individuals in the respectable class; but all these are very insufficient. I find perpetually the want of some means of giving proper nourishment to people suffering under sickness. I went to visit a case yesterday, of an old woman, about 75, that has a sore leg; her husband is about 80; they had scarcely a potato in the house or a vestige to cover them. She could not stir, and the old man was obliged to crawl out to try to get what would support them. I think if I had been able to order her comfortable nourishment, she would be well in a fortnight; as it is, she will not be so probably for six months." The same witness says, "There were 2,400 persons this year who received medicine from this and the Skull dispensary, of which this is a branch. In one half of those cases I am sure that the cures would have been a great deal quicker, and more complete, if there had been any way of giving them proper nourishment."

Mr. Barry says, "The state of some of the sick is beyond any thing wretched. I have met cases, where, being unable to procure straw, they had a sort of hard knotted fern for bedding; and I have frequently found this as well as grass, wet, under them." Sullivan says, "There is a man near me that got a fall last summer, and hurt his limbs, so that he could not work, and his family suffered great distress; they were ashamed to ask assistance; but I saw them turned yellow with hunger; the children, two little creatures, one eight and the other five years old, used to come out and be striving to stick potatoes for the neighbours; they us'n't to be able to do it, poor things, but the neighbours used to take compassion on them, and gave them something, the same as if they earned it." Respecting absentees, Mr. Sweetman says, there is property in the parish to the amount of 6,000 *l.* a year, belonging to absentees. The entire amount subscribed by them to the dispensary, the only charity in the parish, is 3 *l.* Many of their tenants are relieved daily at the dispensary.

Persons who attended the Examination.

Par. *St. Finn Barr.* City of *Cork.*

Rev. John Egan, curate.—Mr. Edward Maloney, member of the Josephian Society.—Very Rev. Theobald Matthew, provincial of the Capuchin Franciscan order.—Rev. ——O'Connor, roman catholic curate.—Mr. Richard O'Kelly, member of the Josephian Society.—Robert Ronaire Pearce, Esq. editor of the Cork Mercantile Chronicle.

There is no certain fund for the sick, but there is a society which gives assistance in this and the neighbouring parishes. The following statement was given of its operations:—

Society of St. Joseph. Patron,—Very Rev. Theobald Matthew.

Statement of Expenditure, Deaths, Recoveries, Persons remaining on the Books, &c., from 1st January 1831 to 1st January 1834.

YEARS	Expended. £.	s.	d.	Dead.	Recovered.	On Books.	Total visited this Year.
1831 -	410	10	–	68	210	120	398
1832 -	521	8	..	100	220	156	476
1833 -	425	4	–	85	170	130	385
1834 -	420	5	–	54	198	140	392

January 1st 1834.

The object of the society is to visit and relieve the sick poor, and at the same time to give them religious instruction. Every case is visited by one or two members of the society. The weekly allowance was from 10 *d.* or 1 *s.* to 2 *s.* or 2 *s.* 6 *d.*, being generally about 1 *s.* 6 *d.* or

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or 1*s.* 8*d.* There was no deception detected; if there was reason to suspect any, the case was visited at some unexpected time in the course of the week, and in scarcely any instance was it found that the distress was not real. Among those relieved by the society, a great many were tradesmen out of employment. In many cases their tools had been pawned, and were released by the society. The fund of the society arose chiefly from the produce of a burial ground established by the Rev. Mr. Mathew.

The poor are very willing to attend each other in sickness; when the cholera appeared first, there was some reluctance, but it soon wore away.

There would be some danger of the articles given being sold by the friends of the sick man; instances were known of this nature.

Sickness causes to the tradesman such destitution, that he sometimes becomes reckless, and ruined; often they are obliged to send their dress and tools to the pawn office.

Persons who attended the Examination.

Parish *St. Mary's Shandon.*
City of *Cork.*

Mrs. Coleman, superior of the convent of the Sisters of Charity.—Rev. Mr. Daly, senior catholic curate.—Mr. Edward James Downey, clerk of the chapel for 23 years.—Mr. R. Howell, woolcomber.—Mr. John Murphy, coffin-maker, president of the Sick Poor society.—Mr. John Nagle, son of a tradesman.—Mr. James Nolan, foreman maltster.—Rev. Dr. Quarry, rector of the parish.—Rev. Dr. Sloane, minister of the presbyterian congregation.

As a mean for relieving the wants of those destitute by sickness, there is a society in the parish called "The Poor Sick Society." The object is, by collecting 1*d.* a week subscription, to provide a fund for the sick poor; and by visiting the houses to discover fit objects for relief. The society gets charities also from individuals. About half the funds of the society are distributed by the Sisters of Charity. The account of the state of the funds is as follows:—

From 25 November 1832 to 24 November 1833:—

	£.	*s.*	*d.*
Penny subscriptions - - - - - - - -	75	4	3
Donations at Christmas - - - - - - -	11	17	–
	£. 87	1	3

The number of persons on the books varies from 48 to 58.

In the case of sickness, even contagious, it is surprising to see the willingness of the poor to attend; they are willing to go in the way of infection; and, as a way of providing in case of sickness, the wives and daughters are frequently sent out to beg, as it is quite out of the power of the labouring class to make provision in health for the hour of sickness. There exists in the parish a society, by contributing to which, members who fall sick are provided for; it is called "St. Mary's Mortality Society," and consists of tradesmen and labourers, who, in case of constant employment, might be able to subscribe; but not more than half the labourers have regular employment, so that many fall off from the society, being unable to pay the subscription.

It was considered by those examined, that if food, fuel, &c., were given to the sick poor, it would have a tendency to promote idleness and improvidence; it would be sold in many cases. This statement is confirmed by the following fact: when blankets were given out before the cholera, they were, in many instances, pledged; many were marked, and found at the pawnbrokers.

The labourer's sickness always leads to the destitution of his family, and it is highly probable renders him reckless. The conduct of the dispensary surgeons was considered kind in general by the lower classes in the parish.

The Assistant Commissioners being anxious to know the actual state of the sick poor, went round with the visitors of the Sick Poor society. The entire number of cases which fell under the observation of one or other of the assistant commissioners, was about 40.

The following are not selected, but taken nearly in the order in which they occurred. The conversations are given verbatim, notes of them having been taken at the time.

1. In a small room, two women lying coiled up in corners, a mother and daughter; a little straw under, and single covering over each of them. A young woman attending them, a daughter, said she had just recovered from fever. She showed a few miserable black wet potatoes in a saucepan, and said they had nothing else to eat. So struck were the Assistant Commissioners by the evident misery, that they did not think of asking questions.

2. A very small room in a cabin; an old woman sitting in a corner, palsied and blind; her husband, an old man, sitting on a bench; nothing in the room, but a little straw; being addressed, she said, "I'm very badly off; I can't stir a step, without somebody to help me; I'm a prisoner here; my husband has nothing to do now; I'll just tell the truth, he cut a handful of briars, and sold them to get something to eat." The husband was asked "How do you support yourself?" "I do as well as I can, one way or another."—"How do you pay your rent?" "Sure, I owe 9*s.* for this place, and I don't know how I'll pay it at all."—"Would you let your wife go to the house of industry?" "Is it let her away from me? Why, then I wouldn't, as long as I could do any thing; if I was forced to beg from the neighbours." (He said this with tears in his eyes.)—"But if you went there with your wife?" "Sure they wouldn't leave her in the same place with me, they'd put us asunder."

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asunder."—"And is that the reason? you'd be treated well there?" "It is the reason, Sir, and she shan't go, as long as I can get a bit for her."

3. A small room; a man, Terence Sullivan, lying on a bed, said "he was dead in his limbs." A neighbour attends him sometimes, and shakes his straw; he gets 8*d.* a week from the sick poor society, and pays 6*d.* of it for his rent; has only 2*d.* for himself; has a son a labouring man, badly able to support himself, and with a wife that wouldn't let him do much for the old father, if he were able; he brings home an odd meal; a charitable woman in the neighbourhood sends him a bit of breakfast; "he wouldn't go to the house of industry."—"Why so?" "Why, because I'm afeared * I couldn't make my soul † there, as I can here."—"The priest attends there regularly?" "Well, may be he do, but I couldn't go there at all."—"But the society won't be able to give you assistance any longer." "Well, God is good, I'd rather take my chance, and stay among neighbours, than go there."

4. A very small room; a young woman lying on a bed; she has swellings in her legs, and pains all over her; her father is a labourer, and being handy,‡ gets something to do mending shoes. Does not like to go to the house of industry without her cloak, which is in pawn for 5*s.* "I was there, and came home on account of a *duty* § I had to do."—"Were you badly used when you were there?" "Yes, there is very bad usage there, there is little to eat or drink, and bad beds, and you see 'em all turning‖ for lucre. I'd rather stay at home if I could."

5. An old woman, a beggar, her sister lying in a corner, a half idiot; she pays for the room. "I would not go to the house of industry."—"Why?" "I would not go there at all, at all; I would not have my liberty, and I'd rather stay among God and the neighbours and christians, and take my chance to get a bit of vittles from them."—"But you'd be better off there than here, you'd have something better to eat." "I woudn't go there, if I was sure of getting that box full of good vittles every day."

6. An old woman, sick and bed-ridden, her daughter, a poor widow, attending her. She wouldn't go to the "poor house," at all. She hasn't long to live, and where would be the use? Daughter was asked "would you let her go there?" "No, Sir, we wouldn't let her go among strangers, while we can do any thing for her; I'd rather go beg about the streets, than let her go there."

7. A woman sick, lying on a bed in a small room; nobody belonging to her. A poor family that has the room, give her "the corner for God's sake."—"Would you go to the house of industry?" "Hy'ah! ¶ no, sure there would be nobody to bury me out of it; I wouldn't go there at all."—"You'd be better off there than here, with enough to eat?" "Hy'ah! what matter, if I had any thing at all to keep me, I'd be better contented to stay here, and die among the neighbours."

8. A young woman sick, and almost blind, in a small room; her aunt supporting her by begging, but she's lying in bed sick now; a poor family owning the room giving them the corner, for charity. "Would you go to the house of industry?" "Hy'ah! no, Sir, I never was in such a place, among strangers, and I'd rather stay among the neighbours."—"Why wouldn't you go there, you'd be better off?" "Why, I'd like to be able to go out to mass, it's the only comfort now."—"But the priest would attend you there, and you'd hear mass?" "Well, Sir, I wouldn't like to go there."—"Why so?" "Why, if you must know it (she said this with tears) there is a little creature of a sister I have, and she's at service, and she has no body to look after, or care about her but me, and if I went to the poor-house, and she was out of place, what would she do? she'd have no place to come to." "Yes," said the woman who owns the room, "that is the reason she would not go there."

These people were once in comfortable circumstances.

9. An old woman, Nelly Mullins, supported by her daughter. Daughter does a little plain work sometimes; her husband is no help to her; she was obliged to leave him; he took to drinking. She was asked, "Would you let your mother go to the house of industry if we could get her there?" "Hy'ah! no, Sir, she has not long to live, God help her, and sure we wouldn't let her go there."—"But she'd be better off." "I don't know, but I wouldn't let her go there; if I was obliged to beg on the streets I'd rather do it."

10. A small garret; two women lying in corners; the woman on the society's list, whom we came to see, was gone out to get a halfpenny worth of milk. One of the women said that this person ought to be very glad to go to the house of industry; she has nobody belonging to her; if she was able to be up one day in the week, she was down six more. We waited a short time, but did not see her.

11. Margaret Crowley. Chief dependence on her aunt, who begs; they get a corner for charity from a poor family; she wouldn't go to the house of industry. "I'd like to be among the neighbours; I never was in any sort of a strange place; I wouldn't like to be there,

* Afraid. † Insure eternal salvation. ‡ Ingenious.
§ A religious vow to perform. ‖ Becoming Protestants.
¶ An exclamation common amongst the peasantry in Munster.

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there, where there would be nobody but strangers to do a hands turn."—"Well, but if you were well treated, and your aunt went with you?" "Well, I suppose I would go." She said this reluctantly.

12. Ellen Callaghan, an old woman, has the jaundice; says she is all sore inside; has seven children; her son, a young man, lay in a corner sleeping, after being up the night before watching coals on the quay to earn 8*d.* to pay the rent of the room. She was asked if her son would go there? "If he'd like it himself; I wouldn't begrudge him to go there."—"Would you go there? You'd be well treated." "No, Sir, I'd rather have my liberty; 'tis sweeter than good living."—"But the society won't be able to give you any more assistance." "Well, God is good, I'd rather go begging on the streets than go there."

14. Timothy Lacy, an old man, described himself as having an asthma, the gravel and pains in his limbs; he speaks well, and seems to have been in better circumstances. "Have you any daughter, or any one to attend you?" "I have a daughter married, but she's poorly of herself, and of no assistance to me; she often comes to see me; I have a sister who goes about the country selling little things, and from what little she can earn she gives me a little, poor thing."—"Would you go into the house of industry?" "I wouldn't be let in there, because I would be disturbing them with the cough."—"Oh! that would be no objection." "Well, Sir, I'd go in there then."

15. A young girl sick; no brother or father; mother out begging. They have a corner of a garret for charity, from a poor woman who has two little children herself. "Would you like to go to the house of industry?" "No, Sir, unless my mother would be with me."—"Well, if she goes along with you?" "No, Sir, she wouldn't be left with me; I'd be kept in a ward away from her."

16. P. O'Sullivan, 56 years of age, a carpenter; a cripple for six years; his thighs broken; he could earn a pound a week when he was in work; his wife blind.

17. James Tobin, 79, a cotton weaver, "dead in his limbs;" confined four months; until seven or eight years ago he could earn 24*s.* or 25*s.* per week at his trade; his son, a better workman, can only earn 3*s.* now.

18. A man sick in a room; seven months sick; in the slaughtering season could earn from two to three pounds per week; would not go to the house of industry; thinks he is nearly well, and the season is just coming on when he can earn enough, if he is up.

19. Michael Chilly, aged 21, a cripple, which he has been ever since he was nine years of age; became so from being neglected; he was in a garret, where he is confined to his bed, but is attended by his mother; is able to read, and we found him with a book in his hand; he is supported altogether by charity.

Persons who attended the Examination.

Parish *St. Multoze.*
Town of *Kinsale.*
Barony *Kinsale.*

Mr. Michael Cadogan, boatman.—Edward Daly, esq., barrister-at-law, resident.—Jeremiah M'Daniell, esq., burgess of the corporation.—Mr. Daniel Dempsey, boatman.—Mr. George Dawson, boatman.—Edward Heard, sovereign of Kinsale.—Mr. Jeremiah Hurly, shopkeeper.—Rev. Justin Holey M'Namara, parish priest.—Henry Thomas King Nason, esq., foundling offices collector.—James Sandys, esq.—Mr. John Sullivan, pawnbroker.—Rev. Maurice Walshe, catholic curate.

The sick poor obtain medical advice and medicine gratis, at the dispensaries, but there is no fund for affording them any other relief; there is, however, a fund for assisting persons in a small line of business.

The poor willingly assist each other when afflicted with any contagious disease; and though frightened when the cholera first made its appearance, they used afterwards come and flock into the houses where the inmates were afflicted with it.

They are chiefly supported by their neighbours, and by sending what they possess to the pawn office. As an illustration of the state to which sickness reduces the labourer in some cases, the parish priest gives the following instance: "There was a man who through weakness of body was thrown out of employment; he was obliged to beg; he got into a most emaciated state, and was one of the most wretched objects I ever beheld: he remained in this state for twelve months, and did not seem as if he could live a month. At length he was relieved, and is now working. Sometimes, the being compelled (through sickness) to ask for alms, initiates them into habits of mendicancy."

There are no friendly or benefit clubs by contribution to which the poor may obtain relief.

An attempt was made, some time ago, to get up a subscription-fund amongst the fishermen, but, though able, they would not subscribe; but there is a practice amongst them which acts like a benefit society; when a fisherman is sick, his fellow boatmen do his duty, and give him his regular share, as if he had gone out.

The only assistance afforded to the sick poor, besides what they receive at the dispensary and fever hospitals, is by the Sick Room Keepers' Society, of which society the parish priest says, "I assert, that one of its chief objects is proselytism; assistance has been withdrawn from a sick person who refused to hear the religious instruction of the visitor."

In opposition to this, Mr. King Nason states, that the object of the society is to relieve distress; "of course the visitors conceive it to be their first duty to read the word of God for every

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every poor suffering creature, but if it is objected to, they do not persist; and they do not refuse or withdraw relief on account of refusal to hear them."

There would be danger of their selling food, fuel, &c., if given as a relief to those who brought certificates from the dispensary surgeon declaring them to be incapable of working.

The general feeling among the poor people is, that the medical men behave very kindly.

The roman catholic curate, the Rev. Mr. Walshe, says, "The misery to which the poor are sometimes reduced is frightful; last Christmas I was called out to visit a poor man; I found him lying with no covering but a piece of an old torn carpet; the straw under him was almost turned into dirt; there were five or six children about him; they did not beg, but were actually starving; this poor man had been thrown out of work through sickness; some persons who heard of the case, relieved him."

The Assistant Commissioners having requested Mr. King Nason to procure them information on certain points in the management of the society, that gentleman applied to the lady who acts as secretary, and received from her the following reply:—

"I find I cannot furnish the particulars you require for the Commissioners. I have no list to refer to beyond this year, and many of those who were relieved, were recommended by physicians, and we seldom do more than enter their names, and by whom recommended, so that we cannot tell always what their employment or occupation is; and the relief is in proportion to our resources, and to the particular circumstances of each; they never give money, except to pay rent; and the relief allowed is in coals, bread, meal, or groceries by an order or ticket for each article: some receive a weekly supply of all those things, amounting to the value of from 1*s.* to 1*s.* 6*d.*

"The three Reports I send will show what our resources have been; we have received for this year but 62*l.*, which is just expended, and we must either soon call on the public, or cease our operations. We have about forty-six on our list at present.—*H. Dickenson.*"

"Third Annual Report of the Sick Room-Keepers' Society of *Kinsale*, ending July 31, 1831.

Receipts:	£.	s.	d.
Balance on hands, July 31, 1830	4	18	3
Subscriptions and donations -	36	17	6
Admittance to bazaar - -	6	1	–
Sale of work - - - -	38	18	10
£.	86	15	7

Expenditure:	£.	s.	d.
Blankets and coverlets - -	4	16	8
Clothing - - - -	5	18	10
Coals - - - - -	22	12	5
Materials for work - - -	2	17	9
Printing reports, account books, expense of bazaar - -	1	14	4
Groceries for poor - - -	16	9	–
Bread - - - - -	9	–	4
Meal - - - - -	9	15	10
Potatoes - - - -	–	15	–
Cash for rent and straw - -	12	15	5
£.	86	15	7

"*Anna Hussey*, Treasurer. *Hester Dickinson*, Secretary."

"In once more giving an account of their stewardship, the committee of this society feel that they have much cause for thankfulness to the Divine Giver of all Good, for being permitted to continue their labours for their suffering fellow-creatures. It would be impossible accurately to state the number who have been relieved in the past year, it has considerably exceeded any former year; and so numerous were the applications, that the visitors were compelled to confine their attention almost exclusively to the sick poor; to relieve *all* the indigent was utterly out of their power. They have adhered to the rule of not giving money, except for rent or straw, and by personal inspection, *when possible*, endeavour to guard against imposition.

"About thirty pensioners are on the lists of the visitors, and the funds are exhausted; however, they do not despond, as they cannot but revert to a passage in their last report, which contained an earnest solicitation to the friends of the society, to give a more permanent stability to the funds, by an increase of regular subscribers. This appeal, they are happy to acknowledge, has not been made in vain; the subscriptions having nearly trebled any former amount, and they trust that this increase has arisen, not merely from the benevolent feeling for which the inhabitants of Kinsale have been always distinguished, but also from a decided approval of the plan of this society, and they hope that in the next year the increase will be still greater.

"But while they gratefully acknowledge the support of their friends, they would give the glory to that Being 'from whom alone proceedeth every good and perfect gift,' and 'with whom is no variableness, neither shadow of turning.' To His blessing they commit the future progress of this cause, convinced that if they labour in faith, He can incline the hearts of His people, and that they will give 'not grudgingly, or of necessity, for God loveth a cheerful giver.'"

"Fourth

Sick Poor.

Munster.
County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *St. Multoze.*
Town of *Kinsale.*
Barony *Kinsale.*

"Fourth Annual Report, ending November 21, 1832.

Receipts:	£.	s.	d.
Subscriptions and donations	85	15	2
Charity sermon	28	10	7
Sale of work	5	1	10½
£.	119	7	7½

Expenditure:	£.	s.	d.
Coals	36	–	7
Blankets and rugs	6	11	–
Clothing	15	19	5
Bread	7	9	6½
Groceries	13	4	8
Meal	14	16	2
Potatoes	2	7	6
Printing reports and advertising sermon	1	14	11
Rent, straw, &c. for pensioners	21	3	9
£.	119	7	7½

Anna Hussey, Treasurer. *Hester Dickinson*, Secretary."

"Amount collected by Mrs. Rye and Mrs. Hussey for Cholera Patients - £. 14 5 –

	£.	s.	d.	
Paid for clothing	10	1	4	
blankets	4	3	8	
				14 5 –

"The committee of this society have been induced, from various causes, to defer publishing their report at the usual period, the month of August, and have now therefore to furnish an account of receipts and expenditure for sixteen months. They feel truly thankful for the encouragement they have experienced from a liberal public, their subscriptions having been increased to nearly double the amount of any former year, and they have been most generously assisted by donations both in money and clothing. They have endeavoured to fulfil the trust reposed in them with fidelity and zeal: and they have now only to request, that if their labours are approved of, they may continue to receive the same support they have hitherto been favoured with, merely remarking, that the claims of a society which proposes to relieve the sick and needy of all *classes* and *persuasions*, cannot be *limited*, and that a *small sum* will not be sufficient to supply the wants of the numerous applicants, which the sad and trying circumstances of the past summer must have increased ten fold.

"About fifty persons are on the lists of the visitors at present, many of whom will require weekly assistance during their lives, and as recommendations from medical gentlemen are always attended to, the number is often much greater. But it is evident that *all* must depend on public liberality; and the committee conclude this address by humbly suggesting the important question of the Apostle, to the hearts and consciences of all to whom it can apply, 'Whoso hath this world's good, and seeth his brother in need, and shutteth up his compassion from him; how dwelleth the love of God in him?'"

"Fifth Annual Report, ending December 1833.

Receipts:	£.	s.	d.
Subscriptions	30	3	6
Donations	54	13	3
Charity sermon	25	17	10
£.	110	14	7

Expenditure:	£.	s.	d.
Coals	41	3	2½
Meal	16	18	4½
Groceries	12	2	–
Rent, straw, &c.	9	10	9½
Clothing	9	8	7
Bread	6	11	6
Coverlets	5	5	–
Printing reports, notices, &c.	–	19	10
Balance	8	15	3½
£.	110	14	7

"*Anna Hussey*, Treasurer. *Hester Dickinson*, Secretary."

"In presenting their report for the past year, the committee of this society have not much to relate concerning it, that is not already well known to the public; more than 140 persons have been relieved by it in various ways, and from 50 to 60 are now receiving weekly assistance. In the name of those poor creatures they would gratefully acknowledge the liberality of the friends of the society, while at the same time they must state, that a much *larger* sum than they *have* received, would be insufficient to meet *all* the demands which are daily occurring; nor could the small balance which appears in the report have been left on hands, but that a bequest by the late Mrs. Webb was only just received as the accounts were closing. The committee therefore entreat their friends to *continue* their benefactions; and they invite those

Sick Poor.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

those who have hitherto withheld their mite, to inquire *what* is the design of the society, to ascertain not only the claims of the poor, but also to investigate *minutely* into the disposal of the funds, and they will be convinced that the sole aim of the visitors is to discharge the trust committed to them *conscientiously* and *impartially:* and they fearlessly commit the future progress of this cause to the blessing of Almighty God, of whom is the origin, from whom is the increase, and to whom be the glory of every good and perfect work."

Persons who attended the Examination.

Par. *Templetrine.* Barony *Courceys.*

William Coneney, shoemaker and publican.—Mr. William Connell, farmer.—Daniel Crowley, labourer.—Edward Farmer, grocer and clerk to petty sessions.—James Gibbons, esq.—John M'Kennedy, labourer—Jonas Maurice Sealy, esq., J. P.—Rev. John Rogerson Cotter, rector.—Dr. Samuel Wood, dispensary surgeon.

The sick poor get medicine and advice gratis by means of the dispensary; but there are no regular means of providing them with proper food or firing, which are often essential. No sick person, nevertheless, ever requires attendance but some one will not be found ready to give it. In case of sickness the wife or daughter will go round to the farmers and tell her distress, and they, as well as the poor neighbours, assist them; but this is not considered begging. "Whenever," (said Mr. Wood, surgeon) "I write a ticket for meal or milk, or wine, as necessary for a sick person, the wife or daughter will invariably get it from some of the gentry or farmers."

"Whether the feeling of recklessness exists," said Mr. Cotter, "I cannot say, but I have known several families reduced to the most deplorable state of wretchedness by the sickness of the head of the family. Much of this sickness is caused by the want of accommodation."

"A labouring man coming home in his wet clothes is often obliged to lie in them for want of bed-clothes. Before the Rochfort charity was distributed there was scarcely one of the labourer's cabins in which there was any thing like a sufficiency of bedclothes. As to lodging, also, they are miserably off. A few sticks placed against a mud wall, and covered with furze or clods, have sometimes formed the only protection of a man in a fever. I have often been obliged to crawl upon my hands and knees into such a hut to see an unfortunate person in sickness. About four or five months ago I was applied to for relief for a young girl who was lying sick. I went to the house immediately, and of course my visit was unexpected; I found the girl, about fourteen or fifteen years of age, lying on the floor of the cabin, with about as much straw under her as I could take up with one hand; an old rug was the only thing like bedclothes she had, and it was too short to cover her; she was obliged to hold the lower end of it with her feet against a stone, that she might be able to draw it up to her neck."

The dispensary surgeons are invariably kind to the sick, and willing to go out whenever there is necessity.

Persons who attended the Examination.

Parish *Tracton.* Bar. *Kerrycurrihy.*

Mr. Patrick Donovan, publican and farmer.—Rev. Thomas O'Connor, parish priest.—Mr. Philip Pand, farmer.

The sick get no other regular assistance than medicine and advice gratis at the dispensary. When a poor man is sick, his wife is obliged to go to some rich farmer's houses, where they generally get something.

The poor are willing enough to attend the sick in fever; but when the cholera appeared, scarcely any could be got to go near a house where there was a death, or near the relatives of a person who died of it. Mr. Pand stated an instance where a poor labouring man and his wife died of the cholera, and left two young children; nobody would go near them for a long time, they were so much afraid, and the poor little things were near perishing in the cold and wet; when some of his labourers, by getting a little warm coffee and bread for them, saved their lives.

It was thought much better to relieve them by an hospital than to incur the danger of encouraging idleness and improvidence by giving them food, fuel, &c.

There are certain times at which assistance is given at the dispensary; but the surgeon or a physician will not attend a poor man without being paid for it.

County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Persons who attended the Examination.

Rev. Mr. Chute, curate of Cahir, Killenaule and Glenbargh.—Rev. Mr. Fitzgerald, parish priest of Cahir and Killanane.—Mr. Hoare, shopkeeper.—Rev. Mr. Sullivan, coadjutor.

Parish *Cahir.* Barony *Iveragh.*

There is no certain assistance available to the sick poor, except what is derived from the dispensary in the shape of medicine. When a labourer falls sick he becomes entirely dependent

Sick Poor.

Munster.
County Kerry.

Examinations taken by C. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Cahir.*
Barony *Iveragh.*

dependent for his maintenance on the charity of his neighbours, and on the exertions of his wife or children, who go about soliciting alms and food for him.

The case of a stranger labouring under a disease is peculiarly deplorable. If his complaint be infectious, there is the greatest indisposition to approach him; and should it prove tedious, he is at last totally deserted, and left to nature or to chance. "Not long ago," says the Rev. Mr. Sullivan, "I was called to see a vagrant who has been taken ill of a fever in a house where she had been received through charity. Before I arrived, she had been removed to a wretched low shed, at a distance from any human being. When I entered this place, I found, attempting to suck her bosom, a little child who had been left with her, notwithstanding the evident danger of infection; the mother was perfectly helpless, and there was no fire in the hut; the neighbours were afraid to go near her, and it was with much difficulty that I was able to procure a nurse-tender."

Persons who attended the Examination.

Rev. Mr. Goodman, curate of the parish of Dingle.—Mr. Fitzgerald, apothecary.—Mr. Laurenson, chief constable of Corkaguinny.—Rev. Mr. Sullivan, roman-catholic curate, in a line of 14 miles in length along the southern coast.

Parish *Dingle.*
Bar. *Corkaguinny.*

Collections were frequently made for individual cases of sick persons, or for coffins for them when dead; but there was no general provision for them but charity. Mr. Goodman considered it impossible for the labourer to provide for his family in case of sickness, unless he had a garden to depend on besides his labour.

Persons who attended the Examination.

Rev. Mr. Godfrey, rector of Kenmare and Mossirt.—John Hickson, esq. J.P. agent to the Marquis of Lansdowne.—Rev. Mr. Fitzmaurice, parish priest of Kenmare and Templenoe.

Parish *Kenmare.*
Bar. *Glanerought.*

A labourer in sickness is left entirely to his own resources, or, in the absence of these, he is thrown on the charity of his neighbours; whatever be his circumstances, his wife and children do not go out to beg; they stay at home and attend him.

Persons who attended the Examination.

Mr. Connor, manager of loan fund.—Rev. Mr. Dunne, coadjutor.—Rev. Mr. Fitzmaurice, parish priest of Killarney and part of Aghadoe.—Rev. Mr. Herbert, vicar of Killarney and Kilcummin.—Rev. Mr. Herbert, rector of Castle Island.—Mr. David Murphy, linen-draper.

Parish *Killarney.*
Bar. *Magonihy.*

If the head of the family, amongst the labouring poor, fall sick, his wife and children must, after having pawned their clothes and furniture, inevitably beg, if they have no other means at their disposal. There exists a loan fund, of which Mr. Connor, the manager and secretary, furnished the following particulars: "The Killarney Loan Fund was established in 1830, and consists of 300*l.* which was borrowed from the London society, on the security of the Catholic Bishop Dr. Egan, and of Mr. John O'Connell. This money is lent to trades-people, labourers, small farmers and dealers, at five per cent. interest, in sums of from 2*l.* to 7*l.* The payment is required to be made in instalments of one-tenth each, the first to take place at the expiration of three months, and then one every succeeding month until the whole debt be repaid at the end of the year. The security for the sum lent consists of a joint note passed by the borrower, and two sureties.

"The interest is added to the sum lent, and the whole is divided into ten equal parts for repayment. About 30*l.* or 40*l.* may be considered as bad debts; they all took place in the time of my predecessor. Applications are made to me personally, and as I have the entire control of the fund, to which I was appointed by the Bishop, I am very particular in the sureties I accept; and if I do not know the parties, I make the requisite inquiries as to their solvency. When first I came to the office, there were but 10*l.* in hand, and I was obliged to summon many persons to the quarter sessions; but as fast as the money came in, I distributed it in fresh loans. These have been of great service, and many poor families have been enabled to live by them. Others make a bad use of what has been lent to them; but I am beginning to be acquainted with such people, and I refuse to advance any thing to them. There is no distinction as to religion, and I frequently receive recommendations from respectable persons. The principal loans have been to labourers, whose wives carry on some small trade in the town, and to mechanics, who would not otherwise have had the means of purchasing the materials necessary for their art. Not a few cottier tenants also borrow small sums to enable them to buy provisions, until their potato crop is fit for use. These persons are much more punctual in their repayments than those in better circumstances; but on the whole, instalments have been pretty regularly paid since I came into office."

SICK POOR.

Munster, County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Listowel.* Bar. *Iraghticonnor.*

Persons who attended the Examination.

Lieut. W. E. BRADY, chief constable of police.—Mr. CHURCH, shopkeeper.—Captain HEWSON, magistrate.—Rev. Mr. MAHONY, parish priest of Listowel and Galey, in Iraghticonnor Barony, and part of Kilshinane and Finago, in the Barony of Clanmaurice.

As to the mode in which the poor are provided for in case of sickness, it was stated, that sometimes they have small savings, on which they subsist; at other times they apply to their friends, or are forced to beg; but in either case their wretchedness on these occasions is extreme.

Persons who attended the Examination.

Parishes *Tralee* and *Ardfert.* Baronies *Clanmaurice* and *Trughenackmy.*

H. J. BROWNRIGG, Esq. sub-inspector of police.—Rev. Mr. M'ENNERY, parish priest of Tralee Union.—Rev. Mr. O'SULLIVAN, parish priest of Ardfert Kilmoily, in Clanmaurice and Ballinahaglish, in Trughenackmy.

THE wives of sick persons frequently go about and beg privately, and they are in general assisted by their neighbours. It was considered that this system led to habits of mendicancy.

Person who attended the Examination.

County Limerick.

Union of *Askeaton* and *Ballytun.* Bar. *Lower Conello.*

Rev. MICHAEL FITZGERALD, parish priest of the Union of Askeaton and Ballytun.

THERE is no fund for affording assistance to those of the poor and their families who, through continued sickness, have become destitute, nor is there any loan fund supported; but sometimes there are collections made at the chapel for specific sick persons. The suffering and privation of the poor is very great; in sickness private charity comes a good deal to their aid.

Persons who attended the Examination.

Parishes *Chapel Russell* and *Kilcornan.* Bar. *Kenry.*

Mr. MORRIS, sub-agent to Lord Charleville.—Rev. Mr. WALLER, rector of Chapel Russell.—And a farmer resident in Kilcornan.

THE sick poor are sometimes relieved by the gentry, when their cases are made known, and there is a loan fund in the parish, managed by Mr. Waller. The principal is 220*l.* to which some additions have been made. The loans are made to small tradesmen and dealers, in money; to labourers, in wool, flax, blankets, and, in times of threatened scarcity, in potatoes or oatmeal, and some loans were given in clothes; but the shopkeepers cried out against this, and Mr. Waller was forced to desist. The maximum is 50*s.*, the minimum 5*s.* repayable by weekly instalments of 1*s.* in the pound. The farmers and labourers' wives spin wool for frieze for the men, and for flannel and coarse stuff for the women's clothing. It is woven &c. in the neighbourhood. Subscriptions for the sick are often made among the gentry, farmers and shopkeepers; among the latter, chiefly in small sums.

Persons who attended the Examination.

Parish *Newcastle.* Bar. *Upper Conello.*

Rev. Dr. COLL, parish priest of Newcastle.—ALFRED FURLONG, esq. agent to the Earl of Devon.—Rev. JOHN LOCKE, rector of Newcastle and Monygea.—JOHN PEARCE, esq. surgeon and physician to the dispensary.—Mr. PERCY, chief constable of Newcastle for upwards of 13 years and a half.

IT was observed that the head of a family seldom has the fever now; formerly, if a child got it, it ran through the whole family; but now, the child is taken into hospital, and the disease does not spread.

The poor never ask the medical attendant for money during sickness. There is a chapel collection ten times in the year, which varies from 15*s.* to 30*s.*, and in almost every instance it is kept for the sick poor of the parish. No Protestant is relieved by it; but there is in fact no religious distinction made; by this collection, including contributions from clergymen, and subscriptions made by the gentry in the neighbourhood, and the shopkeepers, tradesmen, &c. in the town, the poor are supported during illness.

Persons who attended the Examination.

Munster.
County Limerick.

The Rev. M. Griffith, protestant curate.—The Rev. D. Hogan, parish priest.—Mr. Mulcahy, shopkeeper.—William Smith, esq., J. P., sub-inspector of police.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Rathkeale.*
Bar. *Lower Conello.*

The sick poor live on their potatoes, and often neighbours give assistance. There are no clubs in the neighbourhood, by contributing to which the poor can insure a maintenance during sickness.

There are several dispensary surgeons, who take in rotation, and behave kindly to the poor, as we learned from a labourer of whom we inquired.

Person who attended the Examination.

Rev. Dr. Collins, parish priest of the union of Shanagolden, Robertstown, and Ballyhargill.

Parishes of *Shanagolden, Robertstown* and *Ballyhargill.*
Bar. *Lower Conello.*

There is no fund for affording assistance to those of the poor and their families, who, through continued sickness, have become destitute; but collections are made at the chapels, when particular individuals are sick, and the neighbours also give assistance.

Persons who attended the Examination.

County Tipperary.

Parish *Carrick.*
Bar. *Iffa* and *Offa,* (East.)

Francis Branigan, gentleman farmer.—Rev. Dr. Connelly, parish priest.—Walter Cullen, tradesman.—Timothy Donovan, brogue-maker.—Dr. Leach, M. D.—Rev. Mr. Mandeville, protestant clergyman.—Michael Mullen, weaver.—William O'Donnel, esq.—Dr. O'Shea, M. D.—James Prendergast, esq.—James Quon, clerk of roman-catholic curate.—Rev. Mr. Sands, rector of Carrick.—And others present at different times.

The poor, while in cholera or fever, are supported by the hospitals; but in other diseases the friends do the best they can for them, by begging about. They also pawn their things, and it scarcely ever happens that they release them before they are canted. There are now three pawn offices in Carrick, at one time there were five.

There is, in Carrick, a society in which the members pay 16*s.* entrance and 10*d.* a month. The husband at the death of his wife, or the wife at the death of her husband, gets burial money from the club; and in sickness the members get 7*s.* a week for six months, and 3*s.* 6*d.* a week for the second six months.

It would be a good plan to give assistance to the poor, when sick, in the shape of food, fuel, &c., if there was a committee to assist the dispensary surgeon. Deception might take place in some instances, but not extensively.

If the labourer of the family is long sick they are completely upset. Many families were driven to begging by the fever, and have continued begging ever since. Mr. Prendergast knows a carpenter, a brogue-maker and a shoemaker, who have begged ever since the time when fever prevailed. Since the establishment of a fever hospital, fever does not spread so much as formerly.

Persons who attended the Examination.

Parish *Roscrea.*
Bar. *Ikerrin.*

Mr. Allowney, actuary for the savings' bank.—Mr. Thomas Crotty, woollen-manufacturer.—Dr. Delany, M. D.—Rev. Mr. Higgin, rector of Roscrea.—Samuel H. Lawson, esq., chief constable of police.—Rev. Mr. O'Shaughnessey, parish priest.—Hon. Mr. Pretty, J. P.

Inquiries were made into the consequences of refusing relief to the poor when in a state of sickness, and it was endeavoured to ascertain whether the loss to the community and to the individual, from a convalescence protracted through the refusal of adequate relief, was not greater than would have been at the commencement of his disease the expense of supplying him with such aid as would, perhaps, have cut it short altogether. The witnesses allowed that, after sickness, the poor often waste away merely from the want of food; but they expressed much apprehension that any plan for the giving of nourishment, fuel, or other necessaries to the sick poor, simply on the recommendation of the dispensary surgeon, would be open to a great deal of abuse, and be the cause of much fraud and imposition.

Sick Poor.

Munster, County Tipperary.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *St. Mary's Clonmel.*

Bar. *Iffa* and *Offa*, (East.)

Persons who attended the Examination.

Rev. Mr. Baldwin, roman-catholic clergyman.—Rev. Dr. Bell, master of the endowed school.—Benjamin B. Bradshaw, esq., j. p.—William Chaytor, esq., mayor of Clonmel.—Mr. Grub, merchant.—Mr. John Hacket, proprietor of Tipperary Free Press.—Mr. Hodges, attorney.—David Malconson, proprietor of factories.— ——— Meagher, shoemaker.—Mr. O'Connor, foreman of the Clonmel Advertiser.—Rev. Mr. Stevenson, protestant clergyman.—Thomas Walsh, labourer.—And many others present at different times.

The sick poor are provided for by subscriptions; the catholic clergymen go round to the houses and solicit donations; sometimes collections are made in chapel for particular cases; neighbours also assist. People go to the shopkeepers constantly to ask aid for the sick; wives beg for their sick husbands. A person present says he has gone round begging when his wife was down. This mode of alms-asking does not last long; they return to industry when sickness is over.

It is very hard for a poor man to lay by any thing when he has a family; however, if he had a little land and was industrious and frugal, and kept away from the whiskey shop, he might lay by something; but this is very rare. Rents are very high. There is one mechanic society with about 50 members; they pay 1*s.* a week, and in sickness receive 9*s.* a week. If a member dies, his widow receives a shilling a man from the members, and he is buried from the fund. No person is a member who does not earn 15*s.* a week.

The labourers could not afford to belong to a society; they could not pay 1*s.* a week.

Dr. Phelan thinks if they got fire, food, &c., that deception might prevail; but it would be obviated if there was a committee to assist the medical man. It would be necessary to increase the number of medical men. Dr. Baldwin thinks it would work well for the distressed poor. Mr. O'Connor thinks the advantages of a provision would overbalance the evil; many men die for want of proper sustenance. Labourers and tradesmen pawn all their clothes, even the small articles of furniture, and they never are brought back; often it happens that a fit of sickness beggars and drives a family out on the world.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ahoghill.*

Bar. *Lower Toome.*

Persons who attended the Examination.

R. Arnold.—S. Arnold.—Mr. James Christie, churchwarden.—Mr. E. Craig.—Messrs. Ewart, Logan, &c. &c., including several of the police.—Rev. J. Johnston, late curate of Ahogill.—Captain Kennett, officer of police.—Rev. Geo. Kirkpatrick, rector.—Rev. John Krelan, parish priest.—Rev. Mr. Harke Lee, Moravian agent.—G. Logan.—Rev. T. Mallalien, of Gracehill.—A. M'Manus, esq., magistrate.—Dr. Miller, surgeon of dispensary.—H. O'Hara, esq., magistrate.—James O'Herritt.—W. Quillan.—Mr. James Smyth, merchant.

There is no fixed, nor any loan fund, for the assistance of the sick poor. The poor willingly attend their relatives, but not strangers; they do not often remove, and support the children. The neighbours sometimes obtain assistance for the sick by begging.

The labourer could not generally lay by for sickness; the small farmers and cottiers are still worse off, owing to the high rents, &c., to which they are subject. There are no benefit or friendly societies in the neighbourhood.

A power of providing comforts for the sick was thought to be useful if entrusted to a committee, but not to an individual.

The labourer is frequently rendered reckless by the destitution caused by illness.

The management of the dispensary here is much praised, the distance (twenty miles) from a surgical hospital, and the want of a fever hospital much lamented.

Parish *Antrim.*

Bar. *Antrim*, Upper Half.

Persons who attended the Examination.

Dr. Bruce.—Dr. Bryson, surgeon of dispensary.—Rev. James Carby, presbyterian minister.—Mr. S. Clarke.—G. S. Clarke, esq., magistrate.—Mr. M. Crauford.—Rev. Daniel Cural, parish priest.—Mr. M. Dickie.—Mr. M. Gibson.—Rev. William Greene, protestant vicar.—Mr. J. E. Ledlie, publican.—Dr. M'Master, surgeon and apothecary.—Rev. Robert Magill, presbyterian minister.—Mr. J. Skelton, agent to Lord Ferrard, &c. &c. and many of the paupers.

There is no special fund for the support of persons who have become destitute through continued sickness. The Mendicity Society extends relief to all classes of the destitute. The poor are willing to attend their own relations when sick of contagious diseases, but they would not attend others. It is not usual to remove the children from the sick person's house, but it is sometimes done. Sick persons are sometimes supported by the bounty of their neighbours, and sometimes by alms collected by the other members of the family; what is by these means procured is not generally equal to the emergencies of their condition. Being obliged to ask alms during sickness is not known to initiate the family into mendicant habits.

The

Sick poor.

Ulster.
County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Antrim.*
Bar. *Antrim*, Upper Half.

The wages of the labourer being 1*s.* a day without, and 8*d.* with diet, it is considered that those who have families cannot save any thing as a provision during illness. In some instances savings might be made; but the strong temptation to spend which is held out by the great number of whisky shops prevents it. It is thought that cottiers cannot save; they pay very high rents, from 2*l.* to 3*l.* for houses with gardens, and from 1*l.* 10*s.* to 2*l.* without gardens, in the country. From 3*l.* 10*s.* to 4*l.* is paid for a house in the town, and from 8*d.* to 15*d.* weekly for lodgings.

The dispensary here affords general satisfaction, but it is thought that dispensaries are not sufficient to meet the wants of the poor, there being here no hospital either for fever or surgical cases; that there are many cases where weaving, &c., must cease at home to prevent noise or to afford attendance, and that hospitals for districts, consisting of several parishes, under careful and constant inspection, would be very desirable; they would not, nor would the surgeon, wish in general much discretionary power to supply nourishment, such power has been given in cases of cholera, but generally is subject to abuse; it would be useful if vested in a parish committee. Here the people make more applications to the dispensary than when first established, but the majority, through pride, prefer paying.

Persons who attended the Examination.

Parish *Ballymoney.*
Bar. *Upper Dunluce.*

Mr. J. Cumming, farmer.—Rev. Mr. Denvir, parish priest.—Rev. J. Dunseath, protestant curate.—The Very Rev. Dean Green.—Mr. R. Hamilton, farmer.—Mr. W. Hopkins, farmer.—George Hutchinson, esq., J. P.—Dr. Moore.—Charles O'Hara, esq., J. P.—Mr. W. Orr, shopkeeper.—Mr. S. Perry, farmer.—Surgeon Reynolds.—Mr. R. Rowan, farmer.—Surgeon Taylor.—Mr. B. Thompson, farmer.—Mr. J. Thompson, shopkeeper.—Dr. Thompson.—Mr. J. White, shopkeeper.—Police, labourers, &c.

There is no fund for the relief of those poor families who through sickness have become destitute. It is common in such cases for two respectable neighbours to go round to make collections; contributions are made in food and money often amounting to the value of 2*l.* or 3*l.*

There exists a great unwillingness among the poor to nurse their sick neighbours in cases of contagious diseases. Children are never removed from the house; being obliged to beg during the parent's illness, has frequently the effect of initiating the family into mendicant habits.

It is not in the power of the labourer, after supporting himself and family, to lay by from his wages as will provide for him during sickness. The cottier tenants and small farmers are often worse off than the labourers; there is no loan fund or benefit society from which they might obtain relief.

It is considered desirable that a power to provide food and fuel for the indigent sick should be vested in a parish committee.

The medical practitioners would not be willing to have the control of it vested in themselves. Recklessness is very rarely observed to be produced in the labourer by sickness, though by it his few comforts are often destroyed.

It constantly happens that a man continues to work who has been attacked by sickness, seeing he has no relief to look for from any other source, and he thereby increases the disease, and often disables himself for life.

There are no complaints respecting the management of, or attendance at the dispensary, except that recommendations are too easily procured, and many who obtain gratuitous assistance are well able to pay for medical attendance. The district of the dispensary, extending for nearly four miles round the town, is considered too large for one physician.

Persons who attended the Examination.

Parish *Billy.*
Bars. *Carey* and *Lower Dunluce.*

Hugh Anderson, esq.—Rev. James Boyle, presbyterian minister.—Mr. R. Dunlop, surgeon of dispensary.—Rev. Hugh Hamill, presbyterian minister.—Mr. R. Huey, farmer.—Mr. S. Johnston, farmer.—Mr. A. Macaw, surgeon and apothecary.—Mr. W. M'Mullen, grocer.—James Steward Moore, esq., magistrate.—Rev. James Morewood, rector of Dunluce.—Rev. James O'Hara, parish curate of Drumseverick.—Mr. B. Steward, draper.—W. R. Taylor, grocer.—Mr. James Wallace, baker.—Several of the police, &c. &c.

There is no certain fund to assist the poor who, through sickness, have become destitute; collections are occasionally made for this purpose through the country, but they are uncertain. Great difficulty exists in procuring attendants on those sick of contagious diseases, as the wages of nurses are very high, and there is no hospital for such within thirty miles. It is not known whether alms asking during sickness leads to subesquent mendicancy, but destitution is frequently the result of continued sickness.

From the low wages they cannot provide for themselves, and generally the small farmers and cottiers are worse off than the labourers, and, therefore, cannot provide for their families in case of sickness. There is a loan fund, out of which money is lent, by obtaining two sureties for the repayment of the same, to which the wealthier classes are the only contributors.

Sick Poor.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Billy*, Bar. *Lower Dunluce.*

A power in the hands of a committee of giving assistance to those who have a dispensary certificate of inability to work, would be considered desirable, but the dispensary surgeon would not wish such a responsibility to be vested in himself alone.

When destitution from illness takes place, it frequently renders the labourer reckless.

It frequently occurs that the insufficiency of the relief which he is able to procure only continues him in a condition useless to society and to himself much longer than he otherwise would have been.

The management of the dispensary here appears to give satisfaction, but the distance from the nearest fever or surgical hospital is thirty miles, and this is a great inconvenience.

Persons who attended the Examination.

Parish *Carrickfergus.*

Town of *Carrickfergus.*

Mr. Daniel Blair, merchant.—William Burleigh, esq., magistrate.—Rev. Mr. Carter, protestant curate.—Mr. John Coates, secretary to the grand jury, county Antrim.—Admiral Dawson.—Mr. Samuel Erskine.—Rev. Mr. Flinter, independent minister.—Dr. Forsythe, physician to the dispensary.—Rev. Arthur O'Neill, parish priest.—Rev. Mr. Paul, presbyterian minister.—Mr. Price.—Captain Rowan, late inspector of the county Antrim gaol.—Mr. George Spear, treasurer of the mendicity.—William Stewart, esq. magistrate.—Mr. William Stewart, surgeon.

There is a benefit club or friendly society in Carrickfergus, the subscription to which is 1*s.* a week; it allows 4*s.* a week to sick members, and 2*l.* 10*s.* after the death of a member, and 1*l.* 10*s.* after the death of the wife of a member, and 10*s.* after the death of the child of a member. This society complained very much of the expense they were compelled by the legislature to incur in procuring the Attorney General's approbation of their laws, and having them registered with the clerk of the peace; the expense was, in their case, five guineas, which they considered a tax upon charity. There is a great difficulty of obtaining nurses to attend the sick, in cases of infectious diseases. The poor do not like to attend any but their poor relations. The children are seldom removed from the sick parent's house. Instances have often happened of a temporary sickness which has attacked the father, having reduced his family to beggary. It is considered that a labourer, cottier tenant, or small farmer, can make no provision against the want produced by sickness, from his wages or profits. The wealthier classes of residents are the principal supporters of the friendly society. There is no danger of improvidence being encouraged by the relief afforded to the members in case of sickness; and the committee was stated, in the opinion of the witnesses, to be the most desirable organ for its distribution. The destitution caused by a short illness has been known to render a labourer reckless, by destroying his few comforts.

The surgeon of the dispensary stands high in the estimation of the working class, and is greatly praised by them. Great complaints were made of the distance of the county infirmary, and of the total want of a fever hospital. It was thought that a parish committee ought to have power to give food, fuel, clothing and other necessaries to the sick poor; and that the funds for providing such necessaries ought to be raised by parochial assessment.

Persons who attended the Examination.

Parish *Drumaul*, including Town of *Randalstown.*

Bar. *Upper Toome.*

Mr. Adams, coach proprietor.—Mr. John Brown, merchant.—Mr. John Bryson, gentleman.—Mr. Cole, clerk of petty sessions.—Mr. Cooper, innkeeper.— ——— Courtny, esq., under agent of Earl O'Neill.—Mr. Thomas Courtny, bootmaker.—Mr. James Craig, manufacturer.—Rev. ——— Curoe, parish priest.—Rev. Samuel Heatly, vicar.—Mr. Henderson, farmer.—Mr. M'Auley, innkeeper.—Doctor M'Keon, apothecary, &c.—Rev. Thomas Reid, seceding minister.—Mr. Robinson, cotton manufacturer.—Doctor Reeson, surgeon of dispensary.—Mr. Thomas Swan, grocer.

There is no loan or other fund from which assistance is given to the sick poor. They are frequently supported by the charity of their neighbours, and by alms collected by members of their families. Their relations are willing to attend them during their illness, and sometimes remove and support their children. It is not considered that alms asking, during sickness, initiates a family into mendicant habits. It is not in the power of a labourer to make a provision against sickness. It is thought that giving food, fuel, &c. to all who receive a certificate of inability to work, from the dispensary surgeon, would encourage idleness. The witnesses would not entrust the power of ordering food, &c. to any individual. They fear it would be made a great source of fraud. Such recommendations are now sometimes given, and relief received, from persons who have some knowledge of the case. Recklessness is often the consequence of the destitution entailed on the labourer by illness. The refusal of relief to those who are ill, and unable to procure the necessary nourishment, frequently prolongs their illness, and, in the end, entails a greater burden on the community.

The dispensary here is not held in high estimation; many have withdrawn their subscriptions; both the protestant and roman catholic rectors have ceased to be connected with it.

Sick Poor.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Glenavy*. Bar. *Upper Massareene*.

Persons who attended the Examination.

Rev. N. Alexander, presbyterian minister.—Rev. Daniel Bell, protestant curate.—Mr. John Howe, cotton manufacturer.—Mr. John M. Johnston, grocer and farmer.—Rev. William Langhridge, presbyterian minister.—Mr. William M'Nice, innkeeper and churchwarden.—Mr. James Murray, surgeon and apothecary.—Mr. John Sefton, innkeeper and farmer.—And several others who were visited and conversed with.

There is no certain fund for affording assistance to the sick poor, nor any loan fund; but the poor are willing to attend the sick in contagious diseases, but do not generally interfere in removing and supporting the children of such, except the case of relatives. Sometimes collections of provisions, &c. are made, but this is very uncertain. Almsgiving, during sickness, has not been found to have the effect of initiating the family into mendicant habits.

The former observations as to the ability of a labourer to lay by part of his earnings, to provide against emergency, also applies here. There are no friendly societies in the neighbourhood, by contributing to which the poor can ensure a maintenance during sickness.

It is not considered that it would be prudent to give food, fuel, &c. to those of the working classes who had received a dispensary certificate of the surgeon, declaring them to be incapable of working, as, no matter how honourable the individual, he might be easily imposed on.

The destitution caused by a short illness is not often the cause of destroying the comforts of the labourer, and rendering him reckless.

The poor who are unable to procure the necessary supplies for themselves, in cases of illness, remain in a condition, in which they must be useless to the community and themselves, much longer than they otherwise would be, as there is no dispensary, excepting the one at Crumlin; and that, and the residence of a subscriber, is so distant from many places, that it is of little use, except when the patient happens to be near the residence of a subscriber or the surgeon.

There is no particular complaint with respect to the treatment of the sick poor by the surgeon, or the difficulty of obtaining relief, &c.

Persons who attended the Examination.

John Black, surgeon.—Joseph Craig, shopkeeper.—Rev. Henry Cumming, rector of Ballyclug.—George Dugan, shopkeeper.—William Gehan, esq., magistrate and agent to the Ballymena estate.—Rev. Clark Huston, covenanting minister.—Rev. Bernard M'Auley, parish priest.—Arthur Magill, shopkeeper.—John Patrick, surgeon.—Rev. Alexander Patterson, presbyterian minister.—John Ross, surgeon.—Rev. William Stanhope, presbyterian minister.—John Tellet, shopkeeper.—John Watson, shopkeeper.—John Wilson, farmer.—Dr. Young.—Together with a large number of farmers, labourers, police, &c.

Parishes of *Kirkinriola* and *Ballyclug*, including Town of *Ballymena*.

Baronies of *Lower Toome* and *Lower Antrim*.

There is no fund for affording assistance to families who have become destitute through sickness. The respectable neighbours generally go round and collect subscriptions for a sick family. This is done at the commencement of the sickness, and it is common to collect as much as 2*l*. on these occasions; if the sickness lasts long, begging and the mendicity allowances (there given more largely) are the only resources of the family, thus introducing mendicant habits, which, though afterwards partially laid aside, are never eradicated or forgotten. The relations are frequently kind in attending; but, in consequence of the children not being removed, contagion seldom leaves a house till it has visited all the inmates.

The wages of a labourer would not admit of his laying up any provision against sickness, after supporting himself and family. The cottier tenants and small farmers are worse off than the labouring population. There is no loan fund or benefit society in the parish.

The parishioners would prefer to have the distribution of food, fuel, &c. in case of sickness, altogether in their own hands; they have found that the readiness with which allowances have been given by the mendicity to sick poor, has tempted families to feign a longer continuance of sickness than was really the case; they would retain the power altogether in the hands of rate-payers of the parish, as the best means of preventing imposition.

Sometimes the destitution caused by illness destroys the few comforts of the labourer, and renders him reckless; and sometimes sickness has been a lesson to a family, by which they have profited. Relapses, the crippling of limbs, and even the loss of life, are the frequent consequences of the refusal of relief to the sick poor.

There is no dispensary in Ballymena; but the want of it has been less felt from the kindness of the medical practitioners in the town, who never refuse medicine or attendance to the sick poor. It was the observation of one of the clergy present that those who were able to pay for a doctor never had more than one; but the poor had always more than one, and often had them all; they were never denied advice, and frequently went from one medical practitioner to another; and changed their advice without any reason. Still it was the general opinion, that the tax on the medical practitioners is such as the public had no right to require; they were therefore anxious that a dispensary should be established, and that

Sick Poor.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

the surgeon of it should be well paid. Some objected, that dispensaries are often made jobs, being the cheapest mode that gentlemen had for physicking their servants, and manufacturers, their artisans. All were more unanimous in their wish to have a fever hospital established, with a ward for the reception of accidents.

Persons who attended the Examination.

Parish of *Larne*, part of Villages of *Invermore* and *Inverbey*.

Baronies of *Upper Glenarm* and *Lower Belfast*.

Rev. Mr. Alexander, presbyterian minister.—Mr. Atkinson, treasurer of the mendicity.—Archibald Barclie, esq.—Dr. Blair.—R. Burke, esq.—Rev. Mr. M'Cloughy, seceding minister.—Solomon Darcus, esq., clerk of the peace.—Mr. Garch, shopkeeper.—Rev. S. Gwynne, protestant rector.—Dr. Kirkpatrick.—Malcolm M'Neill, esq.—Rev. Mr. Molyneaux, presbyterian minister.—Rev. Mr. Porter, presbyterian minister.—Mr. Robinson, farmer.—Mr. Simpson.—Mr. Smiley.—Mr. Turner, shopkeeper.—Rev. Mr. Ward, presbyterian minister, &c. &c.

There is a benefit society, each member of which pays 1 *d.* a week, and is allowed 1 *s.* 6 *d.* or 1 *s.* 8 *d.* a week during illness. The relations and friends of the sick do not remove the children from the house, nor are they very willing to attend the patient; by the children being left in the house, the disease often runs through the whole family. In many instances the family is obliged to beg; and being "reduced by sickness" is often given by beggars as the cause which first drove them to beggary.

The wages of a labourer or the profits of a cottier or small farmer would not enable either of them to lay up a provision against the time of sickness.

The better orders often put the names of poor individuals on the benefit society list, and pay the weekly subscription for them.

The witnesses wished that a power of ordering relief in food or fuel, to be defrayed by parish funds, should rest with the parish; they would be unwilling to trust such a power in the hands of a surgeon of a dispensary. The medical practitioners testified the great want of these articles among the poor, and that medicine was often sent to houses where sustenance was the thing wanted.

The destitution caused by short illness often deprives the labourer of all the trifling comforts he previously possessed, and renders him reckless.

The surgeon of the dispensary is held in very good estimation by the working classes; a complaint was made of the too great facility of obtaining medical relief; a master-manufacturer or a landlord subscribed, in order the one to physic his operatives, and the other his tenantry at the expense of the parish. If a poor man complained of the hardness of the times, or a poor widow of the number of her children, whatever the grievance or sufferance may be, the universal cure was a letter to the dispensary. The dispensary doctor does not attend women in lying-in, and this is thought a hardship on the poor, as such is the principal time when medicine is required; at other times food is said to be the best cure.

Persons who attended the Examination.

Parish *Layde*.

Barony *Lower Glenarm*.

Mr. Charles Black, farmer.—Rev. Marcus Falloon, rector.—Mr. A. Hamilton, woollen-draper.—William Haughton, esq.—Mr. D. M'Allister, publican.—Mr. D. M'Allister, woollen-draper.—Mr. James M'Auley, publican.—Dr. M'Donald, dispensary surgeon.—Alexander M'Donnell, esq.—Rev. John M'Kenna, parish priest, &c. &c.

There is no fund for the relief of the sick poor, but sometimes collections for such purpose are made through the country, often amounting to 15 *s.* The children are never removed from the house where the parent is ill. The poor are not willing to attend the sick, except near relations. It is not considered that being obliged to depend on the bounty of others during illness leads to mendicancy.

It is thought that no saving can be made by labourers, particularly if they have families. Cottiers and small farmers' profits are too trifling to allow of any savings being made; they are stated to be generally much worse off than labourers. There is no friendly society or loan fund from which relief might be obtained.

A discretionary power of ordering food, fuel, &c. to the indigent sick if placed in a committee appointed annually by the parish would be very desirable, much more so than if vested in the dispensary surgeon, as such power if placed in the hands of any single individual would be liable to abuse. The destitution caused by illness often renders the labourer reckless, by destroying his few comforts; several instances were stated of persons having been greatly retarded in their recovery, in consequence of not being afforded proper relief, and of their families being obliged to suffer great hardships and inconveniences in attending on and administering to their pressing wants.

The dispensary gives general satisfaction, but the distance of the county infirmary and the absence of any hospital for contagious diseases are greatly complained of. There are at present in the parish six cases of fever in one cabin.

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Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Lisburn*. Barony *Upper Massareene*.

Persons who attended the Examination.

Henderson Black, esq., magistrate.—Mr. Edward Bolton, treasurer of charitable society.—Rev. R. Bridge, protestant curate.—William Caldbeck, esq., sheriff county Down.—Mr. Robert M'Call, one of the commissioners of charity society.—William Coulson, esq. diaper manufacturer.—Mr. Samuel Gamble, present churchwarden.—Mr. John Gillburn, grocer and huckster.—Rev. A. Henderson, presbyterian minister.—Edward Johnston, esq. magistrate.—William Montgomery, farmer, Ballinderry.—John Mooney, publican and farmer.—Mr. Francis O'Flaherty, clerk of petty sessions.—Mr. John Read, late churchwarden.—Rev. H. Smith, roman-catholic clergyman.—The very Rev. James Stannus, dean of Ross.—Mr. James Ward, secretary of charitable society.—Thomas Withered, surgeon and apothecary.—With many others in conversation.

There is a ladies' society for clothing the poor, and the charitable society relieves some.

There is no loan fund; nurses are employed in the fever hospitals; the poor would in general attend their sick relatives; alms-asking during the sickness of the head of the family frequently initiates the family into mendicant habits.

The wages of the labourer might, by prudence, admit of his laying by as much as would provide for him during sickness after subsisting himself and family; but the excessive number of public-houses, andt he inducements and temptations to drink, are a great hindrance to saving. The curriers, shoemakers and other mechanics have instituted societies, the contributors to which insure a maintenance for themselves during sickness, but the societies are very limited in their operations; there are none such among the labourers.

It is considered that the giving food, fuel, &c. to such persons as the dispensary surgeon might certify as being incapable of working, would not be a useful measure, and we would not be willing to intrust any individual with such power.

The destitution caused by a short illness is not, generally speaking, the cause of destroying the few comforts of the labourer, and does not render him reckless.

The dispensary is connected with the infirmary, where the surgeons attend two days in each week, and there is a daily attendance, at eleven o'clock, for urgent cases; to obtain relief, a ticket from a subscriber is required, and can be easily obtained.

The attention in this department appears to give general satisfaction to the poor.

Parish *Ramoan*, including Town of *Ballycastle*. Bar. *Carey*.

Persons who attended the Examination.

Dr. Boyd.—Rev. Mr. Creery, rector.—Mr. William Hill, shopkeeper.—Dr. Knox.—Rev. Samuel Lyle, presbyterian minister.—Mr. Samuel M'Allister, shopkeeper.—Charles M'Gildowney, esq., J. P.—Alexander M'Neill, esq. J. P.—Alexander Miller, esq.—Dr. O'Neill.—Mr. George Sampson, farmer.

There is no fund for the assistance of the sick poor; their neighbours collect alms for a sick family, and 18*s.* or 1*l.* has been obtained in this way by a few hours' begging. The destitution of a sick family has been increased on some occasions by the father being obliged to leave his work and remain at home to attend to them. Collections made at the commencement of the illness last but a short time; such of the family as are not confined by illness are obliged to go out and beg, and habits of mendicancy are introduced into families before known as most industrious and independent. There is no loan fund. The poor are unwilling to attend in cases of contagious disease; they do not remove the children, and thus all members of the family become in general infected.

A labourer cannot lay by for sickness, nor can a cottier or small farmer. Cottiers are indeed worse off than labourers, owing to the extremely high rent at which land is set. There are no benefit or friendly societies in the neighbourhood.

The physicians of the town would prefer vesting in the hands of a committee of the parishioners a power of granting food, fuel, &c. to the sick; and they are of opinion that such a power should be given.

Destitution, caused by illness, frequently renders the labourer reckless. After rising from the bed of sickness, weak in health and without food, with all his little property pawned and his family beggars, the poor man commonly falls into a morbid state of mind, and either sinks altogether or becomes desperate and drunken. Relapses in sickness are common, which a timely supply of the necessaries of life would have effectually prevented, and thus the public in the end are losers by the want of a provision for the sick.

The dispensary surgeons are well spoken of.

Sick Poor.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Resharkin*. Bar. *Kilconway*.

Persons who attended the Examination.

Thomas Brinnie, esq. magistrate.—Rev. William Dickson, rector.—Mr. Robert Elder, schoolmaster.—Mr. Robert Green, farmer.—Rev. Mr. Hamilton, presbyterian minister.—Patrick Henry, farmer and shopkeeper.—Paul Henry, farmer and shopkeeper.—Edward Kelly, farmer and shopkeeper.—Michael Kelly, farmer and shopkeeper.—John M'Culloch, farmer and shopkeeper.—John M'Kinley, farmer and shopkeeper.—Rev. P. M'Mullen, parish priest.—Mr. John M'Waters, late churchwarden.—John Scott, farmer and shopkeeper.—Mr. James Smyth, farmer.—Rev. Mr. Wallace, presbyterian minister.

There is no fund for the relief of the sick poor; collections are frequently made for them among their neighbours, but these are very uncertain in their amount. The poor are willing to attend their own relatives, even in cases where the disease is contagious. It is not usual to remove the children from the infected house.

Living on the bounty of their neighbours during sickness, has not been observed to have had the effect of initiating a family into mendicant habits.

Considering the wages of the labourer, it is not thought that he can save any thing against sickness; the witnesses were divided in their opinions on this subject, though in other districts where the rates of wages were the same, the unanimous opinion was, that saving was, to a married labourer, quite impracticable.

Among the cottiers and small farmers there were very general complaints of high rents for poor land, and great fear lest any new rate or tax should be imposed on them; they say they have not sufficient capital to employ labourers, whence it was reasonably concluded, that they could not make any savings. There is no loan fund or friendly society, from which assistance might be obtained. In this parish there is no dispensary, which the clergy consider a great desideratum, the farmers and shopkeepers think otherwise; the latter fear to incur the expense.

Persons who attended the Examination.

Par. *Tickmacraven*, Town of *Glenarm*. Barony *Lower Glenarm*.

Rev. Ross Jebb, rector.—Mr. George Hallaran.—Mr. Hanna, clerk to seneschal of the manor.—Dr. M'Aulay.—Rev. George M'Caughley, presbyterian minister.—Mr. James M'Faul, grocer.—Mr. William Martin, farmer.—Rev. A. Montgomery, presbyterian minister.—Captain Servante, R. N.—Rev. Mr. Young, parish priest, &c. &c.

There are no funds from which relief is given to the sick poor. There is at first a great indisposition among the independent poor to beg; and while the parent is lying on a sick bed, the whole family often suffers great privations before they consent to become initiated in the trade of begging, but sickness generally lasts long enough in contagious disease, which visits many members in the same family successively to lay a foundation for habits of mendicancy. Fevers have frequently gone through whole families, and the almost certainty of this happening whenever disease is introduced into a house, renders the poor very unwilling to go near those who have contracted contagious illness. The children are never removed from the house where the parent is ill, nor is there any hospital to which the sick can be removed.

The wages of the labourer are not such as to allow a saving to be made as a provision against the destitution occasioned by illness. The small cottier is worse off than the labourer.

It is not thought that there would be danger of encouraging idleness or improvidence, if tickets for food and fuel were allowed to be given to the indigent sick by the clergyman, the medical attendant, or a committee of the parish; the parish, however, would wish to have in their hands the regulation of all funds thus expended. The destitution caused by illness often produces recklessness.

In cases of low fever, it frequently happens that the patient is retarded in his recovery in consequence of not receiving relief; a want of proper sustenance occasions a relapse, and thus frequently produces death, and throws widows and orphans on the alms of the public.

There is no dispensary; many poor in Glenarm have been crippled for life for want of timely medical aid.

Sick Poor.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. *Clonderhorkey*, including Town of *Dunfanaghy*.

Bar. *Kilmacrenan*.

Persons who attended the Examination.

Rev. William Battersby, protestant curate.—Mr. J. Boyle, a small farmer.—Mr. John Burns, farmer and whitesmith—Mr. Edward Call, farmer and innkeeper.—Mr. Samuel Dinimore, farmer.—Mr. Richard Doherty, shopkeeper.—Mr. Edward Gallagher, farmer.—Mr. Thomas Harper, farmer.—Lieutenant Harrington, royal navy.—William Hogan, labourer. Mr. John Irwin, farmer.—Mr. Christopher King, farmer.—Mr. David M'Elvory, petty sessions clerk, and agent to the Ard's estate.—Rev. Joseph Magee, parish priest.—Francis Magurty, labourer.—Rev. Samuel Mahaffy, retired clergyman of the established church.—Mr. William Mitchell, farmer and enumerator of the parish.—Mr. William Moffitt, farmer.—Mr. Hugh O'Donnell, farmer and grocer.—Daniel O'Donnell, labourer.—James Rankin, M. D., surgeon of dispensary.—Rev. David Reid, presbyterian minister.—Mr. Bernard Roden, farmer.—Lieutenant Stephens, R. N., chief officer of coast-guard.—Rev. Charles Stewart, rector.—Mr. George Stewart, farmer.—William Stewart, esq., J. P., Hornhead.—Mr. John Wilkinson, farmer.

There is no public fund of any description for the relief of the sick poor; the relatives always attend them, and the Rev. Jos. Magee says, "the only fault I find with them in such cases is, that they are too fond of crowding into the houses of the sick to give assistance; they generally remove the children to some of the barns, and even the poorest neighbours do their best to assist their families."

Mr. Stewart says, "I give my labourers 8*d.* per day and 10*d.* in summer, and employment all the year round; I give them grass for a horse, and pay all their taxes; they all occupy small portions of land, from four to five acres; every one of them can keep a couple of cows, and have potatoes enough for the year; this quantity of land does not include their grazing land; their situation is much better than that of the cottier tenants, who have no land; their rent is according to the value of the land, except that the payment of taxes by me is estimated in fixing it. The ordinary wages given to farmers' servants, is 5*l.* a year and victuals."

William Harper, farmer, says, on the subject of wages, "that the occasional wages of labourers, taken as wanted, is 6*d.* a day in winter, 8*d.* in spring and harvest, and their victuals." Mr. Harper occupies about 45 acres of land, and generally keeps one labourer with a family, who occupies a house, for which he pays 2*l.*; he keeps a cow, for which Mr. Harper provides grazing; gets as much potato ground as his manure will suffice for, rent-free (about a rood); it must be animal manure, which is very scarce.

Rev. Mr. Stewart says, "that the giving food, fuel, &c. to those of the working classes who had received the certificate of the dispensary surgeon, declaring them incapable of working, could not encourage idleness, would be most desirable, and might tend to reduce the expenses of the dispensary." F. M'Guirly, labourer, says, "I hear there are places where the poor have collections to support themselves in cases of sickness. I am one of the poorest labourers in the parish, and I would willingly give, according to my means, a help for such a plan."

Dr. Rankin has observed many instances where the patients would have been materially relieved, had they got such relief as food, raiment and more comfortable lodging. The withholding of such relief from the sick is often the cause of ultimately bringing a greater burden on the parish, as there is nothing so calculated to break down a family as sickness, without the means of getting regular relief. The dispensary surgeon here is held in high estimation. Francis M'Guirly, labourer, says, "Dr. Rankin is a man that will relieve the poor in any way he can."

Parish *Clonleigh* or *Lifford*.

Bar. *Raphoe*.

Persons who attended the Examination.

Mr. Iwan Aiken, churchwarden.—Mr. Daniel Boyle, farmer.—Mr. Hugh Brady, late churchwarden.—Rev. William Browne, roman-catholic curate.—Rev. E. M. Clerke, curate, and inspector of Lifford gaol.—Mr. Andrew Clerke, of Porthall, a gentleman farmer.—Rev. John Crocket, protestant clergyman, resident in an adjacent parish.—Mr. John Greer, M. D., dispensary physician, Lifford.—Rev. James Houston, presbyterian minister.—Captain Humphrey, J. P.—Rev. William Knox, rector of Clonleigh.—Mr. W. M'Clintoch Spencer, seeretary to grand jury of county Donegal.—Rev. Arthur M'Hugh, parish priest.—Mr. James Mahaffy, a farmer.—Mr. Patrick Scanlan, farmer and vintner.—Mr. Joseph Sharky, late churchwarden, a carpenter.

There is no fixed or loan fund for the assistance of the sick poor; they are attended, in cases of contagious disease, by their own relations, and even strangers, in similar circumstances receive kind attention; they are assisted both by their poor neighbours and by what the family can collect by begging, but still are, during illness, in a most deplorable state. Alms-asking, during sickness, certainly initiates the family into mendicant habits.

The labourer can scarcely ever provide for sickness; nor has the cottier or small farmers any profit after payment of rent, which might enable him to do so. There are no benefit or friendly clubs in the neighbourhood.

Sick Poor.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Clonleigh* or *Lifford*.

Bar. *Raphoe*.

A provision for the sick would be most desirable if accompanied by restrictions to prevent its abuse. Food and little comforts, after sickness, are more useful than medicine. "If any system of poor laws," said Captain Humphries, "were to come upon us, the only thing tolerable would be an almshouse for the sick and aged."

Illness is the most direct and unavoidable cause of destitution and mendicancy.

The absence of sources of relief for the sick poor must certainly be the cause of throwing a great burden on the community; inasmuch as those who, through sickness were forced to become mendicants, are apt to continue the practice, when the degradation accompanying beggary has once been produced.

There was a univerral expression of perfect approbation of the conduct of the superinten dent of the Lifford Dispensary; but Captain Humphries said, "they would rather take any thing that my wife gave than go to any dispensary; half the money laid out in dispensaries would do more good if laid out in medicines and judiciously administered, by persons who understood the common diseases of the country, and who also gave them warm drinks and other comforts, such as broth and gruel."

"I have heard poor people," (said Condy O'Mailley, a working man,) "often complain, that they never get any but the cheap medicines, such as salts and senna. I have been myself obliged, when my wife wanted castor oil and was refused it at the dispensary, to go to Mr. M'Forrland for it."

Persons who attended the Examination.

Parish *Conwall*, including Town of *Letterkenny*.

Bar. *Kilmacrenan*.

John Boyd, esq., k. c., and treasurer of county Donegal, j. p.—James Cochrane, esq., clerk of the peace, county Donegal.—John Devenny, a working mason.—Mary Devenny, his daughter.—Mr. William Fisher, wine and spirit-merchant.—Hannah Gallagher, widow, a poor housekeeper.—Rev. Mr. Gamble, dissenting minister.—Rev. Mr. M'Guirly, roman-catholic curate of Letterkenny.—Samuel Hall, painter and churchwarden.—Kitty Hegarthy, widow, a poor beggar-woman.—Mr. Robert Hunter, farmer.—Rev. Mr. Lytle, dissenting minister.—Right Rev. Dr. M'Gittigan, roman-catholic bishop.—Susan M'Lafferty, a blind beggar woman.—Francis Mansfield, esq., of Castle Rea, j. p.—Mr. Alexander Munn, shopkeeper.—Rev. Mr. Nowlan, protestant curate of Letterkenny.—Mr. Thomas Patterson, merchant.—Mr. Robert Ramsay, farmer.—Rev. Mr. Spratt, presbyterian minister.—John Stewart, esq., of Rockhill, j. p.—Alexander Robert Stewart, esq., of Ards, j. p.—George Strain, an old mendicant.—William Wray, esq., of the Park, j. p.

There is no fund of any kind at present for affording relief to the sick poor; Mr. Mansfield has formerly been a contributor to a loan fund, but it is no longer kept up; the subscribers got back nearly the whole of their money.

The poor entertain serious apprehensions of disease, but they are never deserted by their friends; cases have been known, where a whole family was in fever, and no member able to maintain them.

The profits of all persons, great and small, who are engaged in agriculture, have lately been reduced so extremely low, that the small farmers or labourers could not be likely to lay by any thing as a provision for a time of want.

There is no benefit club; but there is a ladies' association for administering a loan fund in clothing. This association is only intended to promote industry among the females, by giving out flax to be spun, and other articles to be made up into clothing; these are afterwards sold to poor persons, and payment is taken from them in small instalments.

SAVINGS' BANK of Letterkenny.

Amount of Deposits for the year ending 20th November 1833, with the Number of Depositors.

		£.	s.	d.
26	whose respective balances, on 20th Nov. 1833, including interest, did not exceed £. 20 each	202	3	3
23	Above £. 20, and not exceeding - 50	657	4	9 ½
4	Above - 50, and not exceeding - 100	276	7	4
1	Above - 150, and not exceeding - 200	159	4	6 ½
	Funds of the Ladies' Association	53	3	4 ½
	£.	1,348	3	3 ½

The contributors are principally female servants and mechanics; not a single small farmer or labourer amongst the small depositors; there are a few farmers among the depositors of above 20*l*.

The Right Reverend Dr. M'Gittigan, roman catholic bishop, is of opinion, that it would be most desirable that the sick poor should be provided with food, fuel, &c., when proved to be unable to work by a dispensary surgeon's certificate; but would not leave such a power in the doctor's hands, without some proper check.

"Mr.

Sick Poor.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Conwall*, including Town of *Letterkenny*.

Bar. *Kilmacrenan*.

" Mr. Stewart" (he continues), " objects to this idea, on the principle that all the evils of Ireland arise from excessive population, and that any thing calculated to increase that evil is objectionable. A whole family is often in a great state of destitution, and brought to the lowest pitch of misery by the sickness of one member of it; a little relief, given during a time of sickness, is of the greatest importance possible. A glass of port wine or some other little comfort would often do more than all the medicine in the dispensary. I have often thought that dispensaries are not managed as well as they might, and look very like jobs, as there are many of those who most require relief unrelieved, because they know not to whom to apply for recommendations, and that an alteration in the system is very necessary, even though the expense were much increased, provided there was a corresponding benefit arising to the poor."

Jane M'Kinn, a poor woman, says, " Doctor Coote is very good to the poor; I see'd his patience tried well to-day, but he bears it all :" and George Strain, a poor man, says, " the Doctor, in troth, is a rare good man; it ayn't alone physic that he gives to the poor."

Persons who attended the Examination.

Parishes of *Donegal* and *Killymard*. Town of *Donegal*.

Baronies of *Bannagh* and *Tyrhugh*.

John Baird, clerk of the petty sessions.—Thomas Brooke, esq., Lough Esk, high sheriff of the county.—Catherine Carolin.—Francis Clark, painter.—Mr. Dillon, inn-keeper.—Mr. A. Diver, postmaster.—Rev. John Ellison, rector of Killimard.—Rev. Richard Homan, rector.—M. W. Love, farmer.—James M'Clarky, labourer.—M. M'Corscaden, grocer.—Patrick M'Diarmid, cottier.—Anthony M'Donnell, esq.—Mr. W. M'Donagh, merchant.—Rev. Mr. M'Hafferty, roman-catholic clergyman.—Anne Maguire.—Mr. W. Markin, shopkeeper.—Patrick Mullins, labourer.—Dr. Mulreny, dispensary surgeon.—John Sheehan, labourer.—Dr. Swan, dispensary surgeon of Mount Charles.—Mr. Tait, farmer.—Rev. J. Thompson, parish minister.—And others, mendicants.

There is no fund for the support of the sick poor in the parish. The medical gentleman present, stated, that there was no loan fund, but it was the unanimous opinion of the meeting, that nothing would be more salutary and desirable than a general system of loan funds; it would give the labourer and the small tradesman an opportunity of raising occasionally a small fund, whereon many a man might set up, and lead an industrious and comfortable life. Moreover the evil effects of the present credit system, which is carried on to too great an extent, would receive, in all human probability, a death blow, or at least be materially improved, an event which most of the gentlemen present contemplated with considerable satisfaction. In cases of contagious diseases, the physician stated, that the only difficulty he found, was to keep the neighbours away; the people are most docile, and, when they are told it would be a good thing to separate the poor children from their sick parents, they vie with one another to take charge of them, and be kind to them.

Mr. Tait, a farmer, observed, that when a person is not able to get on at all, one of his friends will endeavour to collect little things amongst the neighbours for him; but that he never knew a person become a beggar because he had got help, while sick, from his friends.

John Sheehan, the labourer, said, " It may, by chance, happen that the labourer may have something out of his wages, but no labourer in Donegal could provide for the stormy day. I wish there was some benefit society here, and I would try and make something to put into it. I should like such a thing well. Many a man has suffered much, and it was a miracle that he got up again in the world; and, although such things might make one of us reckless, I agree with the priest that we ought to be more wise than that."

Mr. Brookes remarked, on this subject, " I have the best possible means to know that, although the relief received by the poor from medical attendance and medicine is certainly valuable in many cases, yet where there is a greater want of food than of physic, the efforts of the medical man are wholly unavailing, in consequence of the want of those comforts. The poor generally prefer getting medicine and advice from private families, from the very obvious reason that it is generally accompanied with more useful relief."

The Assistant Commissioners inquired of several poor labourers and others, how they were satisfied with the medical attendant, and whether confidence was reposed in his medical skill. The answer they received convinced them that, though, as they expressed themselves, " foolish people " might not be quite satisfied, yet they, as well as all their friends, thought him a kind and humane man, ready at all times to assist them as much as he could, and deserving of God's blessing.

Sick Poor.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parishes of *Fahan*, Upper and Lower. Town of *Buncrana*. Bar. *Ennishowen*.

Persons who attended the Examination.

Samuel Bell, farmer.—Thomas Boldrick, churchwarden, tanner.—Joseph Cochrane, shopkeeper and churchwarden.—James Coolly, spirit merchant, Bandanna.—Captain Darley, J. P., Buncrana.—Jeremiagh Devlin, farmer and merchant tailor, Buncrana.—The Rev. —— Doherty, R. C. C. of Fahan.—The Rev. —— Doherty, R.C.C. of Clonmanny parish.—Con Doherty, farmer, and collector of county cess.—Patrick Doherty, Long Barrack, farmer.—Patrick Doherty, county cess collector, shopkeeper, Buncrana.—Mr. Michael Doherty, rent agent, Glen House.—Dr. Evans, surgeon of the dispensary.—Patrick Farmer, grocer, Buncrana.—The Rev. William Hawkshaw, rector of Upper Fahan.—Patrick Kerr, innkeeper, Bandanna.—The Rev. Mr. Kelly, R. C. C. of Dysertegny parish.—John Langhrey, farmer.—Mr. M'Doherty, rent agent, Glen House.—William M'Grath, farmer.—The Rev. Edward Maginn, R. C. priest.—Charles Norman, esq., J. P., Fahan.—The Rev. William O'Donnell, P. P. of Clonmanny parish.—Dominick O'Donnell, Cock Hill, farmer.—Patrick O'Donnell, shopkeeper and farmer, Buncrana.—Constantine O'Donnell, clerk of Petty Sessions.—The Rev. Hamilton Stewart, rector of Lower Fahan.—Several other farmers and traders appeared at the meeting of the Assistant Commissioners.

Dr. Evans says, there is no fund for affording assistance to those who, through sickness, may become destitute.

The poorer classes invariably evince the greatest kindness to all their sick; there is no feeling more general than anxiety to attend the sick; the only difficulty, frequently, is to keep their relatives and friends away from persons afflicted with violent contagious diseases. In fact, no words can possibly describe the feelings of affection manifested by the poorer class, under such emergencies, towards one another. Sometimes alms asking, during a time of sickness, initiates a family into habits of mendicancy, but it is of very rare occurrence.

The rate of wages generally given to the labouring classes will not admit of their saving any thing at all for a time of emergency. It is thought that, if benefit clubs or societies were established, and properly regulated, in the neighbourhood, many mechanics and labourers, having regular employment, would become members.

Dr. Evans thinks such relief for the sick poor as fuel, food, &c., should be under the control of a committee, distinct from that of the dispensary; and that the want of some such comforts during sickness frequently reduces the labourer to destitution.

We have spoken to several of the working classes on the subject of medical relief, who were extremely grateful to Dr. Evans, who, by all accounts, is most attentive to the poor, and frequently goes out to attend them at great distances.

Parish *Inniskeel*, Lower. Bar. of *Bannagh* and *Boylagh*.

Persons who attended the Examination.

Charles Boyle, farmer.—The Rev. Daniel Coyle, R. C. C., Inniskeel.—The Rev. Daniel Early, P. P., Inniskeel.—Anthony Gallagher, farmer.—Mr. Alexander Hill, farmer.—Daniel M'Divett, clerk of the Petty Sessions.—Patrick M'Swine, farmer.—Robert Russell, esq., agent to Lord Conyngham.

There is no loan or other fund whatsoever for relieving the sick poor and their families, though their neighbours are exceedingly attentive to them. Daniel M'Divett said, that he knew many families reduced by sickness to mendicancy and destitution in the year 1817, when the fever raged throughout the country.

The small tenants, who are the most numerous class in this part of the country, could not by any possibility lay by any thing in case of sickness. "Thank God, however," said M'Divett, "there has been no sickness since 1817."

With respect to the probable evils to society, from providing for the necessitous sick, Mr. Russell stated, that at the Rutland and Mount Charles dispensaries, the physicians have often, with great caution, given clothing and some little nourishment to sick persons; and he did not think that any injury would result from giving a medical man the power of dispensing nourishment, in cases where a dispensary ticket had been obtained, subject to the control of a committee.

The Rev. Mr. Coyle remarked, that he had often known poor people to have sold their clothing to maintain their sick relations, sooner than get help or relief from their neighbours.

Mr. Hill said, that when the doctor comes from Killibegs to Ardra, he is like a flying eagle, with his wings spread; and he thinks it too long that he stops, so that the poor have very little benefit from him.

The Rev. Mr. Early said, that he had ceased to subscribe to the Killibegs dispensary, because he saw how little good the poor in his county derived from it. Mr. Russell remarked, that he did not think they derived any benefit from the dispensary, situated as it is. The superintendent comes one day in the week to Ardra, for this parish, 28 miles in length; he never visits the people at their own houses. There is no dispensary in the parish, or at the village of Glentees; the medical man attends at Ardra, a distance of five miles, to which places the sick of Enisheel must repair, if they require medical relief.

Persons who attended the Examination.

Mr. W. Allingham, merchant.—Mr. Bartley, attorney, Dublin.—Mr. William Bell, publican.—S. Crawford, esq., attorney.—Doctor Crawford, surgeon of the dispensary.—The Rev. John Cummins, parish priest of Kilbarron.—M. Davis, esq., J. P.—Rev. John Dunbar, curate of Innismacsaint.—William Erskine, merchant.—Captain Charles Fergusson, J. P.—Patrick Gorrigle, a small farmer.—The Rev. George Griffith, curate of Kilbarron.—Mr. Irwin, clerk of the petty sessions, and collector and secretary of the Ballyshannon mendicity.—Rev. D. Kelly, roman-catholic curate, Kilbarron.—Mr. P. Kelly, brewer.—Mr. J. Kerrison, Bundoran, innkeeper and farmer.—Rev. F. M'Donnell, parish-priest of Innismacsaint.—Mr. J. M'Gowan, merchant.—Mr. John M'Gowan, "bangbeggar" to the mendicity of Innishannon.—Mr. J. Moriarthy, publican.—Rev. Mr. Ramsay, roman-catholic curate, Kilbarron.—Mr. John Scott, stamp distributor.—Doctor J. Sheil.—Simon Sheil, esq., Wardtown.—The Rev. G. Nesbit Tredennick, rector of Kilbarron.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parishes of *Kilbarron* and *Innismacsaint*, including Town of *Ballyshannon*.

Bar. *Tyrhugh*.

There is no provision for them, except the dispensary, and a society of ladies, called, "The Sick and Indigent Room-keepers' Society," in Ballyshannon, who administer both temporal and spiritual comfort to the sick. There is no loan or other fund whatsoever.

The medical attendant said, that the poor are always willing to attend each other, when sick, except in cases of cholera.

The Rev. Mr. M'Donnell stated, that in cases of sickness, some members of the family go round, and are considered to have a peculiarly strong claim for relief.

As to savings by labourers, Mr. Irwin stated it as a general principle, that they may be considered out of the question, except perhaps with a few, who are so fortunate as to have constant employment; but among the small farmers, there may be some instances of a little accumulation of capital; and though their situation is certainly much less destitute than that of persons without any land, they are still miserably off; and, if one were to judge by appearances, quite as much so as they possibly could be without land. But there are many cases where the tenant's right in a bit of land is to be sold; when persons, not supposed to have a guinea, will produce fifty or sixty pounds.

The Rev. Mr. Tredennick observed, that, under proper regulations, he knew of nothing that would be more calculated to give relief to the poor, than the establishment of suitable arrangements for preventing the spread of disease, and all its consequences.

The medical attendant stated, that he had known extreme destitution produced by illness, but most especially by the want of necessary nourishment during the sickness and recovery.

He also observed, that scarcely a beggar was to be seen who did not assign some chronic affection, produced by neglected disease, as the cause of his pauperism.

M'Gowan, the "Bang beggar," observed, that the medical attendant did his best for the poor creatures; but it is often they go to him, when a belly full of victuals would do them more good than salts.

Persons who attended the Examination.

Dr. Andrews, Killybegs.—Mr. T. Brogan, farmer, Killybegs.—Mr. R. Corscadden, farmer.—Rev. Mr. Drummond, parish priest of Killybegs and Killaghtee.—Mr. A. Graham, churchwarden, Killybegs.—Mr. A. Hamilton, farmer.—John Johnson, labourer.—Andrew Lyons, labourer, Killybegs.—Mr. Hugh M'Briasty, farmer.—Mr. Owen M'Clooky, foreman and bailiff on Mr. William Murray's estate.—Mr. W. M'Entire, baker.—Mr. J. M'Loughlin, farmer, Killybegs.—Mr. R. M'Mullen, shoemaker.—Nicholas M'Donagh, esq., chief constable of police.—Mr. A. Magee, churchwarden, Killybegs.—Mr. J. Magrath, farmer.—Mr. P. Mulranny, bailiff on Mr. Murray's estate, Killybegs.—Mr. E. Murrin, publican.—Rev. G. Stewart, rector of Killybegs.—Rev. Charles Walsh, curate of Killaghtee.—Mr. J. Watson, farmer, Largysallagh.

Parishes *Killaghtee* and *Killybegs*.

Bar. *Bannagh*.

There is no provision whatsoever for the sick poor; their situation under such circumstances is truly deplorable; and it may be said, without exaggeration, that of the mendicants in this part of the country, more than three-fourths have become so, from the effects of sickness, without relief, during convalescence; this was the opinion of Dr. Andrews, as well as of all the others present. There is no loan fund in the parish, not even a pawnbroker's shop. Dr. Andrews stated, "I have generally observed so great a fear of contagion prevailing, that the poor have the greatest unwillingness to attend persons ill, in such cases; and I have many times been obliged myself to attend those who were in a state of extreme destitution; but this reluctance extends only to cases of fevers and cholera, for in all other diseases they are remarkably kind; but fever has very much prevailed, and has generally been productive of so much destitution that it is looked upon with the greatest apprehension."

The widow Patten's three children, of nine, five and three years of age, all go round begging, and bring home as much as supports the family. She is bed-ridden, and the humane neighbours sometimes call and assist her, so that she never wants food, such as it is. This

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Bar. *Bannagh*.

must, however, give very bad habits to the young children, though the poor things did not appear ill-behaved.

The wages of the labourers in this country would enable them to get on very well, if there was constant employment, but it is not to be counted on, and they therefore can seldom save any thing. The Rev. Mr. Drummond stated, that, fortunately, they had but few cottier tenants; so that, as the profits of that class of persons never enable them to lay by any thing, after subsisting their families, the most that they can hope for, is to struggle on, through a miserable existence; and he was sorry to say, that the situation of the small farmers was not very much better; they seldom have leases of their holdings; they have no skill in agriculture, so that while other countries are improving, our's is stationary. The small farmer is satisfied with cultivating as much of his ground as will give food to his family, and some corn towards paying the rent; if the crop grows, it is all well; but the failure of that, makes a certain beggar of him, more destitute even than if he had no land; for he has not only to provide food, but rent. There are no benefit or friendly societies in this quarter of the country.

The Rev. Mr. Stewart stated, that if there were funds sufficient to afford relief, such as food or fuel, to those who received certificates from the dispensary physicians, declaring them incapable of work, there could be no doubt but that such relief would be most desirable, but even that degree of relief would require extreme caution, and every possible check in its administration, in order to prevent abuses. Mr. M'Briarty said, there were many cases where all the little necessary clothing and food of a family were sold for the support of the sick, by those who wished to avoid seeking for relief from their neighbours.

The dispensary doctors are held in much estimation. The poor widow Patten, however, said, "Indeed, your honor, the doctor did not come nigh me this month, and what he gave me did me very little good; but I do not blame the gentleman, for physic can do me no service; it is a little nourishment I want, in this bed."

The following suggestions were submitted by Dr. Andrews, the resident physician at Killibeg, for the relief of the sick poor.

"I have resided in this country nearly eight years, and am familiar with the state of the sick poor in the baronies of Tyrhugh, Boylagh and Bannagh. They suffer severely in many cases from a total want of diet and clothing, especially bed clothes. Indeed, I have seen cases, and not a few, of persons without any bed clothes at all. I would propose connecting a dietetic establishment and wardrobe with every dispensary, and, had my means permitted, I would have published a plan in detail to that effect. To this establishment the patients of every respectable medical man should have access, as numerous persons are attended by private practitioners, whom the parties may prefer to the dispensary surgeon; and it not unfrequently happens that patients never use the dispensary medicines, from a belief that they are not good, or that sufficient attention is not given to their case. The diet and clothing should be intrusted to some other person than the surgeon; and were weekly visitors, from the subscribers, to attend every dispensary day, great attention would be given, and a check put upon the neglect and other abuses likely to attend the proposed institution. Every surgeon of a dispensary should reside in the centre of his district, and not attend more than one parish. This dispensary includes four parishes, and it is impossible for any one man to give adequate attendance. Before the surgeon resided here, the whole burthen of attendance on the sick or lame poor devolved on me, for six days in the week, as he only attended for a few hours on Mondays. In midwifery cases no one will attend or even leave home, without a fee or security, but myself; and it is only in a few desperate cases that the dispensary affords relief. One-half of the medicine usually given at dispensaries might be saved, and the money expended on diet, barley, oatmeal, flour, potato, starch, sugar, and occasionally tea and rice. Very little wine would be required, but poultry and beef or mutton would be requisite. I think, for such a parish as this, 10*l.* or 12*l.* would suffice for a year; and, after a stock of clothing was procured, it might be kept in repair, or kept complete for 8*l.* or 10*l.* Half of this, or about 8*l.* might be saved by the adoption of cheap but efficient prescriptions. Indeed, the dispensaries are frequented by many who could well afford to pay for medicine; and in this way the funds are injured."

Persons who attended the Examination.

Parishes of *Upper* and *Lower Moville*.
Bar. *Ennishowen*.

Rev. David Babington, curate of Lower Moville.—Mr. John Barr, innkeeper and farmer.—James Campbell, esq., gentleman farmer.—Mr. Samuel Carmichael, an extensive farmer.—Mr. John Eakin, farmer.—Rev. Charles Galwey, rector of Lower Moville.—John Irwine, esq., M.D., surgeon of Moville dispensary.—Mr. Edward Larkey, shopkeeper and farmer.—Hugh Lyle, esq., J.P., treasurer of county Londonderry.—Mr. M'Arthur, Castle Carey, agent to Sir A. Chichester, baronet.—Rev. William M'Cafferty, parish priest of Upper and Lower Moville.—Mr. John M'Devitt, shopkeeper and farmer.—Rev. ——— M'Donagh, roman-catholic curate of Upper and Lower Moville.—Rev. Simon M'Leer, roman-catholic curate of Upper and Lower Moville.—Rev. Stewart Marks, curate of Upper Moville.—Mr. Neil O'Doherty, shopkeeper and farmer, Moville.—Mr. Hudson Reynolds, farmer.—Rev. John Staples, rector of Upper Moville, J.P.

There is no certain fund, either loan or any other description, to relieve the sick and destitute poor. Mr. M'Arthur has been in the habit of lending small sums to Sir A. Chichester's tenants, who have always punctually repaid them, and derived great benefit therefrom. The sick are generally attended by their own relatives, whose kindly feelings generally overcome their

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Bar. *Ennishowen.*

their fear of contagion; they are supported both by the alms of their poor neighbours, and by what the remainder of the family get by begging, and often, where sickness, by the benevolence of the few respectable families who live in the parish.

It is quite impossible for the labourer to lay up any store for a time of sickness, as he can only, when in health and employment, barely support himself; the same is the case with the cottier or small farmer. There are no friendly clubs of any kind, by contributing to which the poor man might secure to himself a maintenance during sickness. While all agree in thinking it most desirable that such comforts as food and fuel, which are even more essential than medicine, should be given, both during and after sickness, to those poor who have received the dispensary surgeon's certificate, declaring them unable to work, while all admit that there is not a better or more respectable man than the present surgeon of the dispensary at Moville, it is the general opinion that the privilege given to any single individual, without check or restraint, would be liable to abuses, and might lead to great evils, but, under judicious arrangements, it is thought that there could be no mode of relief better calculated to prevent destitution, and all its consequences.

Rev. Mr. M'Leer stated, that he knew several cases where a little relief, after a long fit of sickness, would have saved a whole family from great distress, and from acquiring habits of begging.

We have inquired in the cottages of the peasantry, and from the poorest persons whom we could find in the parish, as to the character of the dispensary surgeon, and did not meet a single individual who did not express gratitude to Dr. Irving.

Persons who attended the Examination.

Par. *Stranorlar,* including Towns of *Stranorlar* and *Ballybophay.*
Bar. *Raphoe.*

Andrew Allen, farmer.—James Armstrong, farmer.—John Batten, shopkeeper.—John Cochran, esq. J. P. Edinmore.—Mr. Cockran, gentleman, elder of the presbyterian congregation.—Robert Corcaddin, farmer.—Dr. Davis, dispensary surgeon, Stranorlar.—Rev. Mr. Derinney, roman catholic curate of Stranorlar.—David Doherty, farmer.—Rev. Mr. Doherty, P. P. Stranorlar.—William Fenwick, esq. J. P. Raphoe.—Mr. Robert Fletcher, farmer.—Mr. Greer, innkeeper and churchwarden.—Mr. Gunning, senior.—Mr. Gunning, junior, shopkeeper, Stranorlar.—Mr. James Holmes, farmer.—James Johnston, esq. J. P.—Edward Kean, farmer.—John Kean, farmer.—Mr. Robert Kilpatrick, farmer, Longhill.—Daniel Lynch, shopkeeper.—Mr. E. M'Loughlin, farmer.—Mr. M'Miminin, shopkeeper, Stranorlar.—Ralph M'Kenley, farmer.—Thomas Magill, shopkeeper.—Robert Rolleston, shopkeeper.—Mr. Smith, farmer.—Mr. Speer, gentleman farmer, Knockgannon.—Mr. Spencer, farmer, Mullindrait.—Rev. J. Steel, presbyterian minister, Stranorlar.—Henry Stewart, junior, Trycallen.—Adam Tait, farmer.—Mr. W. Walker, gentleman farmer, Kilcordan.—Mr. W. Walker, land agent, Drumboe.—Cormack and Hannah Ward, two old beggars.

There is no certain fund, either loan or of any other kind, to relieve the destitute sick. Except at the time of cholera, the poor have always been willing to attend to their relatives. If they have any families, some of them go out to beg for the support of the others, and very often, in bad cases, some benevolent persons go round to the respectable inhabitants, and make a collection for them.

Labourers in constant employment may save, but they seldom do, as it is not possible for the generality of them to do so. Mr. Stewart said, that cottiers were persons who held only houses and small gardens, and how they lived he could not comprehend; indeed he supposed mostly by plunder. The holders of from 4 to 10 acres are here considered small farmers. The cottiers certainly could not, though the others might sometimes save, for their situation is infinitely more comfortable. There are no friendly or benefit clubs in the neighbourhood, to assist sick contributors to it.

Messrs. Hunt, Greer, and the Rev. Mr. Doherty, thought such relief as food, fuel, &c. distributed to the sick poor, would be most desirable, and, under proper checks, could not be abused.

Dr. Davies said, that nothing was more calculated to prolong illness than the want of some resource in cases of extreme destitution; recovery is retarded, and, perhaps, the expense very often increased in the necessity for more medicines.

Mr. Stewart "opposed the appointment of Dr. Davies to the dispensary, because he wished for a person of greater experience; but he is a subscriber, and frequently sends patients to the dispensary, and never heard any complaints made against him for want of attention, &c."

Persons who attended the Examination.

County Londonderry.

Examinations taken by C. W. Borrett, Esq. Jos. Pollock, Esq.

Par. *Aughadowey.*
Bar. *Coleraine,* Half Barony.

Rev. Mr. Alexander, rector.—Alexander Baird, farmer, 33 acres.—John Bishop, farmer, 30 acres.—Rev. Mr. Browne, presbyterian minister.—Rev. Mr. Bryce, seceding minister.—John Fullerton, dispensary surgeon.—Daniel Gilmour, farmer, 33 acres.—James Glass, farmer, 40 acres.—John Henry, farmer, 16½ acres.—Thomas Maclean, labourer.—Barney Mooney, farmer and under agent to the Ironmongers' company.—Daniel Moore, farmer, 100 acres.—Alexander Orr, esq. J. P.———— Oseland, esq. agent to the Ironmongers' company.—Rev. Mr. Rolleston, curate.—John Wallace, farmer, 14 acres.

There is no fixed fund for the relief of the sick poor, except that by which the dispensary is supported. Two neighbours generally go about and collect for them, obtaining in money

Sick Poor.

Ulster. County Londonderry.

Examinations taken by C. W. Borrett, Esq. Jos. Pollock, Esq.

Par. *Aughadowey.* Bar. *Coleraine,* Half Barony.

or value from 15*s.* to 20*s.*; 4*l.* had been lately obtained with ease in one day. Mr. Browne had often undertaken a task of this kind, and was never disappointed; a second and even a third application succeeds equally well, but the latter is scarcely ever necessary. No one, when ill, would send out his children to beg; his neighbours are always ready to undertake the office. Every willingness is shown to attend the sick. Mr. Browne mentioned, that nurses were easily obtained in cholera, and that many persons then willingly exposed their lives in order to attend the sick. The neighbours seldom take the children of the sick person, not from unwillingness to do so, but because the parent will not part with them. The children are sometimes, but rarely, sent to relations.

Dr. Fullerton said, "he had never known an instance where the smallest provision had been made for sickness by any of the working classes." The other witnesses agreed in this, and said it would be impossible that they could make any such provision, while they also agreed that the smaller cottiers and small farmers were still worse off, owing to their high rents, and the decreased value of produce. There are no benefit societies from which they could obtain assistance, nor any loan fund. Except in cholera, said Dr. F., neither food nor fuel is required, but day clothing is much wanted; but their huts are so small, and their inmates are so closely packed, that they require fewer bed-clothes. Among the poorer classes, it was stated, that three or four, or four or five persons (some of them young) generally slept in the same bed. Mr. Orr said, that a grown-up brother and sister very commonly did so. I think that day clothing and bedding are more required by the poor than food. Some comforts, besides medicine, might be distributed in sickness among them, upon the production of a surgeon's certificate; but I would not place the distribution altogether in the surgeon's hands. All cases must be carefully inquired into, as the applicants would probably be very numerous. No case was known where the labourer was rendered altogether reckless by destitution; sorrow of mind has sometimes produced drunkenness, but this sorrow has been attributable to other causes besides destitution.

Dr. Fullerton said, "I believe the want of clothing to be the great cause of relapse in fever. Dyspepsia and rheumatism are the two prevailing diseases, and both are attributable principally to bad clothing. The distribution of clothing, blankets, &c. in sickness would be a saving in the end to the community, and would be the most useful mode of rendering assistance to the poor.

No complaint was made against the management of the dispensary. The poor esteem the drugs to be as good as they could purchase with their own money, and the attention of the surgeon to the sick was much commended.

Persons who attended the Examination.

Parishes of *Coleraine* and *Killowen.* Bar. City and Liberties of *Coleraine.*

Mr. Black, farmer.—Mr. James Caldwell, churchwarden.—Dr. Carson.—Rev. Mr. Dogherty, roman catholic priest.—Mr. D. Dunlop, shopkeeper.—Mr. Edward Gribben, shopkeeper.—Mr. James Gribben, churchwarden.—Rev. E. Harvey, rector of Coleraine.—Dr. Huston.—Samuel Knox, esq. mayor of Coleraine.—Dr. Lever.—Hugh Lyle, esq.—Rev. Mr. M'Cormack, protestant curate of Coleraine.—Mr. John M'Kee, churchwarden.—Dr. M'Neal, dispensary surgeon.—Rev. Mr. Magill, roman catholic curate.—Mr. William Mark, shopkeeper.—Rev. Mr. Silleto, rector of Killowen.—Mr. Joseph Wilson, farmer.

There is no certain fund for providing for the sick poor. In cases of illness, two respectable collectors go round to solicit charity for a family, and as much as 2*l.* or 3*l.* has been known to be collected in this manner. There is no loan fund for cases of sickness in particular. A loan fund, with a capital of 250*l.* (raised by voluntary subscriptions) has been established, to assist small tradesmen and farmers in business. No loan exceeds two guineas, and the interest required is six per cent. Alms asking, during sickness, frequently initiates the family into mendicant habits.

The wages of the labourer, after subsisting himself and family, will not admit of his laying by as much as will provide for him during sickness; the cottier and small farmer are often much worse off than the labourer. There are no friendly societies or clubs in the neighbourhood, by contributing to which the poor can ensure a maintenance during sickness. Certificates, by which food and clothing could be obtained in sickness, by application at some institution, are much required, and the want of them is endeavoured to be supplied by small allowances from the Mendicity. Medical practitioners preferred that the gift of such certificates should rest with a parish committee, and not with themselves.

Many instances were known to the medical gentlemen, in which the refusal of relief to those who were unable to procure the necessary supplies for themselves, had prolonged their sickness, frequently caused a relapse, and thus continued them in a condition in which they must be useless to themselves and the community.

There are no complaints of the dispensary surgeon, but the district of the dispensary is considered too large, the pay of the attendant surgeon too small, and an hospital is stated to be much needed for the reception of fever cases, accidents, &c.

Sick Poor.

Ulster. County Londonderry.

Examinations taken by C. W. Borrett, Esq. Jos. Pollock, Esq.

Par. *Upper Cumber.* Bar. *Tyrkeeran.*

Persons who attended the Examination.

James Blair, farmer of 8 acres.—Rev. Mr. Brownlow, rector of Upper Cumber.—Rev. Mr. Burrows, presbyterian minister.—R. Campbell, farmer of 30 acres.—Mr. Craig, agent to the Fishmongers' company.—J. Cristie, farmer, of 21 acres.—Edward Devine, shoemaker.—James Devine, farmer of 50 acres.—Mr. Andrew Dunn, farmer of 30 acres.—James Dunn, farmer of 120 acres.— ——— Griffith, clerk.—Mr. Handcock, farmer of 27 acres.—Rev. Mr. Hayden, rector of Lower Cumber.—Rev. Mr. Henry, roman catholic rector.—Mr. Hunton, churchwarden.—James M'Closkey, farmer of 8 acres.—Thomas M'Gwigan, carpenter.—John M'Ivor, farmer of 8 acres.—Adam Miller, labourer.—William Millar, an old beggar.—Charles Morrison, farmer of 8 acres.—William Mullen, labourer.—Edward O'Neil, labourer.—James Smith, farmer of 25 acres.

There is no fund for the assistance of the sick poor, but collections are frequently made for them among their neighbours. M'Closkey said, "I have collected nearly 3*l.* for an old resident in the parish, who was ill, but 15*s.* is the usual average of such collections. About three are generally made in the year, but not more than one for the same family. If the collection is not sufficiently large, the family is obliged to beg. There is a clothing fund, from which assistance is given to the poor, and the money is repaid by weekly instalments of a penny in the shilling." Mr. Dunn said, "I have often given a recommendation to the clothing fund, and become security for the repayment of the money, and was never yet deceived." No sick family is ever left without attendance by their neighbours; but as the children are not removed, contagion frequently spreads through the whole family. Even those who from illness have been reduced to beg, either personally or by their children, usually return to industry when they have recovered.

The wages of the labourer will not admit of his laying by any thing, so that, when sickness attacks a family, they have, very rarely, any thing to provide for the necessary expenses. The cottiers and small farmers are as badly, if not worse off than the labourer, and no resources are open to any of them by which they can obtain assistance in illness. Food, fuel and clothing were said to be often more required than medicine, and it was the general opinion that funds should be provided from parochial assessment, from which such assistance should be afforded, on the production of a certificate from the medical attendant. The poor endure the utmost privations with patience, but in the end are often broken down by the calamities to which they are exposed. "I had 20*l.*" said Miller, "when I married, but my wife was sick for five or six years, and the money all went, and then, when I grew old, I was forced to beg."

There is a dispensary in Lower Cumber, for which there is no difficulty in obtaining certificates. The attendance of the surgeon, and the medicines, were praised. The delay in the cure of the sick poor, and the relapses to sickness, occasioned by the want of necessary or proper food, is a loss to the public, inasmuch as the family suffering from this cause must generally be maintained out of the public purse.

Par. *Drumachose*, including Town of *Newtown Limavaddy.* Bar. *Kenaught.*

Persons who attended the Examination.

David Cather, esq. J. P.—Mr. Cole, grocer.—Dr. Dill, dispensary surgeon.—Mr. Doherty, grocer.—Mr. Forest, farmer and agent.—Henry Greir and others, labourers.—Robert Henry, court-keeper.—Mr. Hunter, grocer.—Mr. Lane, solicitor.—Marcus M'Causland, esq. J. P.—Samuel M'Coy, small farmer.—Rev. Mr. M'Donagh, roman catholic curate.—Mr. Moody, linen-draper.—Mr. O'Hagan, schoolmaster.—Rev. M. Olphert, rector.—Mr. O'Neil, baker.—Rev. Mr. Porter, presbyterian minister.—Mr. Proctor, grocer.—Rev. Mr. Steen, presbyterian minister.—Mr. Stewart Tate, small farmer.

There is no certain fund for the relief of the sick poor, but there remains at present a small sum from one raised during the time of cholera. Two respectable neighbours generally beg for the sick, the amount raised depending, in a great degree, on their character and influence. From 6*l.* to 7*l.* was lately raised in this way; the amount is sometimes as low as 10*s.*, but generally averages 30*s.* Mr. Porter knew 30*l.* raised principally among the gentry; but this was for a decayed family. So many as two or three collections, but not more, have been made for the same family. There is no loan fund of any kind. The poor often object to attend in contagious diseases, although, during the cholera, nurses were easily procured in the village; they never removed or support the children. One gentleman took two children from a family in a fever, but this was a very uncommon instance. Fever, therefore, when it once breaks out, spreads through all the inmates of the cottage. The family, though often assisted in sickness, generally returns to industry, but the children are sometimes tainted with the laziness of mendicancy.

A labourer cannot in general save, or at least has very rarely been known to do so. The wages, for constant employment, are from 8*d.* to 10*d.* without diet. Henry Greer has 10*d.* a day, constant work, a wife and four children, and cannot save any thing, though well inclined to do so. The cottier tenants and small farmers are as badly, if not worse off, than the labourer. "My servant," said Tait, "has more at the year end than I have." There are no benefit or friendly societies, but a neighbour very seldom refuses assistance, when really

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really required. O'Neil had assisted a man, his wife and six children, in his shop, simply because he was a namesake; they are all now respectable, industrious and comfortable.

Food, fuel and small comforts, are ever more necessary than medicine, it being the opinion of the dispensary surgeon that most illnesses were continued, if not produced, by want of proper sustenance and clothing.

The labourer is frequently rendered reckless and improvident, from the conviction that no care of his could provide against illness or want of employment.

Employment, they say, is all they want; they would then never trouble any one with their sick or aged, and would, it is believed, as a class, be provident. Under the present circumstances the public frequently lose much labour, which a little timely assistance might have secured.

Complaints are made of the difficulty of procuring tickets on the dispensary, and of the quality of the medicines; the poor trust more to purchased medicines, and would place more confidence in the dispensary if they contributed some trifle to it themselves. The one here has only 30 subscribers. Dr. Dill remarked, the medicine has not a fair chance in the cottages of the poor, from the want of food, and exposure to cold and wet.

Persons who attended the Examination.

Parishes of *Dungiven* and *Banagher*.

Bar. *Kenaught*.

—— Doherty, wandering beggar.—Rev. Mr. Gibson, presbyterian clergyman.—John Irwin, farmer, 50 acres.— —— King, esq. gentleman farmer.—Mr. Kyle, collector of county cess.—Michael M'Closkey, farmer, 12 acres.—Michael M'Closkey, farmer, 22 acres.—Bryan M'Tague.—Mr. Mitchell, churchwarden.—Henry Morrisson, grocer.—Andrew Mullen, small farmer, 7 or 8 acres.—James O'Hagan, farmer, 16 acres.— —— O'Kane, woollen draper.—Andrew Quigley, farmer, 11 acres.—Rev. Mr. Ross, protestant rector.—Michael Ross, esq. gentleman farmer.—And several other labourers.*

There is no certain fund for the relief of the sick, nor is there a loan fund; some of their neighbours go about begging for the sick family. The collection varies in amount, according to their character, the average being 10*s*. A preference is given to the sick on the congregational lists; but many, notwithstanding assistance in both these ways, must allow their families to beg. There is a great terror of contagious diseases, yet the sick are never left without nurses. Their neighbours assist them, even sooner than their relatives, but do not generally remove the children: hence the greater part of the family often take the disease; and lately, of nine in a family who took the typhus fever, six died. The sickness of the father, no doubt, initiates the children in bad habits; but when he recovers, he prevents their begging, and forces them to return to industry.

The labourer cannot, after supporting himself and family, lay by any thing for the time of sickness; and the cottier tenants and small farmers are often worse off than the common labourers, being burthened with rents and tithes, while the other, especially if a single man, paying only 8*d*. a week for a house and a share of the firing, may live in comparative affluence.

There are no clubs or friendly societies in the country, by subscribing to which the poor would secure to themselves a maintenance during their sickness. Such establishments would be very desirable; and if food, fuel, &c. were given at the expense of the parish, all who paid would be careful that none but those really ill should receive assistance, and no deception to any extent would take place.

The labourer is very seldom acquainted with comforts of any kind, and spends, by sickness, whatever little he may have saved: when his health is re-established, he, however, almost invariably returns to industry.

The community, no doubt, lose much valuable labour by the want of the means of affording proper food and clothing for the labourer when convalescent.

The only settled means of relief for the sick poor is the dispensary established by the Mercers' company. The congregations do much, and in cases of extreme necessity two neighbours go about and make a collection for the sufferers.

Irwin said he had collected for others in this way two or three score of meal and four bushels of potatoes, value about 9*s*. The quantity collected varies according to the season. Irwin had known them collect three times for the same person (still continuing sick), and get as much the third time as the first. In such instances they vary their calls, if possible.

Bradley says, "he had collected himself 12*s*. in the town; very few beg themselves or by their families (said he); the neighbours do it for them; but sometimes sickness drives them to it." When asked whether, if he was very long sick, his wife and family might not be obliged to go out in the end?"—

He said "may be they might, but I'm sure they would live on half a meal a day first before they'd go out any where. I know a woman begging elsewhere that was brought up in the house just next to myself, and I didn't let her think I knew her. We have more delicacy than that."

All agree in saying that the quantity collected by two neighbours begging for another depends very much on their own character and on that of the distressed person.

There

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* The small farmers in this district all labour occasionally for others, and combine the wants and feelings of both classes.

There is no loan fund; Mr. Holmes tried some experiments in this way, but they were not considered by him a fair criterion, since having the power of paying himself he neglected all other precautions, and frequently forgot the transaction.

As an instance however of the benefits such an institution might produce, he said "A man came to me in April last, laid down his rent, and said, 'You have now got all my money; what am I to do? I have got no seed corn or flax; if you'll lend me 5*l.* to get a hogshead of flax, I hope I'll be able to pay you when the crop comes in.' 'What will you do for the corn?' said I. 'I would borrow that from my neighbours, sir; I have a good character.' 'I cannot lend you 5*l.*,' said I; 'but I will 2*l.*' Three weeks ago the man paid me the 2*l.* and a half-year's rent; he said he had made it and more out of the flax, and thanked me for saving him from ruin. Had I not lent him it the land must have remained either partially or totally uncultivated. A widow, about the same time, borrowed 1*l.* from me, and the other day paid it to me along with half a year's rent. The money in this case was also made by flax. I have frequently lent money for cows, and found it most useful." "Such a fund," said Mr. W. "would be of the greatest advantage; I would give 100*l.* myself if I was properly joined in it; it secures the punctual payment of the landlord and clergyman, and it is therefore their own interest to promote it."

Mr. Holmes said "he had not the smallest doubt that if such a fund were set agoing by Government the company would subscribe liberally; he believed it would be most useful."

Bradley, with all others, spoke loudly in favour of it, and said, "If I had 10*l.* now (and I could give good security for it), I would build an oven; that would cost me 30*s.*; I have the apparatus; then there would be 8*l.* 10*s.* for flour, which would buy five bags. The average rate of profit for baking is 5*s.* a bag; I would take and sell the five bags in about four weeks or may be less; that would be 12*s.* 6*d.* a week for it at the lowest calculation; then take from that 5*s.* a week and my diet, which I could get now without the 10*l.*, and you will leave me a good deal the better."

Deducting therefore 7*s.* 6*d.* from 12*s.* 6*d.* a week you will leave Bradley a gainer of 13*l.* a year by a loan of 10*l.*, at the end of which he might have paid his 10*l.*, be richer by the value of his oven, and have somewhat more than his original capital to commence trading on.

Bradley says, "a loan fund would be the best thing ever was established; but I am afraid it will be long coming. It would be bad food to give your family, to tell them that they would get their dinner when the loan fund came."

There is a great terror of contagious diseases; two cases of cholera occurred in the parish, and it was found difficult to get nurses; two women, however, volunteered their service gratis; but they never object in fever.—(Mr. *Waddy* and Mr. *Holmes.*)

Irwin said, "The people in general do not, that ever I knew, take the children of the sick poor and support them; they are afraid of the fever themselves. Many a one would give them a plate full of meal that would not take a child to keep."

Mr. Holmes says, "None of the working classes here can lay by any thing out of their wages for a time of want; almost all labourers here hold either a little land or get the use of a small part from a farmer, on condition of manuring it, which is generally done from the bog. A labourer who has not this advantage could not subsist, and therefore all observations made with respect to inability to save on the part of the cottier, apply still more strongly to the labourer. We have on this estate 12,000 farmers and 870 or 880 cottiers; two cases have occurred where the cottiers have been able to buy the holding of the farmer when from circumstances it became vacant, and afterwards to provide in some degree for his children."

M'Cann and others explained, that in these cases the money was made by trafficking, generally in meal, "laying it in cheap and selling it dear."

Mr. Holmes then added, "In the one or two cases which I have known, where the outgoing tenant could not afford the rent, and where the cottier offered it, there has always been some resource besides labour. The cottiers are in general very wretched; they pay their rent in labour or in money, or in both, but generally in labour. I have known a cottier occupy two-thirds of a farm of sixteen acres, the tenant residing like a gentleman (as he calls it) on the remaining third; the cottier almost invariably pays the whole rent, and in many cases most punctually, and the tenant nothing. When I asked him how a farm of eight acres would be laid out? 'A farmer holding eight acres,' said Mr. Holmes, 'would probably lay one acre and a half in potatoes; he would keep two cows and a horse; three acres of worn-out corn land would be laid out for grazing, three acres of corn and an acre of flax; his potatoes keep him from the market; his corn he keeps for his own use if he can, which is but seldom; his half acre of flax would pay his half-year's rent; eight pecks of seed would sow it, average cost, 1*l.* 10*s.*; the produce of the eight pecks would be about 15*s.* a peck, or 6*l.*, leaving a profit of 4*l.* 10*s.* to meet his half-year's rent for eight acres; his two cows, after giving him a little sweet milk, would give him two firkins of butter, average weight 72 lbs. a firkin, which at the average price of 7*d.* per lb. would produce four guineas and a half, or a little above; his second half-year's rent, his weaving, and his wife's spinning, therefore is to be set down as his only actual income in addition to his corn. Nothing in this calculation is allowed for labour, as that is generally done by the farmer himself, assisted by his family. It follows therefore from this calculation," said Mr. Holmes, who was borne out in all his statements by the other witnesses, "that a farmer holding eight acres could barely support himself, and even to do that he must not be idle."

A ten acre farmer is decidedly the best off here; for twenty acres he has generally to pay 100*l.* to purchase the "good will," as it is termed, of the last tenant, about 5*l.*, generally, an acre; he frequently borrows either half or the whole of this at high interest, and comes in

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without a half-penny of capital. Far, therefore, from being able to lay by for a time of sickness, he can with the utmost difficulty support himself.

When the question was put whether providing food, fuel, &c. for the sick poor of the labouring classes, on procuring from the dispensary surgeon a certificate of their inability to work would tend to encourage idleness; Mr. Holmes said, "it would scarcely be possible to prevent imposition; I would sell my certificate to a neighbour and so on."

"When it is a public fund," said Bradley, "the people do not mind cheating; many here applied for blankets that did not want them at all." Mr. Holmes thought it very likely.

All agreed that food was often, especially after sickness, more necessary than physic.*

Mr. Holmes had known many very respectable tenants utterly thrown back in sickness for want of proper food; "attendance, too, in illness is most necessary." Many are driven out by sickness, who if they had a little assistance given them in time, would have been good and useful members of society. Many are thus thrown as a heavy burden upon the public or the landlord. A shilling in time would save them a pound in the end.

Some peculiar circumstances appeared to exist which prevented our receiving evidence on the subject of the medical relief afforded here. None of the witnesses present wished to speak with regard to it; they said the medicine was good; but that the poor always preferred buying medicine, which they expected to be better; they prefer, too, the paid attendance, and there is some truth in what they say, "for when there is such a prodigious press about two men they cannot attend to them."—(Rev. Mr. *M'Cammon.*)

O'Regan was one of the two men appointed to give certificates for the town land in which he lived; he had given twenty-three and his colleague six; he said no complaints were made; and mentioned that before the dispensary was established, a woman and three children, while travelling, were attacked with fever near his house. "We built her a shed," said he, "and the four of them were in the fever at once. I tended her with my own hands, and put her in the coffin; it was but little she could take, a drop of milk or so; she got good attendance from us; but no medicine and no doctor seen her; the children recovered, and went about and begged since."

No objection was made by any of the many labourers present to the attendance or medicine at the dispensary. The district to which it is attached is ten miles long by five broad. The surgeon is only obliged to attend gratis within two miles of Dungiven. There is no difficulty in getting tickets.

Persons who attended the Examination.

Parish of *Maghera*, Town of *Maghera.*
Barony of *Loughinsholin.*

Samuel Airl.—James Anderson.—Dr. Henry, apothecary.—J. Barclay, shopkeeper.—James Chambers.—Alexander Clarke, esq.—J. Dripps.—Wm. Forester, esq.—Rev. Spencer Knox, rector of Maghera and Tubbermore.—J. M'Clelland, shopkeeper.—H. M'Henry, schoolmaster.—A. Miller.—P. M'Kenna.—S. Moore, grocer.—Mr. Orr.—T. Pettigrew, shopkeeper.—D. Scullion.—James Smith.—A. Wilson.—E. Wilson.—Rev. Mr. Vesey, protestant curate.—Four of the Police and several Labourers.

There is no certain fund to assist the sick poor, but collections are occasionally made for them through the country by two neighbours; they are very uncertain in amount; there is no loan fund. Relations attend the sick, but not strangers, and therefore cases have occurred of sick persons being laid behind a ditch; but such are very commonly put into a barn or other outhouse.

It has not been observed here that alms-asking in sickness has initiated into mendicant habits.

The labourer cannot lay by any thing for sickness, and it is generally said that the small farmers are often worse off than the labourers. There are no benefit or friendly societies.

It is thought that the power of giving food, fuel, &c. to those who had received a certificate of illness from a dispensary surgeon would be very desirable, and might be safe under proper guards.

Both the labourer and small farmer are often rendered reckless by the destitution caused by illness, and the community is a considerable loser by their continuance in a condition in which they are only a burthen to society, occasioned more by the want of wholesome food than of medicine.

This dispensary seems to give satisfaction, but is not very warmly spoken of.

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* *See* Evidence on this point at the end of Vagrancy.

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Par. of *Magherafelt.*
Barony of *Leughinsholin.*

Persons who attended the Examination.

Mr. John Archer, farmer.—Mr. John Boyd, farmer.—Mr. Archibald Bradley, farmer.—Josiah Brian, esq.—Mr. Allan Browne, shopkeeper.—G. W. Blathwaite, esq. J. P.—Mr. Duncan, shopkeeper.—Doctor Evans.—Captain Graves, J. P.—Mr. Henry.—Mr. Edward Hull, shopkeeper.—Mr. Little, farmer.—Rev. Mr. Nevin, parish priest.—Dr. Shannon.—Mr. Thomas Shannon, farmer.—Mr. William Shingley, farmer.—Andrew Spotswood, esq. J. P.—Rev. S. Twigg, curate.—Rev. T. S. Vesey, rector.—Rev. James Wilson, seceding minister.—Police, Labourers, &c.

There is no certain fund for assisting the poor and their families who have become destitute through long sickness. When a family falls into sickness, two respectable neighbours go round, and make collections for them. About 2 cwt. of meal, or 1 *l.* is generally collected in this manner; these collections are made more than once if the sickness lasts long in the family. It is, however, necessary in most cases for the members of the family to beg, especially if they are unable to borrow. There is no loan fund. The poor are very much afraid of contagion, and will not even go near the door of a house visited by it; they do not remove the children. Contagion generally attacks all the inmates. Last December, a poor woman, who was ill of fever, lay for three nights under a hedge for want of a house; the neighbours were afraid to remove her. The labourer cannot lay by any thing for sickness, and the small farmers and cottiers are even worse off.

The parish would wish to be able to assist the sick by assessment. The medical gentlemen would prefer that the power of giving relief in food, clothing or other necessaries should rest with the parish after they had furnished the parish committee with a certificate of the ill health of the applicant.

Dr. Evans has frequently known a respectable family reduced to begging and ruined by sickness. He tapped a woman the other day who had not a loaf of bread. He had known men return to industry after recovering from a severe attack, and others fall into low spirits and become desperate from destitution. The poor want food oftener than medicine. Relapses continually occur for want of the necessaries of life; after recovery from sickness a poor man requires attention and a sufficiency of good diet; yet he is then in general most destitute.

The funds of the dispensary are not half equal to the demands on it; the district extends in a radius of nearly four miles all round the town. A fever hospital is much wanted, with a ward for accidents.

Persons who attended the Examination.

Par. *Templemore*, including City of *Londonderry.*
Barony, City and Liberties of *Londonderry.*

Robert Alexander, farmer of 130 acres.—Mr. Anderson, secretary to the mendicity institution.—Rev. A. Boyd, curate in cathedral.—John Denis, shoemaker.—Hannah Derlin, gives lodging to beggars.—John Dermott, small farmer and labourer.—John Dogherty, farmer of seven acres.— —— Gallagher, bangbeggar.—Cornelius Gallagher, labourer.—Rev. George Hay, presbyterian minister.—John Keeler, publican.—Thomas Lyons, decayed farmer.—Mr. M'Arthur, guardian of deserted children.—Rev. Wm. M'Clure, moderator of the synod of Ulster.—Jane M'Dowd, poor widow, six children.—Rt. Rev. Dr. M'Loughlin, roman-catholic bishop of Derry.— —— Martin, mason.—James Murry, working tailor.—Rev. O'Kane, roman-catholic curate.—Charles Owens, an aged labourer.— —— Ramsay, merchant.—Dr. Regan.—Kitty Rorke, wife of labourer, obliged to beg.—Ross Smith, esq.—Christopher Walsh, labourer.

The dispensary and county infirmary are the only certain means of relief open to the sick poor; but the Londonderry Ladies' Society, supported by contributions of a penny a week from persons of all ranks, affords assistance to a great number of sick and indigent room-keepers, who get meal and soup, and clothing in autumn; they receive half a stone of meal each, half a pound of soap and a bottle (a large bundle) of straw; no beggar is relieved. The ladies visit wherever it is possible to do so. Applicants are assisted weekly, and when sick, oftener. The income of the society in 1833, was 195*l.* 7*s.* 1*d.* The number relieved is not known; persons who pay 8*l.* or 10*l.* a-year rent freely contribute a penny a week. The sick are also relieved from the congregational collections; one person only of those had an allowance from the Mendicity of three-pence a week for her mother and three-pence for herself, this went for rent; she had hurt her leg and could not work; her mother (a very old woman) had hurt herself when gathering potatoes, and was confined to bed; the miserable hut they lived in was so smoky that it was scarcely possible to see the bed; the practice of two neighbours going round and begging for a sick family is not known here, except in the mendicity collections. The loan fund is managed by a committee of nine or ten clergymen of all persuasions and some laymen; they have lost very little from small

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Joseph Pollock, Esq.

Par. *Templemore*, including City of *Londonderry*.

Barony, City and Liberties of *Londonderry*.

debts, (coming very unceremoniously down on the securities), but a considerable sum by a swindler clerk; the sums lent were originally not to exceed 5*l.*, or be less than 2*l.*; but owing to the number of applicants, 2*l.* is the highest sum now given; it was originally intended for tradesmen; one solvent security is required for repayment by weekly instalments of a shilling; no interest is charged. Mr. Hay said, there were different opinions as to its utility; I am opposed to it, as leading people to anticipate their earnings and ruining feelings of independence, while the sum lent is in general badly disposed of. One person only, who received the loan, has not returned on it; thus it is taken up by one set, any one of whom if you now refused, you would leave him worse off than when he first applied for it; just as if you were to take a crutch from a cripple, disabling him still more; the applicant too loses at least one day in asking the committee for the loan, another in waiting to know if it is granted, and a third in paying it; the loan is often badly applied; I have known it paid at once to the huckster, who had given credit upon the expectation of the loan, before the man was five minutes out of the room, and the recommender frequently pays himself, by sending a man here who is in his debt. "If I had 5*l.* now," said Dermott, "I could save 3*l.* in the next three months by butter and milk, besides paying off my debt; a man," he added, "who could borrow 5*l.* whenever he wanted it, need never want a livelihood." No measure would be more popular than a loan fund in each parish; the poor are very willing to attend the sick, even in contagious diseases, but seldom remove the children. In the times of the cholera, they were taken to an asylum for that purpose. When Rourke was sick for nine weeks the children had to beg; mendicancy in sickness was formerly more common than now, as all persons now begging are taken up; the produce was common in the country.

Servants here are by far the most provident class, and tailors the worst; carpenters or shoemakers might perhaps lay by a little; the cottiers could not, nor could a labourer, however industrious, as small holdings set very high. The shoemakers have a society, to which they subscribe weekly three-pence; from this they assist the sick or unemployed of their own trade, 10*s.* being sometimes given to send away an unemployed man in search of work. They lately gave 1*l.* to bury a shoemaker. There was once a general benefit society, of which several gentlemen became members, in order to advise them how to lay out its proceeds. Mr. Hay gave 12*s.* a year; it gave assistance in cases of sickness, accidents, &c., and lasted 20 years, having been dissolved only two years ago; the causes of its dissolution were the too great liberality in its expenditure, the immense number of applications, irregularity in paying subscriptions, and a suspicion of the objects of the honorary members, who paid more than others, and finally, from the trades' unions. The coopers gave 2*d.* a week, but what the others gave is not known. Mr. Hay often attended the meetings, when 40 or 50 members were present: they chose a chairman, and were most orderly, as well as highly intelligent and respectable; they pulled well together, and no distinction of Protestant or Catholic was ever heard of.

All agreed that any system which would afford food and clothing to persons recovering from sickness, would be a valuable extension of the present mode of relief, and not likely to be subject to fraud. "Food," said Dr. Rogan, "is often more necessary than medicine, and the public would, in the end, be gainers; for many a man is thrown back upon the infirmary or mendicity, whom a little assistance would have perfectly recovered and restored to labour."

Mr. Hay knew that the labourer was often driven to beggary and destitution by sickness.

The medical attendant of the dispensary here is very well liked, and no complaint is made of the medicine; the attendance, however, from the number of applicants is sometimes necessarily complained of; there are three dispensary days in the week, on which upwards of 100 attend.

See Question, No. 9, *in the* Supplement; *also, the* Addenda.

ABLE-BODIED OUT OF WORK.

Connaught, County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Headford*, Bar. *Clare*.

ABLE-BODIED OUT OF WORK.

Persons who attended the Examination.

JOHN BOROUGHES, labourer.—JOSEPH BOTHERILL, steward to Mr. St. George.—JOHN BURKE, esq., Oure.—CHR. FANCISON, merchant.—Rev. J. FITZGERALD, roman-catholic curate.—Dr. HARTNETT.—Dr. KELLY.—JAMES LYNCH, postmaster.—Rev. J. MARA, protestant rector.—JOHN O'FLAHERTY, esq.—JOHN PAYNE, labourer.—R. J. MANSERGH ST. GEORGE, esq., Headford Castle.—LAURENCE TOOLE, carman.—Rev. P. WALSH, roman-catholic rector.

THERE are, in my part of the union (which is about a third of it), 400 persons not able to get constant employment; none of them get regular work; each of them would be employed three months at their own work, sowing their con-acre and tilling their little plots; during the remaining nine there is scarcely anything for them to earn: there are very few employers in that district. They are not able to eat an egg; they must sell it, and try to pay for the con-acre by their price, that of their little pig, and sometimes a little flax; by this means they support themselves in half starvation. I have known a hundred instances of persons not having more than one meal a day during the month of July last; for the two previous months they used great economy, trying to make their provisions last; they used two very moderate meals a day.—(*Walsh.*)

I knew many to be eating cabbage and salt, without as much as one potatoe; but when they saw any one coming in, they would feel ashamed and strive to screen it.—(*King.*) ——There are nine or ten families in my village whom I know to be without half enough to eat during the summer; I do not mean one summer in particular, but every summer.—*O'Flaherty.*——They would sooner beg than steal; no man would steal but a drunkard, or a man given to vicious habits.—(*King.*)

Many are never employed during the winter months; I would say from November until March.—(*St. George.*)——There is no work at all from December until February; I, and half of those who, like me, have no land, are without any means of earning for four months in the year.—(*Burns.*)——At that season of the year they generally have a supply of potatoes, and, I believe, their meals are the same as at any other season, except that during hard work, such as harvest and turf-cutting, they generally use eggs, milk, &c. which they cannot procure when out of employment.—(*St. George.*)——There are many who do not know what a supply means; the wife must collect for them; she will be gathering for me now until spring.—(*Burns.*)——Many are snug enough in winter who must walk out in summer.—(*Toole.*)——One half of the people have not even enough of potatoes in summer.—(*Mr. Burke.*)——I think one half of the landholders and labourers are supported by the other half, during the scanty season.—(*Burns.*)

They do not beg in their own parishes, except in very few instances.—(*St. George.*)—— They do not beg shamelessly, but you would see them thick enough among the neighbours.—(*Toole.*)——Those who depend upon their labour for support, set con-acre, and shift to pay the rent of them by a little pig, and sometimes they pay part of it in work; they depend on it from December until February; the work then comes in. In summer they depend chiefly on the neighbours; for in the scarce months there is very little work; any work they get then is generally paid in potatoes. Want often causes them to dig their potatoes in July; where they would get two stone then, they would get six stone if not dug until they would be ripe. If their landlords gave them help, that would enable them to allow the potatoes to ripen; there would be less poverty the next year: what is put astray by digging unripe potatoes for two months, would support the same number in family for four months, if allowed to ripen; about 24*s.* would save a family from being obliged to dig too early in the season.—(*King.*)——I think they lose three months' provisions by digging their potatoes before they are ripe.—(*Lynch.*)——They are often obliged to do with one meal a day, and one dinner would be better than six such meals. I think a dinner of bread and beef, with a pint of beer, would be better than six of them, but six would keep the life in them longer.—(*King.*)

"The men are ashamed to beg, and they go about with a hook in their hand, or a spade on their shoulder, asking for work. When they stop at a man's house, they get a meal; sometimes they continue in this way for 14 or 15 days, and sometimes three weeks; their wives and children beg; they generally forage about the place where he is, but do not travel together. When once they go out to beg, they do not feel so much ashamed to do it again."—(*King.*)——"Some charitable people send relief to their neighbours when they know them to be in want, without their asking for it at all."—(*Burke.*)——"When empty, they go to their neighbours for assistance; most of them would rather take it for thanks than promise to return it; the times are so bad that it is a bite on them to pay anything."—(*Toole.*)——"There is no want of industry among them; many would work at 4*d.* per day for a great part of the year."—(*St. George.*)——"Many do work with the farmers for 4*d.* a day, and their diet; the gentry never give such low wages."—(*Walsh.*) ——"They would rather work with another person for money wages, though they were low, than labour to improve their own land; their poverty is so great that they cannot afford to remain any time without the produce of their labour, even though it would amount to double the immediate produce."—(*O'Flaherty.*)——"The common houses in this town

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pay about 1 *l.* a year, and I offered 5 *s.* to any person who would make a good floor in his house; it might be done for 3 *s.* 6 *d.*, and I had but one applicant."

"I never knew an instance of a person committing a crime for the purpose of being supported by being sent to gaol; nor do I believe it is ever thought of here; I have known many, who had been committed to gaol for short periods, for small offences, return home much improved, and become much better members of society, after having felt the inconvenience of confinement. It would be difficult to say that any would starve rather than alleviate their hunger by committing an illegal act, but I know that they would rather submit to almost any privation than go to prison; they dread the confinement; dislike the bread diet; and are annoyed by the regularity of a gaol. More than one instance of a person stealing to relieve himself from hunger, never came to my knowledge; he was a county of Mayo man, whose family had the typhus fever, and no means of procuring either nourishment or provision; he stole a sheep, and sold it, to provide for them: seeing it was absolute want drove him to it, the owner of the sheep forgave him, having had the sheep returned, and we let him off without a prosecution, supplying his wants; this occurred about two years ago. I think the demoralization would be about equal in extent, though varying in detail, under the two systems of giving and withholding subsistence."—(*St. George.*)

"A man who bears a good character, and is no drunkard, will get credit, but he must pay well for it; when the market price of meal is 10*s.*, he must, by getting three months time, pay 16*s.*; last year I paid 16*s.* a hundred for meal, which was given to me on credit, when meal was only 10*s.* for ready money."—(*King.*)

"A man would prefer paying the man who relieved him when in distress, to paying his rent."—(*O'Flaherty.*)——"I do not think the labourer is often long in a state of embarrassment, but certainly, where it does continue, he becomes reckless. The landowners do, invariably, employ more men than they actually require, from a desire to relieve distress. I have known from 50 to 100 employed when 10 or 12 would have been sufficient for the actual profit of a farm. The only English absentee we have employs his full share; but the landlords who live in other parts of Ireland, and have estates here, employ none. Mr. St. George does it, but it is by no means common for landlords either to advance money or give extra work."—(*O'Flaherty.*)

"Those in employment of the gentry generally get 8*d.* or 9*d.* per day all the year round; under ordinary circumstances, this will admit of their laying by money; and many of them do in consequence become small farmers and men of substance. Those who work for small farmers, as they get the lowest sum that the market admits of, generally about 4*d.*, can scarcely lay by enough to support themselves even during a temporary want of work."—(*St. George.*)

"I never knew a labourer who was able to lay anything by, that was worth speaking of; the majority of them live in the greatest privation, and are supported by pledging and promising, and when they get employment, paying. They are often glad to have two stone of potatoes in the day, when three would be nothing over a reasonable allowance."—(*O'Flaherty.*)

"There is no constant recurrence of destitution here, and the prices of provisions are generally very low, so that the labourers are not rendered reckless thereby."—(*St. George.*)——"I have known poor creatures living on one meal a day, and they were as well behaved as if they had three."—(*O'Flaherty.*)

"They almost all marry here, without any reference to their state, as soon as they can collect enough of money to pay the priest; I have often known them borrow the 27*s.* necessary for this purpose; I think those who have been always accustomed to comparative comforts are generally more cautious and provident concerning marriage."—(*St. George.*)

Persons who attended the Examination.

Parish *Kilcreest*, Bars. *Dunkellin* and *Loughrea*.

Mr. ANDREW BARRETT, farmer.—PATRICK CASSIDY, schoolmaster.—JOHN COY, small farmer.—ROBERT D'ARCY, esq.—Mr. RICHARD GLOSTER, shopkeeper.—MICHAEL GRADY, mason.—JOHN GRIFFIN, weaver.—MARTIN KENNY, labourer.—JOHN LALLY, nailer.—PETER LEONARD, weaver.—JAMES MACTIGHE, baker.—MICHAEL MAHON, farmer.—Rev. PATRICK MULLENS, catholic.—TERENCE O'LOUGHLIN, beggar.—WILLIAM ROGERS, esq. Caramina.—JOHN SHARPE, carpenter.—F. SHAUGHNESSY, esq.—JOHN SHAUGHNESSY, small farmer.—MICHAEL SMYTH, small farmer.

THERE is a general deficiency of work, for nearly three months of every year, in this parish, during which time very few of the labourers can get any employment; there are many days of winter in which a man could not work, he would be prevented by the inclemency of the weather. "I am a road-contractor, and employ a great many; in my own private work, I employ three men every day, both winter and summer; I sometimes employ twelve; on an average six men each day would not do me; during the other nine months there is plenty of work, and no man need be idle; I am often obliged to give 10*d.* or 1*s.* a day to induce them to work; 8*d.* is the standard of wages."—(*Richard Gloster.*)

"I am half the year idle, sitting by the fire, and would not get 5*d.* a day; I would be glad to work at 6*d.* a day, if I got it, but where is the man to give it?"—(*John Coy.*)——"In the village there is much more work for labourers than in the country places, for in the country every man does his own work, except the gentlemen."—(*M. Grady.*)——"I could get a regiment for you of able-bodied men, who do not get six months' work; I pay my rent by labour, and get no work, except on odd day's from any one else."—(*John Coy.*)——

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Coy.)——"Those who live near the landlord's house generally work their rent."—(*P. Cassidy.*)——"Work in my trade is very slack; we could not grumble at the prices, if we got enough to do; the weavers here are generally at work; but each of us spend six days at two days' work, and I will tell you why: if I have a piece in the loom, and no other work in the house, I will not finish it off, because it would leave my loom empty, and I would be apparently without work; it is thought a great disgrace for a tradesman to be unemployed, and it injures him in many ways, it would be the means of keeping more work from him. A tradesman would think it a disgrace to work at anything except his own business; he would not be asked to do any other work; he would be thought insufficient; a man in full work would earn from 1*s.* to 2*s.* a day, but the work is not in it; and if any of us who are able to buy yarn, bought it, we might be long enough striving to sell it when woven. Half the weavers in the parish do not earn 1*s.* a day. Thirty years ago, there were as many weavers as houses in Kilcreest; many houses had four looms; there are now only 10 weavers. From March till August trade is middling, many a man at that time will be glad to hire a journeyman to help to pay off the debts he contracted at other times; some keep two looms for that purpose, and that they may rear their sons to the trade. Many a poor child is injured by it, and kept afterwards in poverty all his life. The father puts him to his own trade that he might assist in rearing the rest of the family. If the father was able to pay fees, and put him to another trade, he would be well off, but might do nothing for the family."—(*Griffith.*)

"The labourers are supported, during the slack season, chiefly by con-acre; they pay 10*l.* an acre for it; there is some to be had for 8*l.*, but there are two chances to one that he will throw it up to the landlord, the crop may be so bad, and be content to lose his time, seed and labour."—(*John Sharpe.*)

"There is not general employment in this country during half the year; there is no employment given to the labourers except by some few, by one or two gentlemen."—(*D'Arcy.*)

"They can see the cow come to their door, but they cannot get the comfort of a bit of butter for three months in the year."—(*Cassidy.*)

"Many men, during last July, had to live on one scanty meal in the 24 hours."—*Griffith.*——"If they eat either the little pig or the butter, they must go naked."—(*Kenny.*)

"They must keep the pig to pay for the con-acre; one-fourth of them do not pay their con-acre rent in labour, they must pay in ready money; the farmers sometimes take work, but the landlords never do."—(*Michael Kane.*)

"In the scarce time they often work for 6*d.* a day, and many spend another day looking for their hire; and when potatoes are 3*d.* or 4*d.* a stone, that will go a short way in supporting a family."—(*Griffin.*)

"Many were obliged to pledge their clothes in the pawn-office at Loughrea last July, and were not able to go to mass for want of them."—(*James M'Tighe.*)

"I wanted a labouring man for a day last year, and his wife had to come the night before for the price of his breakfast, or he could not work."—(*Cassidy.*)——"I walked most part of Ireland, and I think they are prouder and higher spirited here, than in any part I have been in; and more disinclined to beg."—(*Griffin.*)——"I have known the wives and children of unemployed labourers to be obliged to beg for an entire month; if they had not done so, they should steal or starve. The labourer himself did not beg, he would be ashamed."—(*M. Kenny.*)

"There is no loan fund in this neighbourhood; in the lower part of the county the Archbishop has one established."—(*Cassidy.*)——"Before now the landlords used to give provisions on credit to their tenants, but now they do not."—(*Griffin.*)——"Every man here would rather half starve than go to gaol."—(*Griffin.*)

"When a man is out of provisions, if he can procure solvent security he will get potatoes on credit, by promising to pay 4*d.*, when, if he had ready money, he would get them for 1½*d.* or 2*d.* a stone; that is the way the poor of this place live."—(*Griffin.*)

"They would promise anything rather than starve."—(*Shaughnessy.*)——"They may say, when in want, that they will rob and steal, but they will not do it after."—(*Kenny.*)

"I am employed throughout the year at 9*d.* a day; I am a ploughman; only for that, I would not get more than 6*d.*, part of the year; being a ploughman, I am often employed when there is no work for labourers; I do not know any man in this place who is so constantly at work as I am. I have a wife and three children; I support my mother-in-law; I am not able to save anything."—(*Kenny.*)——"Many men go to England from this place. This year about 40 went to Leinster; they go for the purpose of earning something to bring to help them at home: the night they come home, there may be half a dozen watching them, each expecting to get part of what is due to him; one for con-acre, another for house-rent, and another for provisions given on credit, and so on."—(*Cassidy.*)——"The greater portion of the people are always in debt; there is not one in 20, who, if he paid his debts, would have the price of his supper."—(*Coy.*)——"Starvation does not cause disturbance or outrage; when a man is turned out of his holding, and another put in instead of him, revenge and sickness of heart cause crime."—(*Kenny.*)——"When every thing a man has is canted from him, he is put out; a hungry belly makes a man think of things he ought not, and do what otherwise he would not."—(*Griffin.*)

"I knew of many patato-pits being opened, and a stone, or from that to three, taken out of them."—(*Shaughnessy.*)——"I saw many that were opened, and never saw one from which more than two or three stones were taken."—(*Mahon.*)——"I believe the general quantity taken from the pit is from four to six stones; I am sure that nothing but sheer want would cause them to do it. They often dig them out of the earth in small quantities, perhaps

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perhaps not more than a stone and half, and that at night too, when I am convinced that nothing short of starvation could drive them to it."—(*Mullens.*)——"The fact is this, the creatures are ashamed to beg, and unless it is sent to them by their neighbours, they must do something for it; if they were half starving they would scarcely beg."—(*Cassidy.*)——"Help is often sent from one neighbour's house to another, where he knows there is want, without waiting to be asked for it; last year I was paying 5*d.* a stone for potatoes, and I sent a basket of them to one, whom I knew to be in distress; and I thought it more charity to do that, than to give them to a beggar who would not be ashamed to ask from any one."—(*Griffin.*)——"Numbers of this class would go to America, if they got any help; they would not say they would like to go, because it would disoblige the gentlemen; but they would almost all like to go, there is such a report here of the diet being so clever beyond."—(*Griffin.*)——"They would be industrious, if it was in their power; if you offered 10*d.* a day, you would get 300 men willing to take it; 8*d.*, without diet, is the general wages given."—(*D'Arcy.*)

"I think Kilcreest, relatively speaking, is not worse off, than any of the labouring parishes; I know this county these 30 years."—(*Gloster.*)

"I think this parish is better off than the surrounding; the appearance of the outside of the houses in the others may be somewhat better, but I think, if examined closely, that, on the whole, this parish is the best off."—(*Griffin.*)

"Tenants find it very difficult to make up the rents now; my tenants are, comparatively, comfortable; they hold from seven to twenty acres each, with the exception of four, three of whom hold only half an acre each, and the other about two acres and a half; they do not pay their rent regularly or well; they pay much worse than they used; I think it is owing to the low price of produce."—(*Rogers.*)

"Of a market-day you would see 20 or 30 families passing through this village, going from one market to another collecting potatoes."—(*Gloster.*)

"If the markets get a sudden rise, instead of being a benefit to the poor, they are then worse off than ever. I do not call the man who has grain to sell poor; by the poor man I mean the man who depends on a quarter or half an acre of con-acre potatoes for food for his family; I call him poor when he must pay 10 *l.* an acre for that, and be walking about idle when he should be labouring."—(*Griffin.*)

"Mechanics and tradesmen are much better off than the labourers; but they too sometimes see want. The county of Mayo would give beggars to the whole nation."—(*Barrett.*)——"I have been often in the county of Mayo, and I know that many of its inhabitants go out to beg, and leave their land tilled after them, and sometimes their cows."—(*Cassidy.*)——"The poor of this county go to other counties, so that there is a regular exchange."—(*D'Arcy.*)——"There is a small farm (10 acres) in this neighbourhood, set at 4 *l.* 10 *s.* an acre; there is a cottier on it who pays 6 *l.* for a quarter of an acre, with a small house on it."—(*Kenny.*)——"Must I not, to-morrow, if turned out of my holding, go to beg, though I can live very middling as long as I am left in it?"—(*Mahon.*)——"The general food of the peasant is dry potatoes; he sometimes may have a herring or a drop of milk; it is a melancholy truth that they can rear the pig, but they cannot eat the bacon."—(*Cassidy.*)——"Nothing would cause a man or his family to go out of his cabin but hunger. The time was, when, if a man wanted the making of a cart, he need but go to his landlord and ask it; and now, if a man is known to cut the thorn he will be fined for it; firing is very scarce here; we must go three miles for turf."—(*Griffin.*)

Persons who attended the Examination.

Parish *Kilcummin*.

Bar. *Moycullen*.

PATRICK BURKE, esq. J. P. Damesfield.—OWEN CLARKE, small landholder.—PATRICK FOX, formerly brazier, now a labourer.—Mr. JOHN GERAGHTY, shopkeeper.—PETER JOYCE, labourer.—REDMOND KELLY, mason.—Rev. Dr. KIRWAN, roman-catholic rector.—ANTHONY MARTIN, esq. J. P. Currariva.—JOHN M'DONOGH, housekeeper.—M. M'DONOGH, labourer.—RICHARD M'DONOGH, farmer.—DENNIS M'GRATH, formerly shopkeeper, now a butcher.—Mr. JOHN M'KEW, under-agent to Mr. Martin.—Captain O'FLAHERTY, J. P. Lemonfield.—GEORGE O'FLAHERTY, esq., Lemonfield.—JOHN SWEENEY, carpenter.—Rev. JOHN WILSON, protestant vicar.

THE number who are supported by charity in summer must altogether depend upon the amount of the previous potato crop; during the last summer 150 families were entirely supported by the gratuities of their equals, or by the assistance afforded them by the gentry, and none came to me but those who were in the height of distress.—(*J. M'Donogh.*)——There is not a man in the village of Outerard who does not know every other man's means; can tell three months before when each of his neighbours will be out of provisions.—(*Dr. Kirwan.*)——And I am certain that there must be a scarcity of food next season, from the failure of the potato crop that is now gathering in.—(*T. Cottingham.*)——The usual mode of giving is by loans of food; the people lend freely to each other, and give besides.—(*Clarke.*)——An individual will not ask relief from his landlord, except provisions upon credit. I do not know of assistance being given by the gentry in any other way—(Captain *O'Flaherty.*)

When the want of provisions and the want of work fall together upon the people at any particular period, they choose a village speaker, who can tell their story better than they themselves, and a whole village comes together. The landlord very frequently gives what they ask; an accurate account is kept of the food they get, this account is never allowed to be mixed

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Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Kilcummin.* Bar. *Moycullen.*

mixed up with any account for rent, but always forms a distinct and prior claim; the people find it their interest to make good their payments, and on money so lent I do not think the landlords ever lose anything.—(Captain *O'Flaherty.*)——A man, named Rutledge, came to me last summer, and told me that he had neither work nor food. I had given him seed money in the beginning of the season, to sow some 40*s.* worth of land that he had himself reclaimed. I know him to be an industrious man of regular habits and good character. When he spoke to me about his distress, it was nothing, I may say, that I had to spare; I was living at the time on food bought on credit, and my agreement was, that I should pay in money for the potatoes I got, the highest price the market might rise to during the time I had them on trust; I lent Rutledge six or seven stone of potatoes to be paid back in kind, and gave him the day's food to relieve his actual want.—(*J. M'Donogh.*)——The people endeavour to be punctual in their payments of loans, for they probably will have to borrow the following year, but when they obtain such assistance from me, the claim of rent precedes mine, and out of upwards of 20 instances, I have not, nor cannot hope to be repaid by half-a-dozen.—(Dr. *Kirwan.*)——"For my part, I think there are many who wish for a war, that the people might either earn or fight; we think we will get better, but every year we are getting worse. The people that have land are crying. I had a holding, of 30*s.* worth, which did not contain more than two arable acres (I had oats and potatoes from them), besides wild pasture. This was good for nothing to me; there was no sort of cattle fed upon it, while I held it, except grouse; so I gave it up. I was formerly a brazier; for four years I lived by my trade, in Galway; working hard early and late; many a night I wore a penny candle working, for I had plenty to do; I began the world with about 10*l.* in tools and stuff. At the end of the first year I was well off; at the end of the second it was half gone; and then from that out, the poverty came on me like the flood of a mountain, big at the first and small at the last. From the time the first stone is taken out of the wall it begins to tumble and break down. I was getting worse the third year, still struggling on; but I was never bit off till the end of the fourth year. My family and myself were shook out, and we had enough to do to get out of Galway. A day's work the first year was worth 5*s.*; I was in a balance the second, between slack work and the profits of the first; but after that employment fell away, and the wages fell from 5*s.* to 1*s.* 6*d.*; I was forced then often to leave some of my work in pledge for a dinner, or the price of it, with a neighbour, and then some of my tools in pledge for the price of the stuff; then my own coat and my wife's cloak were pawned, for no one will give credit to a poor man, and people begin to close in upon him when he goes out of work. I managed to keep a dinner to my family to the last. I came to this neighbourhood to look for work, and by different means have been able to find a support for my family. But I am often greatly stinted, many a time I have been forced to fast on one meal, or it may be that I would not taste that one when we had it, but gave it to the little children; and I sometimes have been three days, one after another, when we had not enough for one day. Of late, I generally succeed in getting employment; to-day I was drawing potatoes."—(*Fox.*)——"It is useless to advise people, when others do not employ them, to employ themselves, and thereby improve their lands. The common reply to my suggestions to them on this head is, 'if we showed that we were getting better, so much would be immediately added to the rent.' They will not even help to mend the bye-roads that lead to their own dwellings; they say if they did, the agent would drive his gig up to their door and raise the rent."—(Dr. *Kirwan.*)

Persons who attended the Examination.

Parish *Killimore.* Bar. *Longford.*

JOHN BURKE.—PATRICK CAMPBELL, labourer.—Rev. FRANCIS COGHLAN, catholic rector.—Mr. JOHN DONNELLAN, farmer.—THOMAS EGAN, nurseryman.—Rev. MICHAEL KEATING, late catholic rector.—Major KELLY, Longford Lodge.—WILLIAM KILLEEN, weaver.—GEORGE KILKALDY, esq., Heronbrook.—Mr. EDWARD LAVERTY, farmer.—THOMAS LOWRY, farmer.—FRANCIS MADDEN, mason.—JOHN MARA, farmer.—MICHAEL MONAGHAN, esq.—PATRICK MORAN, householder.—BRIEN O'HARA, nurseryman.—MICHAEL WALSH.

"FROM September till March there is little or no employment for labourers or outside tradesmen; during these months all the labourers are idle, with the exception of servant boys. Inside tradesmen get much less work in winter than in summer."—(*Madden.*)——"Inside tradesmen have not on an average employment for six months in the year."—(*Egan.*)——"This is the worst part of the year for our trade. The small farmers are the principal employers, and their poverty, from the depression of the times and the high rent, leaves them unable to employ tradesmen until the harvest, when they generally have a trifle of money in their hands. The labourers too would give employment, but they cannot afford it, because they are unemployed themselves."—(*Killeen.*)——"By taking an average of the parish, I would say there are from 600 to 800 able-bodied men who do not get three months work, at 6*d.* a day, in the year."—(*Egan.*)——"The witness then entered into a calculation of the number of men who had constant employment, and averaged the number to whom all the odd days' employment given, would give constant work, and agreed that all the work which was done by hired labourers could not give constant employment to, at the highest calculation, more than 100 men. When first the number 100 was mentioned as the result of the enumeration, some of the witnesses present, who did not join in making the calculation, scouted the idea of there being so little employment, but on the names of

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the employers, the number constantly employed by each, and the number to whom each of them gave occasional employment, being mentioned, they agreed, and said, that if 100 was not over the mark, it was not under it.

"I would employ a great many more than I do, but the high rent, and the small price given for the produce, causes me to use the plough instead of the spade, as being much cheaper; I always sow and take out my potatoes with a plough; eight men would take out an acre of potatoes with the plough, when it would require about 45 to 48 men with the spade."—(*Laverty.*)——"There is no such thing in this parish as wages given by the small farmers; they swap their labour, and give day for day one to another; they cannot afford to give money, and there is so little employment to be had that they set no value on their labour. The man who has a horse will give him to plough or harrow to the man who has not, and get work in return."—(*Egan.*)——There is only one farmer in the parish, who holds 80 acres; there are three who hold 40, four who hold 30, 10 holding 20, 30 holding 10, 100 holding 5 to 10, 150 holding 5, about 200, 2 to 5, about 200 from 2 acres down, and about 300 families depending on con-acre (all the witnesses present joined in this calculation). The 20-acre men, do not, on an average, give more than from 10 to 20 days' work in the year each; men holding from 5 to 10 acres never employ the con-acre men; all the labourers are con-acre men; they depend on con-acre for their support; they generally pay the rent by rearing a pig, which is fed with the skins of the potatoes."—(*Egan.*)——"You could get 500 men to-morrow willing to work for any wages you would offer; they would go to work without asking what you would give them, and be satisfied with half-pay; this would not be the case, if there was a sufficiency of employment for two-thirds of the labourers; the labourers are not employed one-fourth of their time. I counted 100 men going from this neighbourhood in one group to look for employment, and I saw some of the very same men standing in the market-place at Nenagh, offering to go with the farmers at any wages, when they were picking the best from among them."—(*Monaghan.*)——"I have known men to work for 4*d.* a day."—(*Kilkaldy.*)——When out of work the quantity of food is certainly much diminished, the decrease is greater and more general in the summer months; but the quality is not changed, it could not be worse; for 50 miles round this place, every grain of wheat and oats, and every pig is sent to foreign markets; meal or flour they do not know the taste of; some of them kill their pigs, hoping to get a better price by doing so, and cannot eat even the entrails. The very egg must go out for the rent.—(*Monaghan.*)——During the winter months they live on the produce of the con-acre, in summer when unemployed they live on cabbage and green herbs, with a few potatoes; they live for three days on the quantity of potatoes which they would, if they could afford it, use in one.—(*Madden.*)——This is the case every summer; there were 200 families in this parish so last summer.—(*Egan.*)——Those who have a plot of early potatoes dig them before they are half grown; they often have them dug out when they ought to be beginning; eating these unripe potatoes causes sickness; many men are put to their graves by this bad food; they are pounded with salt and vegetables, to form a substantial body, otherwise they could not be eaten, they are so wet and tasteless; they are as soft as mushrooms.—(*Campbell.*)——They dig in one month what would support them for two if allowed to mature.—(*Egan.*)——If there was any means of getting the loan of money at this season, a very small sum would keep a family from ruining themselves by digging the unripe potatoes. A man might get credit, but it comes easier to him to waste two months' food, when he has it, in supporting his family for one, than to promise two prices for one month's food, when he cannot tell will he ever have the means of paying it.—(*Campbell.*)

They and their families are often reduced to beggary; a man first is broken in his holding by promising too high a rent; when gale day comes, he is not able to pay it, and all his stock, produce, &c. are canted; he then is ejected, and if he has anything left, he takes a skirt of a bog, at a low rent, which is fit to give middling crops. The rent being raised, he is unable to pay it, and all he had is spent in reclaiming the bog; he is now unable to take another piece, so he must turn labourer, and when employment is scarce, he must turn beggar. There were 50 ejectments served in this neighbourhood this last month; all on persons holding from 10 acres to two; some of them have 10 children, and what I said before must be the fate of the most of them; those who have no capital will have a shorter course, for they must turn labourers at once.—(*Egan.*)——When first driven to beggary, they feel ashamed to beg in their own parish, where every person knows them, and generally remove 10 or 15 miles from home. The men do not generally beg, and as soon as employment can be procured, the wife and family come back; nothing but continued want of employment would cause a labourer's family to continue begging; they are often many days on half allowance before their spirit is broken down; but, accustomed to it as they are, when it continues too long they must yield.—(*Moran.*)——I never knew a case of poverty causing prostitution in the first instance; they are generally first seduced by a promise of marriage; this promise being broken, they become reckless, and then money has the effect.—(*Moran.*)

They often steal turf, potatoes and cabbage, when in great want; I have caught persons stealing my own. I did not prosecute them; common humanity prevented me, for I knew that it was want caused them to do it.—(*Egan.*)——I think there is more evil caused by not giving direct support to the destitute, than there would be by giving it. I do not think it would produce idleness, for in places where there are poor schools, those who are able to pay will not send their children to them.—(*Moran.*)

If a man can procure good security, he will get provisions on credit; they give promissory notes for the payment; they frequently promise twice the market price.—(*Egan.*)——A poor creature, in want of food, would promise anything rather than starve; they always

pay

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pay it, if they can scrape it together in any way; if they did not pay they would get a bad name, and no person would be inclined to give them credit the next season; it is generally paid before the landlord's rent.—(*Moran.*)——Those who give provisions on credit, always charge double the market price. Many make it a trade to buy meal when cheap, and give it out "on time" (as they call it) when it is scarce.—(*Kilkaldy.*)——I have known many to refuse to sell for ready-money, knowing that they would have a better market by taking advantage of the people's poverty and selling on credit.—(*Coglan.*)——Some of Mr. M'Dermott's tenants gave meal out "on time" while he was from home, and when the persons who got it were going to pay, Mr. M'Dermott would not let them give more than a trifle above the market price, though they promised double that.—(*Madden.*)——Mr. O'Flaherty, of Cullen, and Mr. M'Dermott, of Ramore, gave out meal last year at market price.—(*Moran.*)——They get deeper and deeper in debt every year, till at last they owe so much that no person will give them credit, when the scarce months come, and they must beg.—(*Madden.*)——The tradesmen are always in debt; they first get, and then earn and pay; they have the calf eat in the cow's belly.—(*Campbell.*)

Mr. M'Dermott often gives employment for the purpose of relieving distress, when he does not require the work to be done; he is the only gentleman in the neighbourhood who does so; many of them, so far from employing men when they do not require them, would not give a man a month's time for his rent if they saw him in distress, they would turn him out on the world. It is not six months ago since I saw a neighbour of my own sitting with his family round his hearth; the potatoes were upon the fire; but before they were fit for his children to eat, I saw his fire quenched and the half-boiled potatoes put out upon the road. I know that he was willing to pay the rent, but really he was not able; he was a decent and hard-working man; he was an honest man, but he was a poor man.—(*Egan.*)

No labourer can, from his wages, provide against the want of employment; his wages are barely sufficient to support him and his family for the day; they are often two days that they cannot afford to buy a halfpenny worth of tobacco.—(*Madden.*)——What can a man who has a wife and children, or a father or mother, to support, save from 6*d.* a day?—(*Moran.*)——Sixpence a day is the wages given for six months of the year, and 8*d.* the other six.—(*Kilkaldy.*)——Continual want, and having no prospect of improvement, produces recklessness and discontent.—(*Moran.*)——It would be an ease to one-half of them to be transported; if they were transported they would have good clothing and enough to eat.—(*Campbell.*)——Even when work is plenty the labourers do not always have kitchen, they are sometimes fed by the employer, then they get kitchen, but when working for the landlord a herring is a luxury; the farmers feed their labourers, gentlemen do not.—(*Egan.*)——If there was plenty of employment there would be no "Terrys," but the people here have nothing in plenty but hunger and ease.

Persons who attended the Examination.

Parish *Omay*. Bar. *Ballynahinch*.

THOMAS BURKE, mason.— —— CARR, innkeeper.—JOHN CORBAT, builder.—Mr. THOMAS CUNNIS, Beleck.—JOHN D'ARCY, esq., Clifden Castle.—Mr. J. DUAN, farmer.—MARTIN EVANS, M. D.—Rev. PETER FITZMAURICE, catholic rector.— —— FLYNN, not resident in the parish.— —— JONES, esq.— —— JOYCE.—JOHN KELLY, mason.—PATRICK LIDDAN, butcher.—THOMAS MARTIN, esq., M. P., Ballynahinch.—ANTHONY MULLIN, freeholder.— —— O'BRIEN.—CHARLES ROWE, esq.—Rev. J. THOMAS, protestant rector of Omay.—CONSTANTINE TULLY, collector of cess.—MICHAEL WHITE, weaver.

"IN one house there are three men sitting idle this minute, John Folan, John Burke and his son; not a hand's turn they worked these five days, and the work they got then was given either through interest or charity. Burke has seven in family, and I knew them last June to live on one stone of potatoes for 24 hours.—(*Kelly.*)——That often happens to them; and there are hundreds in the same way."—(*Lidden.*)——"They live next door to me, and I have known them to have only three pints of meal to support nature during an entire day; and that not once nor twice, but often."—(*White.*)——"During the months of December, January and February, and the first part of March, every labourer is out of employment; during these months a man might get one day's work in the week, but never more than two; and very few can get that same."—(*Mullen.*)——There are about 50 of this class in the town of Clifden; provisions are plenty at this season, and if they have a little pig to sell, the price of it would go very far.—(*Kelly.*)——At this time they are generally in a state of want, and strive to live when they have not half enough to eat; for one meal they eat in comfort they eat two in want; when one stone of potatoes would do them, they must be satisfied with three-fourths of a stone. Men have been at work with me, who called for half their day's hire to purchase food to enable them to work on. I saw one man, who was cutting turf for myself, obliged to give up working, being ashamed to tell that he was hungry, till he was struck through weakness. "I know they exist, but they draw their breath and that is all."—(*Corbat.*)

In September and October they all will get constant employment, and from the latter end of March till the beginning of July, there is constant work during these months. During the spring and harvest, and turf cutting seasons, very few are out of employment.—(*Corbat.*)

They often are forced, through want of employment, to beg privately, and sometimes publicly; they are so shy, that they have often come to my own door, and though really in want, and wishing to get something, they stood looking in without asking, being ashamed to call

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for relief; but when offered it, they took it with the greatest thankfulness, and acknowledged that they came with the intent of asking, but were ashamed.—(*O'Brien.*)——This is all through want of work; three days' work, at 8*d.* a day, would keep a family of seven from such want as this: there is not a labourer in the parish (except an odd one, who has constant work with a farmer,) that would not be glad to get three days' work, at 6*d.* a day, from this till the middle of March.—(*Burke.*)——If all the work that is to be done in the parish from this till March were fairly divided, each labourer would not get a day in the week.—(*Kelly.*)

I never knew an instance of a person committing a crime, for the purpose of being sent to gaol and supported; want never causes them to steal.—(*Corbat.*)——When the parent is prowling about for bread, the daughters are much exposed; they have nothing to employ them, but going about from house to house, hearing nothing good.—(*O'Brien.*)

I knew men, from want of employment, in the early season, when there was no general want of provisions, to be obliged to dig their potatoes before they were half ripe.—(*O'Brien.*)

Those that are known get credit by advancing 1*d.* in the stone of potatoes, and 4*s.* in the hundred of meal; sometimes they are obliged to promise twice the market-price; but this is very seldom.—(*White.*)

The wages of a labourer are not more than enough for actual support. No matter how industrious and well educated, a man can seldom, if ever, lay by anything to provide against the idle time. I have a man, named Keely, in my own employment for the last nine months; I give him 8*d.* a day, and his wife endeavours to earn something by knitting stockings, and yet I know that the first week's want of work will break him down again.—(*Corbat.*)——The frequent recurrence of want, breaks down a man's spirit; the more hope of improvement the more a man will exert himself; but still the man without a jacket will work like a slave.—(*Corbat.*)——The man who lives on credit from year to year, is kept in debt for life; and if he is an honest man, it keeps him always uneasy, and heartless, and often from his sleep.—(*White.*)——Neither the gentry nor farmers ever employ workmen, when they do not really want them, for the purpose of relieving their distress.—(*White.*)

The poor generally marry earlier in life than the other classes.—(*Corbat.*)——I believe some beg who are able to work, but I never knew any one to be reduced to beggary by idleness.—(*Mullin.*)

I was broken 10 years ago, and my wife begged for three-quarters of a year, and supported me; I sometimes got a little journeywork; I then hired a loom for 25*s.* a year; I have now one of my own, which I bought, and since that, my wife or family never begged.—(*White.*)——Such cases often happen, I know them.—(*Mullin.*)——I am now in debt 2*l.* 9*s.*, and if my landlord was hard, and pressed on me immediately, I should almost beg.—(*Corbat.*)——I am sure, if we paid them in ready money, that they would work more for us; I would get enough of them at 8*d.* a day; if I had ready money, I would prefer paying them so. I have often known them, through want of money, to be obliged to sell their potatoes, knowing well that they should buy them back at twice the price they got for them.—(Mr. *Martin.*)——I never knew any die of starvation; but during a dear summer, in the year 1822, upwards of 50 persons died of disorders brought on by hunger. In an ordinary summer there are many glad to get cabbage and salt, without even a potato.—(*White.*)——In some years it would be a feast to them; in the bad summer I would not know 100 men in the parish, if I met them accidentally, on account of the colour they had.—(*Kelly.*)——In the year 1822 I do not think there was one stone of potatoes for sale in the barony, and there was not another man's sheep or goat killed by those who were starving.—(*Mullin.*)

There was more employment for men 10 years ago than there is now; wool is so much dearer now that there is much less spun for the people's own use, and consequently less weaving to be done; wool is twice the price it was, and there are fewer sheep; it is more advantageous to those who have wool, to sell it, and purchase coarse cloth, than to get it manufactured. It is not those that would manufacture for themselves that have the sheep.—(*Corbat.*)——When the poor are in distress they borrow more from each other than from their landlords.—(Mr. *Martin.*)

I think a poor-house would be a very good thing.—(*Kelly.*)——The house would require to be very large, many would force themselves into it, who were in no real want.—(*Corbat.*)——They would sooner die by the road-side.—(*Tully.*)——They would deserve to die so.—(*Kelly.*)——In the year 1822 there were 5,000 people in this district glad to get a naggin of broth, and if you ask them now to go into the poor-house, they would refuse, because they are not hungry.—(*Kelly.*)——I think that any person in want of food and clothing would be glad to get leave to go in.—(*White.*)——A young man ought not be let in, two days' work in the week would support him; he would work there for his support, and might he not work as well outside for the public.—(*Corbat.*)——I think each landlord ought to support his own poor.—(Mr. *D'Arcy.*)——They would not go in unless they were starving; when in that state they would grasp at anything.—(Mr. *Martin.*)——They would not work as much in the poor-house as they would for me.—(*Corbat.*)——I would suffer a great deal of hunger and hardship before I would separate from my wife.—(*White.*)——Any man able to get three days' work in the week, at 8*d.* a day, would not go in.—(*Corbat.*)

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Connaught, County Galway.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Tuam.* Town *Tuam.* B r. *Clare.*

Evidence of his Grace the Archbishop of Tuam, as written by himself.

THERE are some periods of the year at which the labourers in many cases are out of employment. If a labourer has land, he is not reduced to fewer meals at this period; but the meals of those who have not, and are out of employment, when buying at the close of the summer, must be more scanty. This is the season for "spalpeens." Potatoes, in or out of employment, are their constant food. There is no fund for their relief, when thus unemployed.

In summer, when the man goes from home in search of employment, the wife and children generally beg for a time each year; the children of "spalpeens" are habituated to beggary. Whether women and girls become prostitutes, when employment fails, or not, depends entirely on the temptation held out to them; if a person above their own condition will give money, or money's worth, for present relief, flesh and blood, or rather the cravings of nature, must prevail. But I do not observe that when girls are debauched by their own equals, it is accomplished by the hope of gain; therefore, if there is no temptation by the rich, prostitution will not occur in consequence of poverty. There are some instances of women with families being deserted by their husbands, but not many among the labouring classes.

I have never known any persons to commit crimes for the purpose of being sent to gaol, except in the case of poor diseased prostitutes: persons who are sent to gaol are not made worse by the prison discipline of the present day. With all our poverty there are no instances of people dying, in ordinary seasons, of actual starvation.

I do not know many instances of people stealing to relieve themselves from present want, I question whether I recollect one.

They generally get provisions on credit, and upon very dear terms, materially above the market price; owing to the credit, both in town and country, being given by hucksters, or "scullogues," *i. e.* farmers who have saved. I have not observed that labourers are in a reckless state, the harvest months give them tolerable employment, and wages (comparatively speaking) which enable them to pay their debts; payment is often made in work.

Resident gentlemen sometimes employ more labourers than they actually require, for the purpose of relieving the distress: farmers or absentee proprietors do not. In speaking of the labourer's ability of making provision for want of employment, the word sufficient is inapplicable.

If the labourer has a piece of land he raises potatoes himself; upon the small potatoes and potato skins he rears a pig. Then con-acre is oftentimes made available, which (if it does nothing else) gives employment; and although the individual may not have work for hire, yet (if industrious) he and his household will not starve. I do not say that this state should not be ameliorated greatly; I say it should be so by work and allocation on wastes; this is practicable, for, by relieving the over-populated places, you raise the price of labour, and lower the price of land, especially con-acre. I observe that their condition generally makes them ready and willing instruments in the hands of mischievous, turbulent and wicked men. The poor Irish housekeepers are prone to early marriages; but where there is neither house nor home, nor any provision, but two hands and two feet, they do not usually marry. They do not know any comforts, but it is not difficult in ordinary years to raise sufficient food for bare maintenance; marriage is an indulgence, and the temptation, no wonder that they should yield to it. They cannot be called reckless, if by recklessness is meant utter indifference to all consequences. If they become members of unlawful combinations, it is with the hope of bettering themselves; and so on through the catalogue of crime.

I would now conclude by saying that the Irish, if left unagitated, are a patient and enduring race; good government, good landlords, and constant work and wages, would take them from under the cantharides of the quack politicians, who make the most of them, and would render them useful subjects.

Parish *Tuam.* Town of *Tuam.* Bar. *Clare.*

Evidence of Dr. M'Hale, R. C. Archbishop of Tuam, as written by himself.

IN reply to the question, whether, when work fails the family, the females are ever driven to prostitution?—Seldom or ever, except where hard-hearted, wealthy profligates, availing themselves of their poverty, contrive, after much importunity, to rob them of their virtue and bring them to misfortune.

Numbers would rather starve than expose themselves to the shame of a prison, a feeling, however, which increasing distress is wearing away. Some few instances are known of persons having been guilty of robberies with a view to relieving themselves from want.

The poor are frequently in the habit of obtaining provisions on credit; I should rather say at the rate of the most unchristian usury; not only provisions, but the seed necessary for the soil. It is a common practice with many landlords in this province, and with the agents of others, to seize the crops of their tenantry, or to force them to sell them in the winter season, in order to buy those crops themselves, and then when the spring comes round to sell them at double price, the very grain which the tenantry were obliged to send to their stores.

This practice continues from year to year, so that besides the rack-rent of the land, the landlord or his agent contrives to extort an usurious profit of cent. per cent. upon the crops which are reared by the labour of the wretched tenant.

ABLE-BODIED OUT OF WORK.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Aughavale*.

Bar. *Murrisk*.

Persons who attended the Examination.

Mr. WILLIAM BIRMINGHAM, woollen-draper.—Rev. Dr. BURKE, roman-catholic rector of this parish and dean of Dunmore.—GEORGE CLENDENNING, esq., magistrate.—Mr. COLLINS, a gentleman connected with the press.—RICHARD GIBBONS, small farmer of 12 acres.—Mr. LARGE, clerk of petty sessions and churchwarden.—MATTHEW M'DONNELL, esq. magistrate.—ROBERT W. M'ILVEA, esq., magistrate.—WILLIAM M'MILER, small farmer of 12 acres.—EDWARD M'NALLY, weaver.—JOHN REEGAN, labourer.—THOMAS REILLY, labourer.—Mr. GEORGE WOODS, general merchant.—Mr. JOHN WYNNE, general merchant.

THE ordinary wages here is 8 *d.* a day, the labourer feeding himself. Mr. M'Ilrea says, "The bulk of the labourers are unemployed for two-thirds of the year; they generally plant 'con-acre' potatoes, which last them during the winter; but many, after they have planted the potatoes, not finding employment, are unable to redeem them, and are obliged to leave them for the rent. When the labourer is unemployed, and his stock of provisions exhausted, his wife and family beg;* they submit to great privations before they beg; it is quite common with them to be reduced to a meal a day." Mr. Scott says, "I had a contract for roads, on which I employed 46 men at 8 *d.* a day; 27 of the 46 had come at least 12 miles to the work, many of them a greater distance, and used to return once a week to see their families. I lodged in the same house with some of them, and was constantly present at the meals of all, except one man; I never saw any of them have any sort of kitchen with their potatoes. Reily says, "I am counted a good labourer, and while there is employment to be had, for any fair proportion of the labourers, I am seldom idle on the whole year; I am idle for about three months on an average. In the beginning of this summer I was idle for about three weeks, one day after another; I had no provision; I sold every article in my house rather than let my wife out; you may be sure we eat the price of them but sparingly; at last I sold the pot I had to boil my potatoes, and I walked out of the door myself, and my wife and my six children; we went off where we were not known, and begged. I never told what we were doing away before, though my neighbours might make a very near guess to it; but it ought to be no shame to any one to say he begged his bit when he wanted it; it is honester for me to have that to tell than that I robbed that gentleman; and if I had not done the one, I must have done the other. A great many labourers did as I did; I met my own neighbours on my way. I am but a week at home (October); my wife and family have not come yet; there was no food before them, and I came to try if I could have something earned for them before they would come." Mr. M'Ilrea says, "Reily's story is not strange; it may surprise you; to us it is common place." It has not been known that any of the labouring classes have committed petty offences, in order to secure themselves the food and shelter of a prison. Regan (labourer) says, "They would prefer begging, as they always have this alternative; no man will starve, or go to a prison for food, while begging is open to him. If he beg, though one man refuse, another will give to him." Reily says, "The mere labourer can seldom get provisions on credit; hunger would too often make him forget to pay for them. A person holding some land, or a labourer, who can find a person of substance having reliance on his honesty, and willing to join him in a promissory note, can get provisions on credit, but at an exorbitant advance of price. I have known a man buying meal in the market in July for 10 *s.* 3 *d.* a hundred, sell it on credit for 16 *s.*, to be paid in the middle of September. There is no attempt made among farmers, or the gentry, to establish any system of general employment; in answer to a question, whether any of the farmers or gentry, individually, employ more labourers than they require, for the purpose of relieving their distress? Mr. M'Ilrea says, "I know no instance at present, but believe that when Lord Sligo resided here, he employed many with that intention." Reily says, "I know no man to do it, but one Ned Burns, a lime-burner, that labours with his workmen himself; he kept 12 men employed last summer, giving them work in turns, to divide the benefit among them. He gave them 8 *d.* a day, though if he asked them they would gladly have worked for their mere food; and he gave them 50 *s.* among them besides, which he never deducted from their wages." Mr. M'Ilrea says: "The wages of a labourer cannot support himself and a large family well, even for the day he is employed; of course it is utterly impossible for him to make any provision for want of work, or any other contingency." In answer to a question, whether labourers do not expend in drink what would prove a considerable relief to them when out of employment? Mr. M'Ilrea answers, "It is quite a mistake to suppose that labourers drink; mechanics do drink, but labourers cannot, they have not the means." This is confirmed by the other witnesses.

The witnesses are of opinion, that marriages take place earlier among the very poor classes, than among those removed above them, in point of comfort." M'Nally, accounting for it, says, "If a man is very poor, he expects nothing but poverty with a wife, and his choice is soon made; but if he has any kind of opulence, or even expects to have it, he takes his time, and looks about him for a wife that will add to it.

* By a reference to head of "Vagrancy" of this parish, it will be seen that a large proportion of the beggars consists of the wives and children of unemployed labourers, or persons who cannot find sufficient employment for their labour to entitle them to that name; on this account, much of the information detailed under that head, would come with equal propriety under the present.

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Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Town of *Ballina*. Bar. *Tyrawley*.

Persons who attended the Examination.

ROBERT ARMSTRONG, esq.—EDWARD ATKINSON, merchant and churchwarden.—JAMES BROWNE, labourer.—WILLIAM CALDWELL, esq., chief of police.—THADY CARNAN, labourer.—PATRICK COOPER, labourer.—Rev. Mr. COSTELLO, parish priest.—Mr. MARTIN CULKEEN, classical teacher.— —— DEVLIN, esq., M. D.—JOHN DUFFEY, labourer.—JORDAN FITZSTEPHEN, broken down.—CATHERINE FLINN, beggar.—OWEN GALLAGHER, broken down.—MARY HANLY, beggar.—WILLIAM HANLEY, labourer.— —— HUGH, esq., M. D.—Mr. JOHN IRWIN, farmer.—Widow KILBOY, labourer's widow.—JAMES LOFTUS, labourer.—STEPHEN LOFTUS, esq.—Mr. JOHN MOYLES, farmer, and owner of a number of labourers' cabins.—PATRICK M'NAMARA, labourer.—THOMAS O'HARA, labourer.—Rev. Mr. VERSCHOYLE, protestant rector.—DOMINICK WALDRON, labourer.

Mr. ATKINSON says, "I give 10*d.* a day to the labourers I employ in my stores; labourers in stores are paid higher wages than ordinary labourers, their work being heavier and their hours much longer." Carnan says, "The common wages in the town is 6*d.* or 8*d.* a day." Mr. Costello says, "In the country, near the town, I have known labourers work for 4*d.* a day; I have seen labourers cutting the harvest at 4½*d.* a day; I have been paying 10*d.* a day to labourers when others were begging me to employ them at 6*d.*, and I have paid 6*d.* when others offered for 4*d.*" Mr. Verschoyle says, "I live in the country, near the town, I pay my labourers 8*d.*, but I fear (such is the competition) that if I wished, I might have their labour at a much lower rate." Carnan says, "The man that has the best wages and employment cannot count them his own, there are so many relatives and neighbours that he must help out of his earnings, and he loses by strangers too. A man comes to lodge in the house with him, agreeing to pay a certain part of the rent, and will be concerned in buying the load of turf and other things with him. The man has no employment, but the other will trust him until he gets it. Then when this week and last week, and may be the week before, are unpaid for, he is glad to let him away with the debt, rent and all, and get another that will help him to meet the landlord; many a way the poor man is distressed by the want of employment for his neighbours."

Mr. Armstrong, who is at present engaged in building a bridge in this town, across the Moy, at which he employs a great number of labourers, says, "I have constant solicitations from labourers, anxious to be employed; I must refuse them, unless I choose to turn off others to make way for them, and I am confident the applications would be much more numerous, but persons understood there is no use in making them. I give 8*d.* and 10*d.* a day to the labourers I employ, but if I allowed them to bid against one another, I have no doubt I could procure labourers for 6*d.*" Mr. Loftus says, "There were 100 labourers standing on the street this morning seeking employment, and you would not miss out of them all that obtained it, scarcely a dozen."

All the witnesses agree that in the towns of Ballina and Ardnaree (which are joined by a bridge across the Moy) there are between 700 and 800 labourers; that about half of these, being more or less connected with regular employers, are employed on an average for nine or ten months in the year, that the other half are not employed on an average above three months of the year.*

Carnan says, "The seasons of best employment are summer and winter. The distress is not so great in winter as in summer, because many of the labourers, having planted con-acre potatoes, and paid the rent with their harvest wages, have a stock of provisions that last them for the winter, and because potatoes are much cheaper then than in summer." For both these reasons cases of extreme distress are less common in winter, and fewer of the labourers' families are driven to beg than in summer; great numbers, however, beg even in winter. O'Hara says, "A great many of my neighbours are now (November) unemployed, some have a stock of con-acre potatoes, and live on them, those who have not, live on what their wives and families procure by begging, through the town and the country about it; the men do not beg publicly themselves, particularly at home, and even when they leave home they seldom beg themselves, but let the families apply, while they keep near them, loitering along the road."

Carnan says, "When the labourers are idle in winter, many of them make a practice of re-digging the potato grounds, for any potatoes that may chance to have escaped notice in the first digging. 'Tis a poor resource, but it shows what they are obliged to do for food, when they will go two and three miles into the country, and, after spending their whole day, bring home perhaps one stone of potatoes, that may perhaps be worth 1½*d.* or 2*d.*: many farmers prevent them from this, as it very injurious to the land; and there is another harm arising out of it, dishonesty; for the distressed man, when he is digging potatoes for an employer, will leave potatoes in the ground, that he may dig them out for himself again." In summer the distress is greatest, want of employment and dearness of provisions combining

* This fact of so large a proportion of the labourers being destitute of employment, was most unanimously agreed in by all the witnesses, and other persons present; some stating it as of their own observation and knowledge, the rest assenting to it on their authority, as being persons who had the best means of being informed on the subject.

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bining to produce it, in that season; even the employed labourers, who have long families, are then stinted in their meals, which at all seasons are of the poorest and coarsest kind of food. Carnan says, "Some seasons they have herrings (generally salted) with their potatoes; sometimes cabbage boiled on plain water, and chopped with salt; they cannot afford butter, nor any other dressing but salt; a labourer seldom can get milk." Waldron says, "They cannot get even the best sort of the potatoes; the man that has the best employment must live mostly on wet lumpers; though God forbid we should be reflecting on our food, we would be well content if we had enough of them." In summer some of the unemployed labourers, either remaining at home or going to some distant part of the country, ready to take advantage of any employment that may offer, are supported by the begging of their families; many go to England in search of work, by which means, if successful, they earn a small sum, which, on their return, they expend in purchasing a supply of potatoes for the winter, or paying the rent of their con-acre potatoes, if they have planted any.

Carnan says, "Their families are mostly left to beg at home, they very commonly beg their way themselves. I have known several persons leave home with as little as 3*s.* or 4*s.*; they accounted for it in this manner, that in consequence of the opposition between the steam-boats, they would get across for 1*s.* 6*d.* or 2*s.*, and that when they get 30 miles from home they would get their food and their bed by begging. When they leave home and their people they are ashamed of nothing, because of their misery. I am told Irishmen, when they leave home, are a shame to their country for barefacedness. Some of these labourers leave a part of their children with relatives, and may be able to leave a few potatoes with the mother and the other children; as long as these last, they strive to keep in the house, though in misery and hunger, rather than beg, and when they are afterwards obliged to turn out, they live better than when they kept the house; any one wanting two meals running, must turn out rather than want a third. But people are beginning not to think as much of begging now as they used; when a man sees his neighbour go out and be relieved, he says, 'The next time I want, I'll go out myself.' Some labourers, having partial employment, remain at home during this season, and, endeavouring to live without begging, suffer the greatest privations." Browne says, "When a labourer has but little employment, he and his family must often live on but one meal a day and work on it; I have myself worked from six o'clock to six o'clock, without a meal at all, until I got my day's wages to buy me one, in the evening." Carnan says, "'Tis a common thing among labourers to work on one meal in the day; I have known men work eight or ten days running, and during that time live on one meal a day, not tasting food from the hours they eat that meal on one day, until their wives would bring the potatoes to the field at the same hour the next day; I believe that, except that meal, not a bit of food entered their lips within the 24 hours; I have known them, when the other labourers were eating their breakfasts, to be so decent as to walk away to the other end of the field, and I know that when they went home in the evening they had not the means of procuring a second meal, or part of a meal; perhaps the potatoes of the one meal were unpaid for, until they got their wages for that day's work. But it is a folly for us to talk, we are not able to describe to you the wretchedness we see. I knew a man to be working in the field, and when meal-time came, to have no meal to eat, but to go into a cabbage garden that was near and eat the cabbage stalks, and when the time of returning to his work came, to mount work again without any other food. The way I came to know this case was this: I was near the garden, when I heard the owner of it in loud words scolding this man for breaking his cabbages; I saw the man was ashamed, for he hung his head and walked quietly away, without answering or giving any explanation. I thought there was something more than common in it, so I went up to the man and asked him, 'What made him break so many of the cabbages?' He said, 'He was in hunger, and could not help it.' I asked him, 'Had he no other means of relieving it but that?' 'No,' said he, 'I have no other kind of food, since the day before yesterday, when my wife went to seek relief from some of her friends; she has not returned yet.' I asked him to come home with me, and I would relieve him; he could not come then, as he was returning to his work; but I took care to watch him at dinner-hour and bring him home, lest he should not come of himself. I think it a greater charity to relieve such a man, than to relieve the beggar; if I refuse a beggar, some one else will give to him."

Browne says, "Many labourers out of employment are obliged in the scarce season to live on cabbage, boiled on plain water, not having even a potato to eat with it. If they can get a pint of meal (and they often cannot) they make gruel of it, and pour it over the cabbage; the cabbage dressed in this way is easier to eat, and not so apt to sicken them. It never has been my own case to live in this manner, but I have seen it with people living in the same house with me; and when they could not get the cabbage, they have used the 'prassagh' that grows wild in the corn fields."

The town labourers can seldom procure provisions on credit, not being able to afford adequate security for the payment of the debt incurred; when they do obtain them, the advance of price is very great. Duffy got meal in the spring of last year, when it was selling for 12*s.* per cwt., ready-money, agreeing to pay 1*l.* the following harvest. Browne has undertaken to pay 1*l.* 5*s.*, on obtaining credit, when meal was selling at 18*s.* Great numbers of labourers who seek credit on such terms, failing to obtain it, are obliged to beg; and says Duffy, "often to plunder; and such business as that has often brought an honest man to transportation. Many a mischief is done in poverty and distress, that would not be done but for them. When I am hungry, and want a meal, I will go out at night, and do what I would never do if hunger did not drive me. When a man is hungry, the shame

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shame goes off him; many a mischief is done to the gentlemen of the country that they must overlook when they know the poverty of the people; and the poor man's potatoes and cabbage suffer too; and if I saw my own suffering, I would take my eyes off the man when I knew his distress." Cooper says, "When a man has nothing to eat, and nothing to do but to sit by the fire (if he has one) and think of his misery, many strange thoughts will be running through his head, and it is hard for him to keep them out." Mr. Costello, Mr. Verschoyle, Mr. Caldwell, &c. say, "It is a common practice here to root potatoes from the ridge; or the pit and out-offices, where potatoes were stored, have frequently been broken open by night and plundered."

O'Hara says, "The labourers are not able to clothe their families; very seldom they ever buy any clothes for their children; you scarcely ever see a labourer's child wearing clothes that were made for himself; they mostly wrap a piece of an old sheet, or an old blanket about them, or they depend upon getting some article of cast clothing from the gentlemen or shopkeepers of the town that employ the fathers. They are most of them more than half naked."

Pat. M'Namara, labourer, says, "I have a wife and four young children. I am employed generally for one half the year, my wages varying from 5*d.* to 8*d.* a day. There is one gentleman who always employs me when he has any work to be done. He has never given me more than six months' employment any year; he now gives me much less, as he is giving up the farming. I plant con-acre potatoes; this year's crop is now exhausted. My con-acre crop has never lasted me more than three months. My wages, even with the help of the con-acre, are not sufficient to support me since I lost my land in the country, and came as a labourer to town, 10 years ago. No one year has my earning kept me up, but my wife has begged to support me and the children. I went one season, four years ago, to England, and left my wife and children to support themselves, begging at home. I brought two guineas and a half home with me; I spent it in buying potatoes and some clothes for my family. I also brought home some clothes I got in England for nothing. The only clothes I have got since are an old coat and an old trousers, given me by the gentleman that employed me. Neither my wife nor my children have got any clothes since, but as the same gentleman's wife and daughters have given them old clothes. Their clothes are now all rags; when they go out to beg, they wrap a sheet about them, or a piece of an old carpet that my wife got somewhere when she was begging; she does not use the blanket so; it is scarce enough to have it dry for the family, when they come in at night from begging; little as it is, we were obliged to cut it in two, to divide it among the family. For the last 10 weeks I had but four days' employment; I was engaged a short part of that time in digging my own con-acre potatoes, and when I stood on the street to look for work, persons wanting labourers either hired those they were used to hire, or thinking that I still had employment with the gentleman I have mentioned, hired those that they thought wanted employment more than me." Mr. Irvin here remarks, "There are so many labourers to choose from, that employment is got here by interest and acquaintance, and when a workman is losing one employer, he finds it very difficult to get into the employment of another. During the early part of the summer I had employment for two or three or four days in the week. This was not sufficient to give us enough of potatoes even for the time, but we were obliged to live on it, my wife now and then helping it by begging. For six weeks of midsummer I had not more than six days' work during all that time. I was walking in and out of my house idle, except that I sometimes fiddled at my con-acre potatoes, weeding and moulding them. If I could have got other employment, that would have made me set about this in earnest; I could have finished in a week. I got up most mornings not knowing where the food of the day was to come from, but hoping that my wife would bring in something from begging. She did not beg every day; I had friends and neighbours that occasionally helped me with potatoes, and every time I got relief of that sort, or was employed, I kept her within while it lasted. I was ashamed that she should be seen begging always, particularly when my neighbours knew I had been relieved, or got a day's work. When we had no other means of living, she was able to keep the family up by her begging solely; but we live by stinting every meal, and making the potatoes we ought to eat at one serve for two; 2½ stone each day would be scarce enough for my family; my wife would gather one stone, or 1½ stone by begging, in summer; very seldom she has begged in winter, but when she has, she has gathered two or three stone.

"I hold my cabin rent-free; my employer has given it to me for watching his garden.

"I could not count for you all in my neighbourhood that are living like me; it would require a good clerk to reckon them."

James Loftus, labourer, says: "I have a wife and three children; I did hold five acres of land, but was unable to pay the rent, and lost them four years ago; I then turned labourer, and used to get employment for about three months of the year, mostly in spring and harvest, at from 5*d.* to 8*d.* a day; my wife and children used to beg for themselves, and me in summer and often in winter; I lived in the country part of this parish until last spring, when I came to see what I could do in the town; I did not better myself by the change; I had to sell all my furniture, consisting of a dresser and a pot, for 7*s.*, to support me; I sold them because we had nothing to eat. I was hoping for employment every day, and had no intention of begging until I spent the last of the price of them; I then determined to go beg with my family; I had but three-halfpence, leaving this place; it was the first time I begged myself; I did not beg any until I got 10 miles from home. We took with us all the bed-clothes we had, a single fold of a blanket and a sheet; I sometimes carried them on my back, but oftener they were the only shelter my wife and children had from the weather. While we were begging I thought of going to England to seek for work; I had

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no means of getting across but begging, and it set me hard. I was 10 weeks begging, and I despaired of ever collecting the 2*s.* that I paid for my own and my family's passage, but for one gentleman that gave me 6*d.* of it. I passed over to Scotland from Donaghadee in a bullock-boat; these boats take passengers for little or nothing, but no one would go in them but a desperate man or a beggar-man. We begged in Scotland and England; we were there a quarter of a year, and I got but three weeks' work; we were passed over to Ireland for nothing, and when we came to this side I had but 5*s.* in my pocket; that lasted us a very short time; we begged our way back again to this town. At first we got a lodging for charity, but when I got a few days' work I agreed to pay 2½*d.* per week. I got but four days' work altogether since I came home, seven weeks ago."—(Carnan explains his getting so little employment, by saying "he is a stranger, and while I or any man that is known stood beside him, he would not be employed.")

Mr. Loftus says, "The town labourers will not admit the country labourers if possible. In digging the potatoes many of us employers would prefer employing the strangers, as they would dig them more honestly, not covering the potatoes as the town labourers do with the mould, who expect to re-dig the ground at their leisure; this being one of their expedients for procuring food when unemployed in the winter." And Loftus himself goes on to say, "When I appeared among the labourers on the street, they used to pelt me with cabbage stumps to drive me away, and to keep to themselves the little employment that is to be had. My wife begs through the streets to support us. There are so many beggars in the town that she cannot pick up enough for the family. I have not begged myself since I came back, except that, when I have no food, I may go through the neighbours' houses. We must leave the town, but do not know where we will turn to.

"We have carried the half blanket and sheet all through, and the whole family has no other night-covering than them, and an outside frieze coat; I know many families have less. (Mr. Loftus says: "The quilts in common use among the labourers, and which in some cases are their sole covering by night, are thin cotton articles, so poor as to be sold new for 15*d.*) I have not got a new article of clothes since I got a coat two years ago; a farmer in England threw me this old pair of trousers; I have no stockings, but I have shoes; my father is a cobbler, and fixed up this pair that some one was throwing away." (Though wretchedly clad, Loftus was clad more comfortably than most of his class in the room.) Rev. Mr. Costello says, "A great part of the labouring population of the town consists of persons, like Loftus, who wander with their families from one town to another in search of employment; if you visit some of the lanes of this town now, where you may find 300 families of labourers, and visit them again after six months, though you will find the same number of families, you will scarcely find 100 of the same; they live crowded in wretched hovels; you may see four families living in a cabin, consisting of a single room 10 feet by 12 or 14, not affording more room than is actually occupied by their beds at night. Carnan says, "If you were going among them for 20 years you would not know their faces, they come and go so fast. Those that are broken in the country flock into the town to look for work, and when they do not find it here they pass on to some other town, anywhere they have a hope of wages, and when they do not get wages they beg. The town labourers give them very little encouragement, and would strive to keep them away if they could; but when they find no work in the country they will stand their chance of any trifle in the town; a spring-well, if it were all ink, would not write for you all the miseries they suffer."

Pat Cooper, labourer, says, "I have a wife and six children; about 12 years ago I held two acres of land, but was broken, and was obliged to give it up from that time to this. I have been straying about as a labourer from one place to another, and the family is growing on me, and I am getting worse and worse every day. When first I lost the land, I went to live in a village where I had some friends, hoping to get some means of living among them. They gave me a cabin, and I worked among them for potatoes, getting more of them than my labour was worth to them, that did not require it, but that they wished to assist me in my want. But they soon grew tired of keeping me, and I quitted the village with my family. God knows all the places I went to afterwards, taking my wife and family along with me, sometimes begging and sometimes working; if I got the work I never would beg. Four years ago we came to live in this town, and, if we have any home, it has been our home since. I took a cabin at 4*d.* a week. I could not take it by the year. I would not encounter the year's rent. I would rather pay by the week, as I can afford it, and leave the cabin when I can pay no longer. I have not been able to stand the whole year in it since I came here. There is not a town between this and Donaghadee I have not travelled with my family, in the summer time begging or working when I could find work. Our children are young; some of them could walk with us; of those that could not stand the walking, my wife carried some and I carried others. While we were begging I used to keep at a distance from my wife, ashamed to be seen, and meet her in the evening. This summer I went to England. I had no notion of going there when I left home. I left home with 2*s.* 6*d.* in my pocket, and that went a short way on us. The thought of going there took me on the way. I met persons that were taking bullocks to Scotland. They chanced to want a driver, and they took me over with them free. My wife and children came with me, but they did not pretend to belong to me. They pretended to be a widow and orphans, and got their passage in charity. I was in the same boat with them, but they did not let on to know me. I had no money to pay for their passage, and I thought it too much for my services to ask the owners of the bullocks to take them over for my sake. In Scotland again, we separated every day, I to look for work, and they to beg, and we met every evening. We were better off begging in Ireland than in Scotland; we got better food and more of it in Scotland, but we could get no lodging. I and my wife and children slept three nights

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nights in the open air, and had nothing to cover us all but one blanket. One night surely I thought it would be the death of us. Towards evening we applied at a farmer's to let us sleep in his cart-house, but he refused us, and his wife came out and drove us away, and we were obliged to find what comfort we could under a stone wall. There was a turf stack near where we lay; we could not say who it belonged to, but we kindled a fire of it, and lay down, as we thought, under the sheltery side of the wall, but before morning the wind changed, and it began to rain, and before the day broke our blanket was as wet as if it was dragged through a river; we would have perished that night if I had not the luck to have lighted the fire. The embers were alive in the morning; I went to the stack again, and I changed the fire to the other side of the wall, and, as God would have it, the day cleared, and we were able to dry our clothes, or some one of the weak children must surely have died of that night's lying; my wife, too, was large in the family way, and within two months of her time. I thought it very hard indeed that we would not be let sleep in a cart-house, but they say in the country that some Irishmen did not behave very honestly there; at any rate, that night disheartened the family, but we all travelled on a little farther, till we heard accounts that the farther we went the worse we should be; my wife and children turned back soon after, but I went on, thinking it would be better for me to die on the way than go back worse than I came, and hoping to earn something to help us for the winter at home. They made me a promise that they would support themselves backward and forward begging through the country, and that they would meet me faithfully at Portpatrick, in a month from that day. While we were all together the family supported me by what they begged, without my applying myself; when I parted from them, I was obliged to ask for my own bit, and sure enough I would have fared but badly, as I was a new hand at it, but that I met an old hand at begging (it was his 25th season) that knew how to tell his story, and was able to support himself and myself; I went on towards York, but I was too late for the harvest, as I had been encumbered in travelling by the family. From the day I landed till I left Scotland again, there were altogether about five weeks, and I got but seven days' work, at 3*s.* a day; I met the family at Portpatrick, and passed over in a steamer; I paid 4*s.* for our passage, and had but 6*s.* when I landed again in Ireland. We faced straight home to overtake the potato harvest, and I had 4*s.* of the 6*s.* when I was back here in Ballina. I had no provisions before me when I came home, but I got a few days' chance work at digging the potatoes; that has supported us without begging since. I never had any regular employment since I came to this town, though I often looked for it; there are so many looking for it, that employment goes here by votes and interest, and faction; I mean by faction, having friends that will speak for one; my family never begged a bit here; they would live, and often did live, on a meal a day, rather than beg in the town. I have now in my house about three days' consumption of potatoes; the Lord may send me some relief, in the shape of work, before they are out; if not, I and my wife and children must go and roam through the country again."

Waldron says, "The poor are willing to work, but there is no one to employ them; men are of no value at all here, and there is no regard for them; many of them have so much hunger in their faces, that no one would give them their food for all the work they could do. They are under a compliment for life to every man, and under the lash of the world."

William Hanley says, "I am a labourer, and have a wife and six children, the eldest a girl 14 years old; I worked yesterday for 5*d.* and my breakfast; little as that is, I wish I could earn it every day. I have no work to-day, and how am I to live, but on others. My wife* is out now begging, striving to gather a prog for myself and the children, and when she brings in that lock of potatoes to-night, I cannot buy as much as a halfpenny herring to eat with them. I have not a stitch of clothes, but what I wear now, shivering and famishing as you see me, yet when I can get that 5*d.* a day I am glad to stand out in the cold wind and rain, every blast and dash of it driving to the heart of me. We live in a deserted house (one of the houses which Carnan speaks of); the thatch is all melted off it; nothing remains but the scraws; you can see the light through every part of the roof; it is not much more shelter to us than if we lay down by a high wall; we have to shift our bed from one side to the other, as the wind changes; and if it was not in that state, I would not be left there, for sure I can pay no rent; our bed is but a 'shake down' of straw, as we have but one blanket, not four pounds weight, among us all, and even that my wife has round her when she is begging, and I must often ask of a man as poor as myself to lend or give me a few turf to dry it when she brings it in wet (several labourers present say they have often sent him a few turf). I am often without a fire in my house in winter, and if I went to the pawnbroker's and offered to pledge the coat on my back, I would not get 1*d.* on it; we had not one spark of fire in our cabin last night (this was November), and I was up at day-dawn this morning, to purchase a load of turf out of the 5*d.* that I received as my day's hire, late yesterday evening; and there we were about the fire-place to-day, I striving to spare the sods, and the children driving and pulling one another to see who would get nearest the coals. When we have no fire of our own, the children must try to get a warming at a neighbour's fire. I came to this town from Westport 14 years ago; I came because I could not live without begging, and I was ashamed to beg at home."

John Duffy says, "I am a labourer, and for some years past have had pretty regular employment with a Mr. Jones, but he is now giving up his business, and cannot give me or

* She has been examined; her evidence appears under the head of "Vagrancy" for this parish.

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or his other labourers as much work as he used; so I never was so badly off as I am at this moment. I have neither a stock of potatoes for the winter, nor any prospect of being employed. My wife or family never begged yet. I may fast a night or two, rather than shame myself by begging, or interfere with that man's property or that; but, whatever way I am to get it, while any man has it, we must not starve, and God knows I have often prayed to him of late to throw work in my way, that I might not do anything I ought not to do." ("Do you expect that you will be obliged to beg this winter?") "You know I cannot starve, but I do not like to talk of begging. I am a lusty able workman, and would work for 2 *d.* a day rather than beg, or be idle."

Carnan remarks, "He has had fair employment hitherto, that saved his pride and kept him from begging; his spirit is not broken by his poverty yet; but when the employment is gone, he must sink as low as the rest."

Mr. Costello says, "No general terms can so accurately describe the condition of the unemployed labourers, as the statements made by these men, of their own condition; you may take these cases as an epitome of the history of one-half of the labourers of this town." Mr. Armstrong, Dr. M'Hugh, Mr. Caldwell, c. c., Mr. Moyles (who as an owner of cabins rented by labourers, is intimately acquainted with the conditions of a great number of that class,) express themselves, with the concurrence of all present, to the same effect, that these men fairly represent the condition of one-half of the labourers of the town.

The witnesses agree that, among the labourers, poverty forms no prevention to marriage, which is contracted with the most reckless indifference to the means of providing for a family. The labourers say, that the poorer the man is, the earlier he marries. Waldron, who states that he has observed this to be the case among his fellow-labourers, being asked how he would account for it, says,

"'The young man says, 'I am here under the lash of my father, and there are seven or eight children on the floor with me, and I am starving along with them, and striving to earn for them, and it is little use to strive, we are in misery together; so I will take up with some girl, and I will have a house of my own, and we will live for ourselves. The longer I am waiting, the worse I am getting.' Another man has a grown up daughter, and a long family besides, so he will think with himself, I must shift for the weak ones, I will try and get some one else to do for her, and the sooner the better. I can get no good by waiting; so she is as anxious herself as her father is, and he will do anything rather than let her turn out, perhaps on the streets; so he will promise 1*l.* with her when he cannot give a penny; and once she is off his hands, let her husband shift to support her then. The young man knows very well he has little chance of ever seeing what is promised him, but all he wants is an excuse to get married, and when both sides are so well agreed there is little trouble in settling it, so they marry without any fear of being worse off than before; for when he has no work, if he is ashamed to beg himself, the wife and the children will beg and support him; or, if he chooses to take a fling out of the country to some other part of Ireland, or to the English harvest, they will support themselves by begging till he comes back."

Mr. Armstrong (the other witnesses concurring in opinion) says, "I have observed that the condition of the labourers has been deteriorating for several years, the competition for employment having increased much more in proportion than the demand for labour; the causes of this increase are to be sought for in the circumstances of the country labourers, who crowd into the town, and by their competition reduce the town labourer to their own level. The decline of the linen trade has done much towards this deterioration, great numbers of weavers having abandoned their trade and become labourers." Carnan says, "A very plain sign that the labourers are growing worse, is, the number of cabins that used to be occupied by weavers and labourers that are now lying waste in the town; the old occupiers have left the town, ashamed to expose their poverty at home, and though a much greater number have come in from other places, they cannot afford to take a whole cabin, but take a corner of a cabin from some person that is glad to have them to help them in paying the rent."

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Persons who attended the Examination.

JOHN COX, driver on the principal estate of the parish.—MARTIN DEVERAN, labourer, and holder of half an acre.—JOHN DOYLE, land surveyor.—THOMAS GALLAGHER, labourer.—JOHN GIBBONS, labourer.—Mr. GILLESPIE, under-agent to the principal proprietor of the parish.—Mr. HAMILTON, farmer.—FRANK HORAN, driver on the principal estate of the parish.—MICHAEL HORAN, holds three acres.—Rev. W. HUGHES, parish priest.—Widow M'COY, widow of a small landholder and labourer.—NANCY MORAN, wife to a small landholder and labourer.—MARY NUGENT, an old beggar woman.—Captain O'DONNELL, magistrate.—Captain STEWART, magistrate.—Rev. Mr. STONEY, protestant rector.—Rev. Mr. WILSON, protestant rector of an adjoining parish.

The examinations were held in a public room, which was crowded during the greater part of the time they lasted.

MR. HUGHES has consulted with persons of all classes likely to be informed on the subject, and states as the result, that there are about 70 labourers in the parish, comprised in about 50 families, who have no holding of land whatever, and whose labour is the only means of earning a subsistence for themselves and families; but the cultivated land of the parish is occupied in divisions varying from half an acre to 10 acres, above which there are few holdings,

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ings, three or four acres being very common. The great body of these holders work for hire when they can find employment, and the smaller holders of 1½ acres, are scarcely in any circumstances of their condition to be distinguished from the mere labourer;* but Mr. Hughes, with the concurrence of the other witnesses, says, "Considering that spring and harvest are the only seasons in which there is any demand for labour, and that numbers are even then seeking employment who cannot find it; an average labourer, having no preference of work, cannot calculate on more than 25 days in spring, and 20 in harvest, at 8*d.* per day. His work at any other season is scarcely worth account; he often works then for his mere food." Cox says, "In winter or summer I could easily get 20 at a day's notice, to work for their food." When their stock of potatoes fails them, the general rule is, that the wives and families beg in a remote part of the country; strangers, similarly circumstanced, coming into this parish; so that at certain seasons of the year there is nearly an exchange of paupers between parishes. The men generally remain at home, and never beg, at least publicly. They mostly have neighbours or friends, who assist them occasionally with potatoes, sometimes by giving them to take home with them, oftener by inviting to partake of their own meal. When potatoes are plenty in the country I do not think they suffer much from hunger. They walk in freely at meal time, or are invited to come. The villagers are so well acquainted with each others circumstances, that they know who in the village are in distress, and often anticipate the delicacy that would prevent them from asking assistance; when potatoes are scarce, which is of frequent occurrence, many, who in ordinary seasons extend relief to others, need help themselves; and those who have a surplus of provisions, are tempted, by the high price and the numerous little wants of their families, to sell them; in such seasons, persons who have no provisions of their own (unless they go to beg in other parts of the country) must undergo dreadful privations. It is a mystery to me how they contrive

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* In order to afford some idea of the proportion these very small holders bear to the other classes, the witnesses have selected three villages, which they agree present a fair specimen of the state of sub-division in the parish. Lecarrow is an instance of the largest division; the other two are instances of the opposite extreme. Mr. Hughes has read to us, from his census of the parish, the following list of the rents paid by each holder. Mr. Gillespie, under-agent on the estate on which they are situated, and other competent witnesses, confirm its correctness, and agree with Mr. Hughes in stating the average rate of rent in each. This affords a ready mode of computing the size of the several divisions, and, compared with other parts of the evidence, the proportion to the whole population of persons occasionally reduced to a state of destitution for want of employment.

Lecarrow.—The average rent in this village is 1 *l.* 2 *s.* per acre. The rents paid by the several holders 12 months ago (when Mr. Hughes' census was made) were,

£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.
17	–	–	3	5	–	4	–	–	4	–	–
4	7	6	2	–	–	10	–	–	8	1	7
8	1	–	6	10	–	4	–	–	3	–	–
5	10	–	3	5	–	4	–	–	7	–	–
4	12	6	4	–	–	6	–	–	4	–	–
3	5	–	10	–	–	4	10	–	8	–	–
3	5	–	11	–	–	4	12	6	23	–	–
4	11	6	6	10	–						

Molranny.—The second village mentioned, is Molranny. It is situated near the coast, and the inhabitants fish a little, but as they have not capital to procure proper nets or boats, what they gain by fishing is not worth taking into account as a part of their support; formerly they often paid their rents by a night's fishing, but they are now reduced to be wholly dependant on their land. The rent is averaged at 30 *s.* for the good arable acre; some ground of inferior quality. The rents of the several holdings are as follow:

£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.
1	12	7½	1	12	7	1	6	–	1	6	–
1	12	7	1	6	–	3	10	–	1	12	7
1	12	7½	1	6	–	1	12	–	2	12	7
3	18	10	1	12	7	3	12	–	1	6	–
3	18	10	2	12	7	1	6	3	–	12	–
3	18	10	1	10	–	1	6	3	1	12	7
3	18	10	1	6	3	1	6	3	–	12	–
1	12	7	1	6	3	–	13	1	1	6	7
3	18	10	1	12	7	1	6	–	1	10	–
1	12	7									

Fallens.—Fallens is an inland village; rent is from 15 *s.* to 23 *s.* an acre. The rents of the separate holdings are,

£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.
5	7	5	2	–	–	1	2	–	3	5	–
5	9	7	4	5	–	9	2	10	1	10	–
3	5	–	1	10	–	1	–	–	3	10	–
3	5	–	3	1	3	5	3	1	2	3	4
6	2	6									

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contrive to exist at all. Heveran belongs to this class, and an inquiry into his particular case may enable you to form the best general idea of the manner in which they live."

Heveran says, "I am a labourer; I have a wife and six children, too young to work. I hold a cabin and half an acre of ground, the rent of which* I expect to pay by rearing a pig and by my labour. This supplies me with potatoes for a part of the year. My wife and children always beg in summer, and I must often let them beg in winter. Some years ago I was in the habit of going to England for the harvest; I had no land then. I used to sell my pig to make up the means, and let the wife and children shift about the world for themselves, until I came home to them. It would require about 1 *l.* to take a man from this country to England, if he begged none on the way; but few of the persons that go from this place can gather so much; they beg on the road, but would not have it known that they do so. When I was in the habit of going there, I used generally have 4 *l.* or 5 *l.* home with me, having spent 18 or 20 weeks there. As I had no land, I had to buy from that a little store of potatoes to keep the family from begging during the winter; and when I would strive to give my wife and three or four of the children every one their share of it, a shirt or a cotton gown, and get a pair of shoes for myself, I would find it was nothing for all my wants; it would melt away from me, and I would scarcely see the good it did. Latterly I have not gone to England; I could not scrape enough together to take me there. My pig, when I have one, and whatever wages I can earn, go to make up the rent of my cabin and half an acre. While my family are away begging in summer, I stay at home myself. I get an odd day's work that keeps life in me, and fast many a day. Last summer I believe I would have starved if a shopkeeper, that occasionally employed me, had not given me from time to time 1 *l.* in advance for the wages I was to earn in harvest; and in this manner I eat during the summer what I depended on to pay for my little holding, and now my potatoes may be seized for the rent. I have not even a pig to help me; I could have reared one if I had it; but I had not the means of buying one all summer. I could have got a small pig for 2 *s.* 6 *d.*, but how was I to get 2 *s.* 6 *d.*? The pound I tell you of that kept me from starving, I got shilling by shilling as I eat it; I never begged† myself, though I confess hunger has driven me to ask a meal from a friend. If I hit upon the right time, and went in when the potatoes were boiled, if the man of the house were a decent‡ man, he would ask me to sit down, and take part of them. But I might go to five houses and not find them boiled, and the poor man that would be buying potatoes, and not have enough for his own family, would not pretend to see me. A man would rather die than be going from house to house in that way." In reference to Mr. Hughes, witness remarks, "Mr. Hughes and the other gentlemen did not know the shame and the difficulty the poor man finds when he has to ask another for his meal, like the poor man himself that is obliged to look for it. As to clothes, I go half naked; my knees were out through my breeches until I got this patch of corduroy from my employer for charity; when another part is gone, I will strive to make out another patch; a shred of an old coat as likely as any to stitch on that again and so on, anything to keep it hanging together."

All the witnesses agreed that Heveran is an honest, sober man, and an able workman (his appearance evinces the latter), and that his condition is, perhaps, better than that of many labourers, as his plot of ground affords him a resource which many of them are without. Mr. Hughes does not reckon him among the 70, who have no holding. In them, he speaks of having no land at all. Nancy Moran says, "My husband holds an acre and a rood of land, for which he pays 1 *l.* 10 *s.* rent. This and his labour are his only means of living, and we must now give up the land, as we have fallen two years into arrear. My husband, I am sure, does not get three months' work at 6 *d.* a day, through the whole year; he has often worked in the idle season for his food. We have four children; he can neither clothe nor feed us, but in famishing and starvation; you need not ask about my clothes, you see them (she wore a cloak that was nothing more than a parcel of shattered woollen rags, stitched to one another, and scarcely sound enough to hold together; she said she was ashamed to open it, she would not expose herself in public); I have not purchased an article of clothes since I was married, fourteen years ago, not so much as a cap; I got a few cast-off things for charity; the only new thing was a shift a lady gave me 12 months ago; my husband has as little clothes as myself, and mostly got in the same manner; my children were all, I may say, naked, until my husband's employer, out of charity, clad two of them last week; the rest I call naked still, for their only covering is some coarse canvass we got out of old rice bags, not made into clothes, but twisted round them; it would not bear a stitch, it was rotted away before we got it; not the breadth of your hand without a hole in it. There is a free-school near enough to us, and I would be anxious to send my children to it; it would teach them something that would be of use to them, though I cannot say how; but if they could read and write, they might one day or other better their condition, but I could not send them to a public school in nakedness; we cannot thatch our cabin, and it lets the water through in wet weather; hardly a beast could live in it; it is a wonder how we were alive in it, during the last rains; we have neither bedstead nor bedding, sheet nor blanket; we lie on the ground, on straw; our only covering

* On this, Captain Stewart remarks, "In taking land and promising a rent, they never think of how they are to pay it; their only thought is to get the land, and thus secure themselves from starvation for a time."

† That is, he never carried a bag, collecting alms from door to door.

‡ The word "decent" among the peasantry includes the ideas both of liberality and of comfort.

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ing is the same sort of canvass that the children have round them by day, and very little of it; all crouching under it, on one bed. Two or three years ago, my husband was a long time lying ill of the jaundice, from cold and poverty, he took it; and I had but a wisp of straw to throw under him, and a wisp to shake over him. Though we have land, we have not now (the beginning of winter) above a month's consumption of potatoes; we could not get enough to eat last spring, much less get seed enough; during last winter, potatoes were pretty plenty, but we had not enough; my friends used to give us a few stone now and again, but often and often I and my children felt hunger; persons that have not means must want, though potatoes be ever so plenty. In summer it was harder again to get them; God only knows how we rubbed through last summer, often we went to bed, when we thought we would never leave it, from weakness and hunger, and with the cold and famishing that was going through us; I have often sat up afraid to stretch myself, I would think if I got stiffened, I would not have the strength to rise again. We often fasted for 24 hours, or lived on one quart of meal, or green cabbage boiled, without either meal or potatoes, and often one stone of potatoes has been the food of the entire family for two whole days. I never begged; I would rather fast than shame my people that were well off and decent when times were better, though they are poor to-day and badly able to help me."

Captain O'Donnell says, "I am confident she has not stated a word to you that is not fact; and I am of opinion that, in general, persons holding as small a quantity of land as her husband, cannot be in a much better condition; even persons holding more land are in such poverty, that they must often eat the potatoes they intended for seed; and those that struggle to plant them, spend their time at their own work in the only seasons they could earn wages."

The general food of a very large proportion * of the population, it is agreed by all the witnesses, is potatoes and salt. The sort of potato used is the "lumper," as it grows more abundantly, and requires less manure than other descriptions. Doyle says, "If it were not for the plentiful produce of this potato, the scarcity of the summer that has just passed would have been starvation; the poverty of the people is bringing it into general use; it is of a soft watery quality, and is both unwholesome and unpalatable food; pigs do not thrive on it, though it gives milk to the cows, as it approaches the nature of a turnip." Mr. Stoney, Mr. Hughes, Captain Stewart, &c. agree, "That in ordinary seasons there is one-fifth of the population who have not a sufficiency of even this food; and years of scarcity are so frequent, that they must enter largely into any calculation of the general condition of the people of this parish. The famine that prevailed here in 1831, is already notorious over the empire; this summer of 1834 has been one of great scarcity." Mr. Hughes says, "In the year 1831 a cargo of potatoes arrived in this port; on opening the hatches, the stench proceeding from them was so great, and evinced such a state of decay, that they were thrown overboard as unfit for use. The people crowded to the beach, and plunged up to their middle in the water to gather them, and the rottenness might be seen oozing through the bags in which they carried them away; numbers were taken sick from using them, and I have been told that many even of the fowl that eat them died. This was mere hunger; it occurred in the year 1831, and I cannot give you a better idea of the want that prevailed here this year (when it was not heard of beyond the parish,) than by telling you, that I am confident that numbers would have been glad to have had the same opportunity of procuring such food again. This year, 1834, therefore may be stated as another year of scarcity; and the witnesses are all anxious to impress upon us, that there is every reason to anticipate that next year will be even one of greater distress than the present. In summer, cabbage (often in its green state) boiled in plain water and chopped with salt, is commonly used to eke out the failing stock of potatoes, and, in very many instances, is the sole substitute for them." John Cornfield (a small farmer) says, "I knew, last summer (1834), in my village, a family of nine to be trusting to eight † stone of potatoes in the week; and it is not of one family, or one village, I would speak; but I am confident I knew 60 families in the same state." Gibbons says, "They plant the cabbage early in the year, that they may have it to drag out life in the summer; and what with eating it green, and having little of the potatoes to eat with it, they bring many disorders on themselves." Gibbons goes on to say, "I lived myself a good part of last summer on 'poreens' (small potatoes, from which the large ones have been picked), and green cabbage: 12 stone of potatoes in the week would be a very moderate allowance for my family; I was many weeks that I had not more than three or four for them. They should endeavour to divide them among them, and the big children should hold back to hold up the young ones. I have earned of wages all this season (harvest) but the price of a breeches, and you see I want it badly; but I fear I cannot get it, for I have nothing for the rent (he holds half an acre from another tenant), so I have a mind to give it to my landlord, and sow myself a few hundred of potatoes. The potatoes I had reserved for seed last spring, I was obliged to eat, and I begged afterwards for the seed I planted. My daughter is now and then hired for a quarter of a year with some of the more comfortable farmers, and this helps me to pay the rent ‡." Mr. Hamilton says,

* *See* Mr. Hughes' evidence above.

† If not stinted, they would consume upwards of three stone in the day.

‡ Doyle says, girls are commonly hired by the more comfortable farmers, for a single quarter, on some occasion of hurry, and sent back to their families when potatoes become dear and their support expensive.

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says, "I have gone into the house of a farmer, holding three * acres, on a Sunday morning and found the family seated round a meal of green cabbage, having no other food; the same family, eight in number, had not two yards square of a blanket to cover them. I have seen them, in the beginning of summer, digging the wild potato-stalks to get at, not the young, but the old potato that the stalk was growing from."

Thomas Gallaher, labourer, says, "I live a mile from the town, and I have come in three or four mornings every week for the last three weeks, when one would think there ought to be some work for me (being the season of digging potatoes), and in that time I got but three days' work at 6*d.* I am supporting my mother, who is bedridden; I strive, now and again, to procure her some milk with her potatoes, but she must mostly eat them dry. The rest of my family have not used 6*d.* worth of milk with their potatoes for the last six months. My wife used to help me by weaving; she has no work now, and has not the means of purchasing yarn to make work for herself. I can last in the house no longer; I and my wife and two children must go out on the charity of the world, and, Heaven knows, if I could get but 4*d.* a day, I would never beg.† I am in debt for my rent too, and must give up my loom to pay for that; I know the law gives my landlord no right to seize it, but I owe it to him and he must have it, as he is but a labourer as poor as myself, that has built three cabins on his acre of ground, and sets them; he has eight children, that have not 2*s.* 6*d.* worth of clothes among them, and he has not as much potatoes as will carry him through half the year. He will soon have my own story to tell."

Those who can afford any reasonable security for the payment endeavour to relieve their temporary distress by borrowing provisions, generally at a very exorbitant rate of interest. Mr. Hamilton has known an instance (but cannot believe it to be a common one) where a person undertook to pay, in a few months, 9*d.* per stone for potatoes, that were at the time selling for 4½*d.*; if it be attempted to recover the amount by law, the barrister strikes off what he deems an overcharge; but the borrowers very seldom take advantage of this. Mr. Hughes says, "What they once promise they feel bound to perform." Mr. Hamilton says, "They must also feel, that in taking advantage of the law they would be cutting off a future resource against starvation. I have observed the greatest anxiety to repay in full whatever they undertake." It is the general impression, among the witnesses, that great numbers would gladly embrace an offer of being conveyed to America free of expense. But Mr. Stoney says, "It would be much better to enable them to emigrate a distance of a few hundred yards to the reclaimable mountain land of which this parish principally consists." (*See* above, Mr. Hughes' evidence.)

Mr. Hughes has observed no remarkable distinction betwen different classes in his parish, as regards the age at which they marry, except, that perhaps the very poorest must wait longer than others before they can make up the marriage fees. Persons more advanced in life, often assign it as their motive for marrying in their impoverished circumstances, that they may have children to take care of them in their old age. The Rev. Mr. Wilson, Rev. Mr. Hughes, Captain Stewart, Mr. Gillespie, and several other of the witnesses, desire to mention the prevalence of illicit distillation, as one of the less immediate effects of the people, and the absence of all modes of profitable industry. They say, that while they are in that condition, that they find it difficult to pay their rents, though they commonly live throughout the year on potatoes and salt. It must be naturally expected, that they will run any risk to make something of their crop beyond the present depressed prices of corn. This

* Mr. Hamilton says, "No persons are harder workers, in spring and harvest, than these small holders, but I must accuse them of indolence at other seasons, when they might perform many agricultural operations that would materially benefit their crops; at all seasons of the year they are very anxious to get work on hire, much more anxious to work for wages for others than to work in improving their own little holdings." Mr. Hughes says, "This is sufficiently explained by the fact of these persons not understanding a superior method to that which they now pursue; they are not sensible of the advantages that would result from an improved system and increased labour;" and one of these small holders present, says, "If we improve our holding this year, we cannot be always sure that we will have it next year." Mr. Hughes desires to illustrate the poverty of the general run of the small holders or farmers by the fact, that it is their practice to sell their oats in harvest to meet the rent, without reserving seed, which they are obliged to purchase on credit in spring at a very great advance from the price at which they sold in harvest. The landlord is generally the person who supplies them with seed in this manner, and the price is paid, with the rent, in harvest. He says, "They are scarcely ever out of debt; thus they go on from year to year rising a little from their difficulties in the good year, but sinking twice as deep in the bad year." Mr. Gillespie explains that this practice does not indicate so much distress as might on first sight appear, considering that by selling in harvest a considerable loss of weight and risk of damage is avoided, but knows that these tenants generally have not the money, which they received in harvest, to apply to the purchase of seed in spring, and are obliged to apply to the landlord to obtain it on credit.

† An incident arising out of this statement of Gallaher's, may seem to convey some idea of the state of the market for labour in this parish, when he stated his condition, and that he would probably be compelled to resort to beggary. Captain O'Donnell, who was present, desired him to apply to his steward, who should be directed to give him work at the ordinary wages. The offer was accepted with all the gratitude with which alms are commonly received, and though there were but 12 persons in the room, principally women and old men (the proceedings being nearly closed), five applications were immediately made for a similar favour; three men for themselves, and two mothers for their sons, each putting forward some ground on which they should be distinguished from ordinary applicants, or endeavouring to show that they had at least equal claims with the person who had been already so distinguished.

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This chance is afforded by illicit distillation; the risk of seizure certainly renders it a gambling and desperate speculation, generally terminating in the ruin of the person engaged in it. But in their present poverty the slightest chance of an additional profit, however small, is grasped at with the utmost avidity. Although the effect of such distillation is to lead to habits of intemperance, they do not believe it is engaged in in order to indulge in these habits, but in the hope of making a precarious profit, and that if the people had any mode of profitable employment the practice would cease. Rev. Mr. Stoney and Mr. Hamilton do not agree with the other witnesses, they believe the pursuit to be congenial to the habits of the people, and that the smallest profits would induce them to continue it. Mr. Hamilton says, "That it was as common when grain was double its present price, as it is now, which one of the farmers present explains, by saying, that in consequence of the high price of spirits, the profits n distillation were proportionably greater, that the people never had employment, and never were in a condition to remove them above the temptation." Mr. Stoney and Mr. Hamilton attribute to the practice, as leading to habits of intemperance, all the riot and bloodshed and other crimes committed in the parish. Mr. Hughes, Mr. Wilson, Captain Stewart, &c. go the full length with the other gentlemen in condemning and deploring the practice. Mr. Hughes adds, that it initiates into habits of intemperance, for by it the young are led to drink, who would never have commenced if they had not the whiskey in the house with them.

They attribute to it the very worst consequences, but adhere to their original opinion, and desire to state it as one of the evils induced and continued by the poverty of the people.

The Rev. Mr. Hughes has given us the following statement, as elucidating the condition of the inhabitants of this parish; and although not strictly in the line of your inquiry, ought not to be withheld.

The mode he adopted in collecting his information, as far as numbers are concerned, was this: He apportioned the entire parish by districts, and appointed to each two men of good character and perfect local knowledge, to ascertain the several points set forth in this statement. Mr. Hughes is confident that the information may be relied on as accurate, both from its accordance with his own knowledge of the parish and his having made it understood by the persons deputed to collect it, that they should be prepared to verify it on oath.

This return was made for 1833. The total population of the parish, according to Mr. Hughes' census, is 10,553 *; the number of families is 2,041: they may be said to be all small landholders, the number that attempt to live merely by labour being very inconsiderable.

In this parish the possession of a cow is the very first ingredient in the poor man's idea of the lowest degree of comfort; without it, he may be said not to take milk throughout the year; yet there are 917 families, nearly one-half of the entire population, who have no cow.

The necessary conclusion † is, that this number live throughout the year on potatoes and salt, and occasionally a herring, and in seasons at all scarce, on a very insufficient supply of even this food. The potatoes they use are "lumpers," a soft wet description, which the poor are obliged to grow for want of means to cultivate a better or more wholesome sort. The potatoes grow plentifully on impoverished soils.

It is not to be understood that the other families have milk with their potatoes at all times, or in sufficient quantity; a great number of them use little of their own milk; most of them have it only for a part of the year, their cow being dry for the remainder; and Mr. Hughes does not believe that there are a dozen families in the parish, exclusive of the clergymen, gentry, and shopkeepers of Newport, who have as much as they would consume, were the supply unlimited, at each meal.

Of men and women of the age of 15 and upwards ‡, wanting clothes, there are 3,931; the proportions of males and females being nearly equal.

In the whole parish there are 400 feather-beds, so that supposing three persons to lie on each bed of the population of 10,553, 9,553 lie at the best on straw; from a similar calculation of the number of bedsteads, it appears that 7,070 are sleeping on the floors of damp cabins.

There is one village of 45 families, comprising 206 souls, having only 39 blankets; 16 of these families, being 84 persons, having but 7 ½ blankets among them, that is one blanket to every 12 persons; these blankets are generally nothing better than spent worn-out rags. Many have no blankets at all, but sleep on the floor, having no covering but the rags they wear by day. The villages generally, though in a state of great destitution, are not so bad as this; but many are not much better.

The only persons who are permanently employed in the parish, are weavers who have some small capital, with which they buy yarn and sell it, when woven into linen. The number employed at the time of this return, were 243.§ One boy of 14 or 15 years of age could attend a weaver, with this attendance, taking into account a day spent at market, to which he must go seven miles, and some delay which weavers having little capital experience in purchasing

* This is less by above 1,000 than the Official Return of 1831. Mr. Hughes does not think the population has diminished since, nor can he account for the difference, but he believes his own return the more correct.

† This conclusion is agreed in by all the witnesses.

‡ Every man wanting shoes, stockings, trousers, coat, waistcoat, shirt or hat, or women wanting shoes, stockings, cloak, cap, &c., being considered such.

§ There are fewer now, for since that time the trade has been further depressed.

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purchasing the yarn, he requires a fortnight to produce each web, the average profit of which, having consulted with weavers, Mr. Hughes estimates at 4*s.* 6*d.*; thus yielding on the 12 working days, something less than 4½*d.* a day to be divided between the weaver and his attendant.* The weaver generally finds attendance in his own own family.

Except weaving, the agricultural employment of spring and harvest is the only employment in this parish; deducting then 2,500 for the probable number of children, too young to labour, 486 being the number of weavers and their attendants, having constant employment; 439 the actual number, as ascertained, of persons who do not work from age and infirmity; about 10 smiths, 20 tailors, and 20 shoemakers, generally employed; the remainder from the whole population, being 7,078 persons capable of labour, have no other employment than agriculture; this, even in spring and harvest, cannot afford employment to all that seek it; and it is presumed, in this country, all its operations might be dispatched in five months, three of spring and two of harvest. Thus, without making any allowance for persons unemployed in spring or harvest, it appears that 7,078† persons of ages capable of labour, are without employment seven months in the year.

The total number of acres in the parish, from a computation of its mean length and breadth, Mr. Hughes concludes to be at least 46,000; 16,000 may be pasture or arable, and 15,000 may be considered irreclaimable, the remaining 15,000 is all reclaimable mountain and bog, having almost throughout it, within from two to four feet of the surface, limestone and other gravel, found useful in reclaiming such lands from the unevenness of its surface; it affords in all parts a great facility of draining, and reclaimable mountain and bog is found to be the very best tillage land. On the estate of Lord Sligo, Mr. Hughes has seen the eighth successive crop of oats on a spot of reclaimed mountain, he never saw better. On the estate of Sir Richard O'Donnell, in this parish, there is a mountain farm of 80 acres, taken 25 years ago at the rent of 1*s.* per acre, which has for several years been let to undertenants at from 1 *l.* to 1 *l.* 5 *s.* an acre; most of the waste lands of the parish are of equal capabilities. "Thus," says Mr. Hughes, "the parish abounds with lands that are waste for want of labour to cultivate them, and abounds with labourers that are hungry and naked for want of land on which they may employ themselves."

By Mr. Hughes's exertions, 10 National Schools have been established in the parish; he gives us the attendance on eight of them, together with the number of children that belong to the districts in which they are situated,‡ and would attend, but are prevented by the want of clothes.

	Number of Children in the District, between 5 and 15 Years of Age.	Number attending the School.
Derry - - - - to have	186	38
Letterlough - - - - —	160	24
Rusturk - - - - —	142	32
Carracowley - - - —	342	48
Dunetrusk - - - —	316	42
Treenbeg - - - —	336	35
Malrany - - - - —	235	32
Newport - - - - —	1,294	117
TOTAL - - -	3,011	368

Besides these schools, there are only two others in the parish, the attendance on which may average 30 each. Thus of 3,011 children, 428 only are in attendance; though there is not one that has not a free-school within a convenient distance, a mile at most, the rest being prevented, not by want of shoes, stockings, cap, or bonnet, which are here scarcely thought of, as a part of a boy's or girl's dress, but by want of sufficient clothing to cover their nakedness, and suffer them to assemble without shocking decency. Mr. Hughes constantly urges the parents to send their children to these schools; he knows that they are not only willing, but anxious to have them educated; and, except for a few hurried weeks in spring and harvest when they can help in some light farm work, they have no inducement whatever to keep them at home. He receives for answer, what he sees himself to be true, "We cannot send them naked."

Mr. Hughes has ascertained the total rental, as paid by the occupying tenants of the parish, to be 6,972 *l.*; the amount leaving the parish, paid either to absentee landlords or mortgagees, 4,796 *l.*; the amount paid to residents of the parish, 2,176 *l.*

* This calculation of profits was canvassed in a very full room and agreed to by all present, including many weavers. Mr. Hamilton, who used himself to employ weavers, when the business yielded better profits; Rev. Mr. Storey, Rev. Mr. Wilson, Captain O'Donnell, and several other competent witnesses.

† This of course includes many too young to perform the work of fully grown persons, but of ages that find employment in other places.

‡ The population live mostly in villages, which affords a great facility of assigning different persons to particular districts.

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Persons who attended the Examination.

—— BLAKE, esq., police officer.—FRANCIS BURKE, esq.—Mr. BUTLER, large farmer.—WILLIAM BUTLER, landholder, 10 acres.—Rev. Mr. CRAMPTON, protestant rector, and magistrate.——— ELWOOD, esq., magistrate.—Mr. JOHN ELWOOD, shopkeeper.—JOHN FINN, esq., magistrate and resident proprietor.—THOMAS HOPKINS, labourer.—MICHAEL HYNES, butcher.—WALTER JENNINGS, labourer.—Mr. M'DONNELL, large farmer.—PETER MOLOWNEY, weaver.—ANTHONY O'BRIEN, stone-cutter.—Rev. Mr. WALDRON, roman-catholic rector.

LABOURERS' wages in this parish average 6*d.* a day. Hopkins says, "When I held half an acre of land, which my landlord has since required for some other purpose and taken up, I had 6*d.*, without food, allowed in my rent every day; my landlord called on me for an occasional day's work; I get 6*d.* and my food; even at this wages we cannot get six months' work through the whole year*, and such as we get is often badly paid us; sometimes the man that hires three or four of us is not able to pay us until a debt comes in to himself, and we must wait for it; often he is careless to pay us, until it comes perfectly easy to him. I have had seven payments made to me of 6*d.*, and spent as much time looking for it as I would be earning it, or worse; I have lost my shame in calling for it; I know I could summon my employer before the magistrates, and compel him to pay me, but if I did, I would lose more than I would gain, he would not call on me for seven years again. I depend for support on the con-acre; the pig pays the rent for me; this and the bit of land I can gather manure for, which I get for that year for nothing, as the owner has the benefit of the manure for the next crop, supply me with potatoes, and in a good season would give me enough throughout the year; when they fall short, I must depend on what earnings I can pick up throughout the summer. My earnings throughout the winter do not much help to pay the rent of the con-acre; they have enough to do if they buy a bit of tobacco, and a sole for my shoe, and a few rags of clothes, and pay the taxes of my con-acre, and the rent of my cabin."

The labourers pay from 14*s.* to 1*l.* 5*s.* a year for their cabins, according as they have a plot attached to them or not. The landlord undertakes to keep them thatched, but Rev. Mr. Waldon says, "They seldom fulfil this engagement; the poor man must often thatch his cabin with his own straw or potato-stalks, and very rarely one of them is found dry."

Rev. Mr. Waldron says, "The potatoes generally planted by the poorer class are what are here called 'lumpers,' which yield a more plentiful crop, and require less manure, but are a soft watery description, and very unwholesome food."

In many instances the labourer is unable to pay the rent of the con-acre, in which case the crop is auctioned, and the labourer of course left wholly dependant on casual employment. The witnesses mention several instances in which the crop being insufficient to satisfy the demand of the landlord, the labourer has been processed and decreed for the balance.

Mr. John Elwood (shopkeeper) says, he has been for several years receiving con-acre rents to the amount of 400*l.* and 500*l.* a year, and after auctioning the crop, has been obliged, as agent for another, to process for the balance; he has done it frequently; his words are, "a thousand times I have done it †."

In the little village of Cong alone, there are nearly 100 families having no land nor employment sufficient to support them, who principally depend for subsistence on the con-acre potatoes which they plant; when there is any failure of this crop, or when they are unable to "redeem it" (pay the rent, without which they cannot take the crop away), the greatest distress ensues. It is agreed, that it seldom drives them or their families to beg publicly, at least at home; but Hopkins says, "they are worse off than if they begged; but I would rather make three parts of a meal or fast two days, than see my wife and children go to another man's

* Mr. Finn stated that he had been on the previous day conversing with a farmer, who told him it was by "coaxing" he could get men to work with him, though he offered them 6*d.* per day and their food. Mr. Finn could not say what excuse they now offered, and said he did not mean to draw any inference from the fact, but thought it proper that it should be mentioned. On Mr. Finn stating this fact, Hopkins said, "Every poor man here must strive to live by having con-acre, and has work to do for himself at the same time that the farmer has work to offer him, is he to leave that work to get three or four days at 6*d.*? I would not go myself if he offered me 10*d.* a day, and beef and mutton besides. Would the man that strives to get me for 6*d.* at the season, give me 2*d.* next February?" Mr. Mullens, farmer and land-agent, who was present when Mr. Finn made the statement, and corroborated it by saying that he himself was one of the farmers that found such difficulty in procuring labourers, says, "that such always happened at a hurried season of the year." Never when the labourer was not likely to be employed for himself. All the other witnesses agree in the justness of Hopkins's explanation.

† Rev. Mr. Waldron, jun., Mr. Burke and Mr. Butler, agree that any indulgence shown to the poor is shown mostly by the middlemen and smaller proprietor, to whom they have free recourse, and who have an opportunity of being personally acquainted with their poverty. Mr. Butler says, "I have lost more by my dealings with the poor, than any of the large proprietors of the parish. They can exact the last penny by their agents, we cannot, as we know and see their deplorable condition." Molowney remarks that this rule is not without its exceptions. "There are farmers in your parish," he says, "that would not give the poor man his con-acre crop if he wanted but half a crown of his rent."

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man's door. I and some of my neighbours suffered that, and I may lawfully say we were worse off than if we begged." Persons in this condition constantly receive private relief from their poor neighbours, particularly when the distress is confined to the individuals who have lost their crop from inability to pay the rent. The nature of this distress, and the manner in which relief is administered by the neighbours, may be understood from Jennings' story: He was married to an industrious woman, a dress-maker, who, he says, could earn a shilling a day. When she died, he was reduced to depend, like the rest of his class, on his labour and his con-acre; being unable to pay the rent of his last year's con-acre, the crop was seized and auctioned, to satisfy the demand; he says, "I was left without provisions; if my children dropt dead, I would not get a potato of them, as I had not the rent; I was left to depend altogether on my chance earnings. If I had three or four days' work one week, I might not have a day the next; I should make some shift to keep alive. Often I had a meal one day and had not a bit the next, and many of my sort had my story to tell. I never asked anything of my neighbours, but they were kind to me of themselves. My next door neighbour, on my right or left, would guess and know my distress, and make it known to others, and the Lord would inspire them to help me. If they thought within themselves that I was going to bed fasting, they would come in and give me a plate of potatoes; they would leave it with myself or my children, discreetly, and say nothing about it. I have done it in my time for others; though I am a shabby, poor fellow to-day, when my wife lived I was decent, and fit to appear before a congregation.

"I had plenty of potatoes, often a bit of meat, and was able and willing to help a neighbour."

The rent of the con-acre is usually paid by means of a pig. Molowney says, "Some of my neighbours, who cannot buy a pig to rear for the rent, fly off to Leinster to earn it, the moment they have planted their potatoes; some take their families with them. They must beg; and I have seen four or six in family leave home, and have but one fold of a blanket to take with them to cover them all." *

"Of the families that are left at home, some have early potatoes to support them, others must beg. I know that these labourers beg their way to Leinster, and their way home; if they did not, they would have but little of their wages. Some of my neighbours have been out since August; if they do not bring home the rent, they have no other means of support but to follow on the beggary at home for the winter, and the person they will ask relief from is the neighbour that holds a little land, and is almost as poor as themselves."

Malowney has known labourers who were unable to redeem their con-acre, and were thus left without a stock for the succeeding year, to work the ensuing spring with farmers for potatoes, and to eat one part of them while they planted the other: he says, "They fast all the summer." When questioned what he means by "fasting," he says, "I count it equal to fasting when a man and his wife and four children had to live on a quart of meal or a stone of potatoes for 24 hours, and I have known them live on that."

Hynes says, "They must often beg either here or elsewhere; they would do anything rather than beg; and before a man would take to that, you would see by his countenance that he was almost off. If you were taking your notes here in summer, you would ask us no questions; you could tell by the lankness of a man's jaws how much food he had in his house." Hopkins says, "Before a man would beg he would sell every article of furniture first, and many a man has cut his blanket in two, and sold one half for food. I sold many a little article from my own cabin last summer, and did not get half a supply from them." Butler says, "You would see the labourer in summer eating boiled cabbage and a little meal shaken through it, without a potato to eat along with it; may be the woman spent two days spinning a pound of flax, and went another day five miles to the market of Ballinasloe to sell it, and had by it but the 2*d.* that bought the meal; many a shift they make, all struggling to hold a grip of life." Hopkins says, "You would eat the boiled cabbage without the meal, when the smallest child in the house would eat all the potatoes they have along with it." †

No person can procure provision or credit that has not some visible means of repaying them. Those who get credit are mostly small landholders.

The

* Mr. Finn remarked that, as regarded blankets, he did not think the poor of their parish could be very badly off, as he himself had not long since supplied a great number with them from some money given him for that purpose by an English gentleman.

Hopkins said that he (Mr. F.) could not tell how many of these blankets had since been eaten. Mr. Finn asserted that it might have been the case.

† In reference to other parts of the inquiry, Mr. Finn expressed his doubts as to the existence of much "misery" in the parish. The Assistant Commissioners asked him, would he not call it misery that the greater part of the labourers should be obliged to live in the manner described above. He said he could scarcely credit such, and asked, would not the men in such distress come to him, could he refuse work in that condition? On putting Mr. Finn's question to Hopkins, he answered, "Suppose a man got the work, and for every day in the week, which every one here knows he cannot get for half the days, what would the wages of 6*d.* a day do for him and family, and potatoes 4*d.* per stone, as they were this summer?" Mr. Finn explained, that the labourer in this country, except in summer, did not pay out his wages for food as he received them, but had laid in a stock of con-acre potatoes, which lasted him through the winter, and often through the summer; that part of his winter wages, therefore, might be available to purchase food in summer. Hopkins said, "That is gone long since, sir: what paid the rent of the con-acre, and the rent of the cabin, and purchased his clothes?"

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The provisions they get are generally potatoes; the common agreement is to pay 2 *d.* or 1 *d.* a stone advance of the present price (potatoes rating at 2½ *d.* and 3½ *d.*), or the highest price they rise to before they are paid for. Mr. Blake says, "They endeavour to pay for these provisions by selling their cattle, often by giving their labour in lieu of money; I have known them to be processed for the price of them, and the law expenses to exceed the original debt, though of all debts that is the debt they are most anxious to pay, in order to keep up their credit." Butler being asked whether he had known landholders to sell their cattle in order to pay such debts, answers, "Not only their cattle but their clothes."

Molowney says, that in the mountains of this parish, when the potatoes fail them, they bleed the cattle and eat the boiled blood, sometimes mixed with meal, but oftener without it; he has himself known the same beast to have been bled three times in one season; they never bleed their cattle for this purpose when they can procure any other food; he says, "The mere labourers would not get a potato on credit; they would gladly take credit on any terms if they could get it; they would promise anything before they would beg, what some are obliged to do, and to leave their own place in shame. They take one journey by night before they begin, that they may save the exposure."

It is very common among those labourers who go to England for the harvest, to beg their way to Dublin. Hopkins, who has himself worked in England, says, "A man determined to pay his way, should have at least 1 *l.* leaving home; he might travel to Dublin (about 120 miles) on 7 *s.*; 5 *s.* would pay his passage, and he ought to have the other 8 *s.* beyond to carry him to a place where he would find work; those that are not able to get so much or near it, must beg one way or other on the road. Those that determine on going are thinking and providing for it, perhaps for 12 months before, and many beg from their neighbours at home to make up a little money for it. I sold my pig myself, to enable me to go. I thought little of my pig when I had the good English wages before me."

Rev. Mr. Crampton says that it is common with labourers going to work to England, to apply to the gentry of the neighbourhood for assistance in making up the sum necessary for their expenses.

All the witnesses agree that a labourer can make no reserve for any purpose; being asked, "Did not a labourer spend or drink what if laid up at the end of the year would amount to a sum considerable to him?"

Hopkins answers, "The tradesman may drink, the labourer cannot, we have not that much pleasure in life."

Molowney says, "A farmer when he takes his sack of oats to market, may take a drink, but that and a pound of meat at Christmas is all the comfort he has in the year."

Being asked what class of the people were observed to marry earliest,

Hynes answers, "The poorer the man the sooner he will marry; if he has anything he will look before him, and expect money with a wife." To the question, "Does he not dread the burthen of a family, for whose support he has made no provision?" He answers,—

"They never think of it, he fancies himself rich when he has a large family; the only comfort he has is to be looking at his children when he comes home." Mr. Butler has made the same observation, and says, "They are anxious to make any change in their condition. A young man will marry a servant for the few shillings of wages she may have saved; as a drowning man will catch at a straw."*

Persons who attended the Examination.

Parish *Kilgeever.* Bar. *Murrisk.*

JOHN BARNS, cottier, holds 2½ acres.—JOHN COX, farmer, holding 8 acres.—JAMES FREHILL, cottier, holds 1 acre.—JAMES GALLAGHER, farmer, 7 acres.—Rev. Mr. GIBBONS, roman-catholic rector.—Mr. AUSTIN GIBBONS, assistant to Mr. Durkin, apothecary.—MILES JOYCE, cottier, holds 1½ acres.—PAT MALLY, an old man past his labour, did hold 2 acres.—ROGER M'DONOGH, cottier, holds 2½ acres.—PAT M'DONNELL, farmer, holding 8 acres.—WILLIAM M'EVILY farmer, 5 acres.—Rev. Mr. POTTER, protestant curate.—Mr. REED, land-steward to Marquis of Sligo, the principal proprietor of the parish.

IN the whole of this parish, containing a population of above 11,000, there is no class of independent labourers, no employers of labour. The land is cut up into so many small holdings, that Mr. Reid says, "There are scarcely a dozen farmers in the whole parish occupying as much as 10 acres of good arable land." All the witnesses agree that a man can scarcely procure 30 days' labour through the entire year, that no man can support himself without land, and that any man with a family, holding less than two acres at a moderate rent, must, at one time or other of the year, apply for support to the charity of the neighbours.

The nominal rate of wages is 6 *d.* and 8 *d.* without food; persons well able to pay for it, as the clergymen of the parish, will not get a day's labour for less; but Mr. Gibbons says, "For

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* We regret that Mr. Finn, who gave us his most zealous assistance in eliciting the truth on other parts of the inquiry, and most readily yielded his own impressions when contravened by competent authority (as by the labourers respecting their own condition), was not present during our investigation of this part of the subject; but we append in the form of notes many of his observations made on the parts of the inquiry, but more properly belonging to this.

ABLE-BODIED OUT OF WORK.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Kilgeever*. Bar. *Murrisk*.

"For any person that need not be ashamed to make a bargain with them, they will work for much lower wages. I knew a man having a cabin, four miles distant, come in and work last spring in this little town for 2 *d.* a day and his food, he was a good labourer; when I reproached his employer with taking his labour at so low a price, he boasted he could get another to work for 1½ *d.*, and I believe he could."

It is much more common to exchange labour than to hire it, the farmers being all persons who labour themselves. The witnesses all agreed, that distress has rapidly increased of late years among the small holders.

M'Donald says, "The women can now give us no help, there is no employment for them. There is no price now for our corn, while our rents are kept up as high as ever, or when a lease drops, are even raised." Rev. Mr. Gibbons says, "It is quite common with them to sell all their oats to meet the rent in harvest, when the prices are lowest, not being able to reserve even seed, which they buy in spring at double the price at which they sold it, and often upon credit; I have myself lent them money to pay an arrear of rent, or purchase seed for their ground; the only means they had of repaying me, was to hand me over a portion of their farm, which I allowed them to redeem, deducting the rent for the intermediate time; there are two of these persons present in the room."

M'Donnell says, "A neighbour of mine, holding three acres of land, when threatened with a distress for an arrear of rent, sold a rood of his ground for five years for 40*s.* (8*s.* per annum) ready money, and now rented it from the person to whom he sold it, at 17*s.* per annum."

Mr. Gibbons says, "I know holders, paying 3*l.*, 4*l.* and 5*l.* rent, to be so destitute of clothes, as to be obliged, when going to market, to borrow a coat from one man, a trousers from another, and a waistcoat from a third; the person that looks decent in the market to-day you would take for a beggar if you met him at home, in his own rags, to-morrow."

M'Donnell says, "This day, I lent my coat to a neighbour taking his sack of oats to the market of Westport."

Rev. Mr. Gibbons says, "When I go to a village to hold a station, one man comes and confesses to me, and when he has done, goes out and lends his coat to his neighbour, that he may come in also; the very women do the same, and change not only their cloak, but their gown."

In connexion with the foregoing answers, Rev. Mr. Porter observes, "Say what you will, you cannot too highly colour the distress that prevails."

Pat M'Donnell, living in the village of Cahir, containing 42 families; mentioned by name, to the satisfaction of both the clergymen, 12 families that are obliged to apply, at one season or other of the year, to the charity of their neighbours for support.

Roger M'Donogh similarly names 10 in his village of Mooneen, containing 37 families.

James Frehill names 26 in his village of Carramone, containing 74 families, and adds, "There are many more who want assistance nearly as much as them, but shame makes them hide their poverty."

M'Evilly names 10 in his village of Benown, containing 39 families; all those named are mostly persons holding from a rood to an acre of land.

In each of the families that have been named, with the exception of some widows' families, the witnesses say, "There are men able and willing to earn their bread, if they had any one to employ them." Some of these beg throughout the year, some live on the private charity of their neighbours or relations, for four, three or two months of the year; a few get occasional assistance throughout the year; it is common with these last, when the neighbours are digging the potatoes, to apply for assistance from ridge to ridge, when they think little of helping them with a few stone. Most of the families named endeavour to have a stock of potatoes, that lasts them through the winter, which they have either from a small holding of their own or con-acre, the rent being paid by a pig. The relief they receive from their neighbours and relations, is by getting a stone or two of potatoes from one to-day and from another to-morrow.

M'Donnell says, "Many of them endeavour to live, a part of the year, without applying to their neighbours, by working on a piece of barren mountain, which they get for three years rent-free, and when reclaimed, rent at a bulk price that may be equal to 10*s.* or 15*s.* an acre."

Mr. Potter says, "That these villages may be taken, on the whole, as fair instances of the condition of the parish. The last (Benown) is a favourable instance, as it is considered comparatively comfortable; Carramone is the reverse."

Miles Joyce says, "I am a labourer; I rent an acre and a half near the little town, at 40*s.*; I have nine children, and am unable to support them, without either getting assistance from my neighbours for nothing, or borrowing from a friend, when neither of us can have much hope I ever can repay him."

Joyce is a stout, able labourer; as the other witnesses say, "He would work as much as two men."

Distress is comparatively unfelt until summer, when the potatoes run out; if the season be at all scarce, the small holders are then reduced to the greatest distress.

Gallagher says, "He knew a family this last summer (1834) to have, during three days, but one substantial meal of potatoes;" he says, "They kept life in them by picking shellfish on the strand."

Cox says, "A neighbour of mine was reduced to great distress this summer; he was forced to send his family out of the parish to beg, while himself strove to struggle on at home; I knew him to live on one meal for two days: I tell you, as he told me, and I cannot disbelieve

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disbelieve him, his case is too common; besides, I have reason to believe the same man lived on less in a former year."

In the failure of their potatoes these small holders are obliged to borrow meal at a great advance of price; it is borrowed in summer, the price to be paid at Christmas. M'Donogh knew meal to be selling in summer at 12*s*. per cwt., when borrowers pass their notes payable at Christmas for 17*s*. Henry Malley, a cottier, names four neighbours of his, who, at an earlier part of this summer, when meal was selling at 10*s*., undertook to pay 18*s*. certain, or the highest price it might reach in the mean time, at Christmas; he says, "They would promise any price rather than want it:" when at this advance of price, many who cannot give security for re-payment are unable to procure it. M'Donnell says, "Latterly, the small farmer cannot afford to keep over the meal, it is difficult to get it at any rate; I know many that would have promised 30*s*. this summer, but could not get the meal. Their last resource is, either to beg (Burns and Gallagher mention several instances of this) or to dig their potatoes before they are half ripe; sometimes they go the best-looking stalks on the ridge, and root out the young potatoes with their fingers, then turn back the mould that they may injure the growth as little as possible." There were several small farmers and cottiers in the room, scarcely one of whom was not pressing on us some instance of his own neighbours, who would gladly have promised 30*s*. for the meal, but could give no security for its re-payment. One of them, Michael Sweeney, says, "A neighbour of mine was distressed for provisions this year; he tried to borrow meal, and he offered to pass his note for any price, but was poor, and could give no security but his own; at length the priest gave his word for him to the miller, but when he went to the miller the meal was gone: I know that for two days he had not as much food as he ought to eat at a meal. When he was disappointed of the meal, a neighbour lent him a shilling; it was only last week he was able to pay that shilling, by cutting the grass from the sides of his potato furrow and selling it for hay; when the shilling was out, he tried the potatoes; I was with him when he was digging them, and I declare to you they were scarcely as big as hazle-nuts; it was only hunger could see them on the stalks. I do not think his case was singular at all, for I know there were people in the parish had a better right to be in want than he."

Rev. Mr. Potter, though he cannot vouch for each particular case, says, "That from what he knows of the distress that prevailed before the new crop of potatoes came in, he believes them all to be perfectly credible; and wishes to add, in order to show that this distress does not prevail for want of resources in the parish, that as much potatoes were sent in from it, for sale to Westport, in this as any ordinary summer."

Rev. Mr. Gibbons, though not present at this day's examination, told us yesterday in connexion with this subject, that the greatest anxiety prevails among his people to learn whether any changes are in progress that are likely to better their condition; in the words of one of themselves, "Is the Government doing anything for us, or will we better off next year than we are this?" They always apply to him, as he gets the only newspaper that comes into the parish. "When I can tell them the Government is thinking of them," he says, "I send them away happy and contented: this inquiry has given them great hopes. God grant that they may be not disappointed!"

Persons who attended the Examination.

Par. *Kilmore Erris*. Half Bar. *Erris*.

Edward Burke, farmer of 13 acres.—Brien Deane, cooper and small farmer.—Edmund Dickson, mendicant.—Widow Early.—William Feargus, bailiff to Mr. Everard.—Dominick Frehill, labourer.—Widow Geraghty.—Martin Hoban, labourer.—Captain Ireland, stipendiary magistrate.—Pat Lavelle, labourer.—Rev. Mr. Lyons, parish priest.—Mr. Wm. Meredith, chief constable of police.—Captain Nugent, magistrate.—Mr. O'Brien, parish schoolmaster.—Frank O'Donnell, labourer, impotent from age.—James O'Donohoe, bailiff to Major Bingham, the principal proprietor in the parish.—Hugh O'Mally, cottier.—Widow Reilly.

In answer to a question regarding the labourers, the witnesses tell us there are none in this parish.

On further inquiry it appears, that the demand for labour is so insignificant that there is no class who are called labourers; because no class can subsist altogether on their hired labour. But though the farming of land is the only means by which a subsistence can be earned, it appears that a considerable proportion of the population of this parish hold no portion of land (however small); and in the absence of almost any demand for their labour, can scarcely be said to possess any visible means of existence.

These persons paying no rent for the spot of ground on which they build their cabins, or the coarse mountain-land on which they plant a few months' consumption of potatoes, are called by a burlesque name of "freeholders."

Feargus (bailiff to the property of which he speaks) says, "On Mr. Everard's estate there are living altogether under 200 families; 50 or 60 of these are 'freeholders' having no holdings of their own, but trespassing on this man and that. The men are as able and willing to work as any men in the country, but there is no work for them, and they must be trespassers on their neighbours.

"They take a few ridges of ground for the season from a holder, and pay him in labour. This gives them potatoes, but often not as much as they would consume in two months; they must then turn out and beg at home until summer comes, and they are believed to steal nearly as much as they beg. The tenants make great complaints of them, that they steal.

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Par. *Kilmore Erris.* Half Bar. *Erris.*

steal their cabbage and potatoes, and that their pigs (for some of them have pigs,) root up their ground. I have orders from Mr. Everard to clear them off. We cannot look to what becomes of them afterwards; but we see that when they are cleared out of one village, they go and settle down in another."

By a census of his parish made two years ago by the Rev. Mr. Lyons, it appeared, that of the 1,648 families then constituting the whole population of the parish, 371 belonged to this class.

Some of these "freeholders" are ejected tenants, others never held land. They mostly settle in some village where they have relations who permit them to build themselves cabins upon their ground, and who will be more ready than strangers to assist them on occasions of pressing distress. Very little of their subsistence is derived from their hired labour.

The witnesses are of opinion, that one of these men having no more than ordinary advantages, could not count on employment in his own parish for much more than 20 days in the year, at money wages of 6*d.* or 8*d.* a day. Besides this employment they get occasional work from the poorer farmers, for which they are paid in potatoes, the quantity given being almost discretionary with the giver; but this mode of employment seems to be regarded by the witnesses as little more than a profitable mode of dispensing the charitable assistance which, under any circumstances, would be afforded to persons in so distressed a condition.

Captain Ireland says, "If they were paid in money at the end of each week, I am confident these men would not only engage to work for 4*d.* a day, but would feel grateful for being employed. They are constantly forcing themselves on me, and making interest with my servant to have them employed, offering to work at that rate."

Deane says, "There are five men in my village, who go a distance of 50 miles into Tyrawley to seek employment in the season of potato digging, expecting to work for 3*d.* a day and their food."

Burke says, "An able man that lives near me went there this season and came back, having got but two days' work at 4*d.* a day."

These "freeholders" obtain from the poor farmers, in return for a few days' labour, a small piece of their worst land for the season.

This manured with sea-wreck, and planted with potatoes, yields them a supply of provisions for from two to six months, affording at the same time to the farmer who has given his land, the benefit of a corn crop, for which the ground is thus prepared for the succeeding year. When this supply is not sufficient to last until spring, it is eked out (necessarily with great privations) by the charity of relatives or neighbours, aided by occasional employment of the nature above stated. Their great object is to remain at home until spring, in order to plant potatoes to afford them a similar supply for the ensuing winter. By the time spring arrives they are generally destitute of all visible means of existence; but having once planted their potatoes, are free to seek a subsistence wherever and however they may devise. Some remain at home, undergoing great privations; far the greater number leave home, taking their families with them, and do not return until the potatoes are fit to be dug. These sometimes accompany their families, carrying their spades on their shoulders, seeking employment; and if unsuccessful in this, live on what their families beg. Sometimes they separate from their family, going in seach of work, generally to some part of Ireland, less frequently to England. This class, being so destitute as to be unable to procure the necessary expenses, fewer of them than of the small landholders go to seek employment in England. The labourers present think 15*s.* or 1*l.* almost indispensable to one leaving this place (the extreme west of Ireland,) for that purpose; some of them however do go. Burke says, (pointing to him,) "There is one of them that goes, and the signs are on him, he has the uniform home on him;" (he was comfortably clothed, and thus presented a contrast to every other person of his class in the room.)

Pat. Lavelle, the person alluded to, gave the following account of himself: "I have a wife and five children. Some years ago I held land, but being unable to pay the rent, lost it. I now live in a cabin that I built for myself by the way side, on Mrs. Nash's ground; I had no leave to build it; the leave was not worth asking. During the winter I support my family by potatoes, which I have planted on some coarse mountain-land that I get rent-free for the season; hitherto I have got this land from a gentleman that I was able to oblige in turn, by killing game, &c.; not every one could get it so; but the gentleman has now left the country, and I must look for it as others do next year. These potatoes have generally lasted me six months of the year; when they were out, finding no employment at home, I have gone to seek it in England or Scotland, leaving my family at home, where they must beg if they do not choose to starve. It requires nearly 1*l.* to bear my expenses; I make many shifts to raise it. This year I had a son at service, who gave it to me; last year I borrowed part of it from a neighbour, to be paid when I would return, the rest I had laid by myself. While I am eating my potatoes in the winter, I eat them sparingly, when I think that I must make that up for the summer. I undergo great hardships in going to England; nothing but the want of something to do at home drives me there. I would engage to work at home every working-day in the year for 8*l.*, without food or support of any kind, and never think of going to England."

Dominick Frehill, who is also one of the class called "freeholders," affords an instance of their general condition, and more particularly of the privations suffered by those who remain at home during summer. He says, "I am a labourer. I have no holding of land, and never had one. I have a wife and five children. My hired labour would scarcely do anything towards supporting me. A neighbour gives me a piece of coarse mountain-land for the season; I give them three or four days' work in return for it, and for three or four days more I may get as much potatoes as will plant it. The neighbours have often given me this

ABLE-BODIED OUT OF WORK.

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Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Par. *Kilmore Erris.* Half Bar. *Erris.*

this assistance for nothing. The return from this crop may last me, some years, three months, some years, six months, but little as it is, I must often sell part to buy something to cover me when I am naked. When these potatoes are out, I have little dependence but on the goodness of the neighbours. There is little employment to be had; a neighbour often calls on me to help him, and gives me for my work a few stone of potatoes. I oftener work in this way than for money. The neighbours, that had potatoes to spare, have often given me a few stone on credit, until I would be able to repay them in work, and when they have seen my children wanting, have sometimes given them, without asking payment in any way. When potatoes are scarce in summer, and few of the neighbours have them to spare, we must often live without them. My wife then goes through the fields and gathers some of the green weeds and boils them. We sometimes have a small share of potatoes to eat with them, but we have often lived three or four days without a potato, on the weeds alone.

"I have not had a shoe or stocking these seven years. It is easy to count all the shoes I ever bought; two or three pair, I believe; I have not bought a new coat for four years, nor trousers for five. I was three weeks in the house, I could not go out for want of clothes, and you see (showing us his clothes) whether I am fit to go out now either, for the cold or for the shame. My sister's son gave me these old breeches; I have no hat of my own, good or bad; I borrowed that old hat to come to you to-day." (Mr. Lyons says, "Yet there is not in the parish a better workman.") "I pay no rent for my cabin; I got leave from the tenants to build it for myself on a bit of the waste land; I have one pair of blankets, the whole family (seven in number) lie under them on one bed, lying heads and points; they are worn and spent now, and are the only pair I have had since I was married, 17 years ago; I get a bed of straw from any neighbour I am threshing for."

Martin Hoban affords an instance of the miserable shifts by which an able-bodied labourer, having no stock of potatoes, and unwilling, as he says, "to beg outright," is obliged to live at home during the winter.

He held a small division of land up to last year, and being asked how he now supports himself, answers, "Here is all my support (pulling a roll of pins from his pocket); when I get a few days' wages I buy these, and afterwards exchange them for potatoes through the villages; it is just a decent way of begging; a man is ashamed to beg outright, and must have some pretence, and I take this when I can make up the money for the pins, but for three parts of my time I cannot do so, and must beg. My wife and five children beg most of their time; they are not begging now; I have had three or four days' work each week since the potatoes have been digging; I have as much potatoes as may last me for a fortnight; while they last she shall not go out; when they are gone she must beg; I may not get a day's work this month again; I pay 5*s.* a year for a part of a cabin; I have not worn a shoe these five years, nor within the same time have I got any article of clothes, but one second-hand jacket, for which I paid 3*s.*"

Deane says, "The support of these 'freeholders' presses very heavily on the villagers, and as much from what they take without leave, as from what they get in charity. Among others, it is a very common complaint against them, that they do not cut turf themselves, but steal it from their neighbours; people set this down as idleness against them, as they have nothing else to do in summer, and the bog is plenty." Burke says, "They cannot cut it; most of them are away begging, when the turf should be cut in summer, and such as stay at home are not always able to cut it at that season, when provisions are scarce, as they have little of them to get; I have seen them in summer lying in the ditches with weakness, and I have seen them on the bog, when they could not throw the third sod without resting from mere hunger and weakness." Mr. Lyons says, "The habit of pilfering potatoes and cabbage, and even plucking wool from the backs of the sheep in the fields, is common; but it is induced by destitution; a constant struggle is proceeding between honesty on the one side, and hunger and nakedness on the other; the former must often yield, but it not unfrequently triumphs in a manner that, considering the temptations with which it contends, does credit to human nature."

There is another class of labourers besides these "freeholders," persons renting small divisions of land, insufficient to afford them an adequate subsistence; they are a more respectable, though it appears from the evidence, they can scarcely be called a more "comfortable" class. Their destitution arises, like that of the "freeholders," from want of employment for their labour, but is in some degree mitigated by the miserable resource which their land supplies. Mr. Lyons says, "Divisions so small as an acre, or half an acre, are very common." Burke and O'Donohoe say, "Much more common than any other; 15*s.* to 30*s.* rent is the most common run of the parish." In answer to an inquiry regarding the comparative condition of this class, and those who are called "freeholders," Burke says, "For some parts of the year I would say these landholders are in the worst condition. In this way: in the summer, when provisions are scarce, the 'freeholders' leave the country with their families and beg, and escape the hunger that falls on those that struggle on at home. No man is so desolate as the man that sticks to the house at home." Mr. Lyons concurs with Burke's observations, and says, "These landholders very seldom beg; they rank with the villagers; they take great pride in being landholders, and are so unwilling to lose caste, that they will submit to any privation short of absolute starvation rather than beg." O'Donohoe says, "There are numbers of them that fare worse, and are worse contented than those that beg from them. They are next door to beggars themselves, and one day often makes them beggars. It is customary here among landlords, when the rent is not paid, to make seizure of the provisions in harvest. If it can be found above ground or under ground, the landlords will have their own; the poor may go on the world."

ABLE-BODIED OUT OF WORK.

Connaught, County Mayo.

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Par. *Kilmore Erris*. Half Bar. *Erris*.

On our inquiring of the witnesses whether there was any person in the room who would furnish a fair illustration of the condition of this class, Deane says, "I am one of the class myself, and you need not pass me." Brien Deane says, "I hold land for which I pay 30 *s.* a year; I am also a cooper; I may be employed for three months of the year. I can earn 2 *s.* every day I am employed, and am therefore better off than most people that are under the same rent as myself. I have been in this parish these 10 years, and my trade is getting worse every year. The people are in that poverty that they cannot afford to employ me. There are many cannot afford even to repair their wooden vessels; once they are damaged they throw them out on the dunghill, and use their one pot for every thing; they carry in the water from the well in it, they wash the potatoes in it, and they boil them in it; and many roast their potatoes, not having even a pot to boil them. I have a wife and six children. The potatoes I grow on my own ground are not sufficient for us; when my own potatoes are out, my trade generally enables me to go to the market, but there are times when I am hard pressed to make out enough in any way, we must then live on a shorter allowance; or, if I be working a day at a farmer's that has the provisions, I take one or two of the children along with me, and they get their food; anything to pass over the distress." In answer to the question, "Does your family generally use milk with their potatoes?" Deane continues, "Milk, sir! I declare solemnly before my neighbours here, that know whether I speak the truth, for eight weeks that I have been lying on my bed, having blister after blister on me, I did not drink a quart of milk, but eat potatoes and salt herring, and had no drink but cold water. A great many of us would pray to the Almighty to take us off; it would be better for us than to live on in our poverty and need." Mr. Lyons, "He speaks reasonably; and his class is numerous; even in sickness, as he tells you, their food is potatoes and salt herrings, and their only drink, water. In their condition, it is almost loving life too much, not to pray to be released from it." Deane being asked if such be his condition, "What difference his trade sets between him and others of his class, than whom he says he is better off?" answers, "I get an occasional job that gives potatoes to my family, when others sit idle and hungry at home." And Hoban says, "It keeps him in the house always, while others are obliged to beg; and may be his children are not so naked as other men's." Deane goes on to say, with the concurrence of the other witnesses, "These very small holders seldom have a sufficiency of potatoes throughout the year; during summer a great part of them live on half allowance of potatoes; they make shift to add to them by picking shell-fish along the shore, and I have known many of them to live for days on shell-fish without potatoes, and it has brought many of the young ones to their grave." Mr. Lyons says, "This, and other unwholesome food, which they are compelled to use in seasons of scarcity, makes dysentery very common amongst them. This disease is so prevalent in this parish, that when called on to attend the sick, though uninformed of the particular nature of the attack, I always take with me the medicines proper for this complaint."

Hugh O'Malley also belongs to this class of small landholders, and has no other support than his work as a common labourer; he may perhaps be a better instance of their general condition than Deane.

He says, "I have a wife and four children; I hold three-quarters of an acre of land, for which I pay 1 *l.* a year, taken from me in labour. This generally gives me and my family potatoes for five or six months of the year; my principal support besides this is making brooms, and selling them to the housekeepers for potatoes. I go to a mountain 10 miles distant for the heath; this takes me one day; I spend another day making them, and a third hawking them; if any one offered me money for them, I would gladly sell them all for 1 *s.* I would think myself well off if I could employ myself throughout the year in this manner, but there is not sufficient demand for the brooms; I cannot resort to this mode of living more than once a month. I get an occasional day's work; I have often taken 3 *d.* a day rather than sit idle. My wife may earn 1 ½ *d.* on a day she is employed to spin; but if she is employed one day, she may not be employed for a month again; she has been sickly with me during the last seven years, but can do a little at spinning when she is left by the fire, and the cold kept from her." (Mr. Lyons says her complaint is one of those that are common here, arising from the nature of the food used by the poor, which is such that I am confident if a person used to wholesome diet were reduced to subsist on it, he would not be alive in a month.) "During the past summer I had not enough, nor anything like enough of potatoes for myself and family; we lived principally on herbs gathered in the fields and shell-fish from the shores, and we would not have lived it through but father John (Mr. Lyons) helped us with a hundred weight of meal." (Burke says, "When the potatoes begin to run short with them, they use them very sparingly, and live for three days on the proper consumption of one day; they help them out by boiling a large quantity of cabbage, or wild barrage gathered in the fields, with a small quantity of potatoes.") "Bad as I was last summer, I will be worse next; my potato crop has failed this year; the cause was, that I had no money to buy proper seed, nor no means of earning it, and was obliged to use the refuse of what others planted, paying for it by labour. My crop used to last until May, now I am bare in November. I had a small patch of barley, which I sold, and have bought a month's consumption of potatoes; I do not expect any employment to support me when these are consumed, and I do not know how I am to live afterwards, but to go upon God." (Burke here remarked, "It is a miracle they are alive at all," and Malley goes on.) "Only for the good neighbours, these that have a little support to spare, and God will remember it to them, we would not be alive at all. My family never begged but twice; once for three weeks, and again for a month; but I will not be able to keep them from it this winter. I will hold the land on still though they be begging, for my rent is paid, though I could not have paid a halfpenny of it, if it was not taken from me in labour. I have not worn

shoes

ABLE-BODIED OUT OF WORK.

Connaught, County Mayo.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Par. *Kilmore Erris.* Half Bar. *Erris.*

shoes for 10 years since; I was married, 23 years ago; I am sure I have not bought more than three pair since, I have gone without shoes. I have had no stockings but such as you see, the legs of stockings that a neighbour gives me when he has worn out the feet of them. I have not got a new coat for five years; this is an old one a neighbour gave me six months ago; you see it is nothing but rags. There is a son of mine (putting forward a half-naked boy, about 11 or 12 years old), he never wore a trousers, he never had one; this is a borrowed coat he has on him now (a man's coat, all rags, dangling and trailing about him); you see he has nothing else covering him but his shirt; that shirt is the only stitch of clothing he has of his own. In cold weather he must keep close to the house, unless he runs from one house to another, or as he gets a borrowed coat, or a sheet to roll about him, he may run from village to village. My other children are not so naked as he is; they are older, and can occasionally earn something to clothe themselves. We lie on straw that we get from some neighbour in charity; we do not change it; we do not part with it all, but as it wastes away the neighbours give us a wisp to add to it." (O'Donohoe says, "When persons of his sort cannot procure straw, they pull the rushes that grow on the sand-banks by the roots and shake the sand from them and spread them as a bed for themselves, just as they would litter pigs." Mr. Lyons says, "Their beds are in such a state from filth and vermin, that to any one accustomed to cleanliness, it is purgatory to approach them.") "All the bed-clothes we have is the single fold of a blanket and a sheet; my wife and I use the blanket, the children all lie on one bed, and have no covering but the sheet.

"There are numbers in the parish as badly or worse off than I am."

Mr. Lyons says, "That man is as fair a sample of his class as could be produced to you, or rather a favourable sample, as he is an honest fellow and well known, and liked amongst his neighbours." O'Donohoe says, "That is true; he is generous about his brooms, he throws two or three of them to a housekeeper without pressing a bargain, and when she sees him in want at another time, she does not hesitate to give him 100 or 200 potatoes."

Mr. Lyons says, "I told you that by the census I made two years ago, that of the 1,648 families composing the entire population, there were 376 belonging to the class we know by no other name than 'freeholders;' I think about one-half of the remainder are holders of land of no greater value than from 10 *s.* to 1 *l.* 10 *s.* a year."

This (the small landholders) is the class that most commonly goes to seek employment in England. Men having wives and children often go, but young unmarried men go more frequently. Burke says, "The men who have families must go too. They go to earn the rent, and save their provisions from the landlord. All the landlord has to look to for his rent is the crop, and he must take care of himself, though he send them to beg the world. I knew a man sell the quilt off his bed to enable him to go to England, that he might earn his rent and keep the provisions for his family. The pig is commonly sold for that purpose. The wife and children often beg while the husband is away."

It is the opinion of all the witnesses, most decidedly and unanimously expressed, that no man who could procure sufficient employment at 6 *d.* a day would leave this parish to seek work at the English harvest. Captain Ireland says, "Persons who do go are exposed to such hardships, that when they come home they are commonly seized with sickness, supposed to be caused by the cold they are exposed to after the heat of hard work, lying as they generally lie there in out-offices." Mr. Lyons says, "They are not only exposed to cold and fatigue, but frequently to hunger and disappointment of the employment which they seek. In the year 1831, I met that man (pointing to a man named Gibbons) in Liverpool lying on the steps of a hall door, pale and exhausted, evidently from hunger; he had gone to seek work in England, and being disappointed, had not the means of paying for his passage to Ireland. I paid their passage from funds which I possessed, applicable to that purpose, for him and 130 others, who were similarly circumstanced." Gibbons himself says, "I was six weeks away, and, as Mr. Lyons says, I was not able from what I earned to pay my passage back to Ireland; from the hardships I suffered, I never went there since, nor do I think I ever will."

As regards the clothing of the labourers, the witnesses say you may take Hoban, O'Mally and Frehill as specimens; they are without shoes or stockings, and their other clothes are mere rags, leaving them everywhere open to the weather. Frehill declares that he has no hat, that the shapeless piece of felt he holds in his hand is actually borrowed to come to us to-day, and that he has been three weeks unable to work for want of some covering against the cold.—(*See* his evidence.) O'Brien says, "We have told you that the beggars are naked, but it is not the beggars merely, but the persons that relieve the beggars that are naked; the old clothes that I wear on week-days I lend to my neighbours, decent people, to go to mass on Sundays." Mr. Lyons says, "When I hold a station (religious meetings, held for the purpose of confession), persons commonly request of me to let them go early, as they must lend the clothes they wear to neighbours, that they may come in turns. And when women have come to me with their persons naked, a sense of decency, as much as charity, has compelled me to give them the price of a handkerchief." Captain Ireland says, "A man living in the next house to mine has been lying ill for 18 months; he held a small division of land, and his wife and children worked hard and tilled it that they might not lose possession of it while he was lying ill. He is now sufficiently recovered to go out, but the wife and children being miserably clad could not forbear using his clothes during his illness. They have now worn them out and are unable to replace them, and she has been begging of me to-day for any article that will enable him to leave his bed. No man that has a heart can live here; if he has a family he cannot afford it; his means are dragged out of him, without his knowing how or where they are gone." Mr. Lyons says, "According to the census which I made two years ago, there were then in this parish 751 men who had no shoes, and were unable to procure them; and there were, out of a population of 9,000, 3,136 persons, male and female, who,

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who within five years had not purchased any important article of clothing, as a coat, a gown, &c."

The condition of the poor with regard to night-covering is quite as bad as their condition with regard to clothes. Mr. Lyons says, "According to the same census of 1,648 families, being the whole population of the parish, 388 have two blankets each, 1,011 have one blanket each, 299 families have no blankets at all. You may well be surprised at this; it surprised myself, although many years resident as parish priest. Until I made this census, I had no idea that there were families in the parish who lay without a blanket, and even when, on inquiring how many blankets they had, I was told by some persons they had none, I could scarcely believe they meant more than that they had not a sufficient supply; but I ascertained that they were literally destitute of any. This may serve to show how little the poverty of the people of this district can be understood by persons viewing it at a distance, when I, their parish priest, living among them, was unacquainted with some of its forms, until I had made the most scrutinizing personal inquiry. The people would hide their poverty even from me." Burke says, "There are families about me that have no bed-clothes; some of them often come to get a bed in my house for the night, and I know it to be common when a large family has but one blanket among them, that they should go to bed by turns, one part rising to make way for the others. If we were telling you of the poverty of this country for a week, we would have forgotten part of it after all."

Mr. Meredith, chief constable, says, "Last summer some disturbance prevailed in this parish, of persons visiting the houses of farmers at night, to compel them to sell potatoes, which they were supposed to be holding over for the purpose of realizing higher prices. In the performance of my duty, as chief constable of police, I had to make search for the offenders. Until the night that I made that search, I knew nothing of the destitution which prevailed, and which prompted to these outrages. In about 15 houses which I searched, with one exception, I found no provisons, but a few stones of potatoes carefully preserved in a corner of the same box in which the inmates kept their milk and their Sunday clothes. Their having milk and a change of clothing showed that they by no means belonged to the lowest class even of landholders. In one instance, as we were groping for the door, a policeman called my attention to a bundle of weeds which was stopping what appeared to be nothing more than a breach in the cabin wall; on removing the weeds we found this to be the only entrance, and the weeds the only means of closing it. The opening was so small that the policeman had to take off his appointments in order to creep in. I found the occupant of the cabin, the person I was in search of, lying on a miserable straw-bed; I had to take him from bed, from beside his wife, who was at the time pregnant, to be perhaps transported for an offence to which it was evident the fear of starvation had prompted him. The scene of misery I witnessed on this occasion, and others which I saw in the course of my search of that night, I shall never forget. My duty, of course, compelled me to take the offenders before the proper authorities, but the destitution of which I was an eye-witness, enabled me to make such representations as ultimately procured their release."

Though the witnesses differ as to whether the cultivation has extended of late years considerably, or contracted in this district; all (including Mr. Lyons, Captain Nugent, Captain Ireland, and Mr. O'Donnell, a resident land-owner,) agree that the condition of the poorest class of the people has decidedly deteriorated. Marriages are contracted without any forethought of the means of providing for a family. Captain Nugent says, "They marry here on the slightest chance of being able to support themselves." Mr. Lyons says, "Those who are more comfortable and somewhat educated, wait longer; but persons unacquainted with comfort do not feel the want of what they never knew. They marry if they have enough of potatoes to last them for a year." "Aye," said many present, "or half a year." Frehill says, "I married a wife, and was promised the foal in the mare's belly as a fortune; the mare quicked foal, and from that day to this, I never got as much as a noggin to hold a drop of water in by my wife, yet I never was sorry for taking her since." "Oh," said Burke, "the chance of a foal or a calf is thought a fine thing; I have known them marry on the promise of a lamb before the ewe was tupped at all, and lose it as he lost the foal."

There is no system of advancing provisions to labourers on credit.

The desire for emigration is occasionally very great among the inhabitants of this parish. If any acquaintance who has emigrated be heard of as thriving, the greatest anxiety prevails to follow him; but if one or two unfavourable accounts arrive, the subject is not thought of for a long time again. This applies to persons who can have any hope of emigrating from their own resources. The mere labourers cannot think of this; all of this class who are present agree that two-thirds of the labourers of the parish would gladly emigrate if they were furnished with the means. Burke says, "Their idea is this: they could not be worse off in any part of the world than they are here."

It is also agreed among the witnesses, that great numbers of the labourers would avail themselves of a house of industry if such existed in the parish, but no person would enter it who could support himself with any degree of comfort outside. Burke says, "From June to August it would be full, and it should be a very large one too." Hoban says, "I would go in myself with my family for one half of the year, even though I were separated from them; I would submit to the separation, provided I were certain they were not wronged any more than myself; but I would do anything to live out of it. I would take a basket on my back and carry stones in it from sunrise to sunset, if I could earn potatoes for my family, and if I could add a drop of milk to them, I would be as happy a man as any in the kingdom. I would think my separation from my wife a great hardship."

On our road from Erris (the place where the examinations were taken), we had occasion to

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to go into a farmer's house by the way side, when we met a man named Michael M'Cue, carrying a heavy load of wattles on his back. Our attention was attracted by the wretchedness of his appearance; and on inquiry into his circumstances, we thought them sufficiently illustrative of the consequences entailed on the labourers by the want of employment, and the general desire to follow any mode of industry in preference to begging, to deserve insertion in our report.

M'Cue's case, as stated by himself, is as follows:

"Two years ago I lived in the county of Roscommon, where I held one acre of land; my cabin was burned, and not being able to rebuild it, I was obliged to give up the land, and beg with my wife and three children. I was ashamed to beg at home, so I came into Erris, where my brother-in-law is living, and I hoped that in time I might get a piece of land, as it is so plenty, (Erris consists principally of waste lands); after I had begged for a while, I got a piece of wild mountain, which I was to have free for two years. I got it about November, without a shed on it. I and my family were still begging; it was the season of potato digging, and I went out into Tyrawley until I earned sufficient to pay two men for four days in helping me to raise a cabin, which we have lived in since. We lie upon straw; we have no bed-clothes, but throw over us by night the clothes we wear by day. We continued to beg during the first winter and spring. Of the potatoes my wife and children begged during the spring, we eat one part and planted the other on the piece of mountain. We still lived by begging until the potatoes were fit to dig; they were sufficient to support myself and family in our cabin without begging until near summer. We begged again during the summer, until our second crop of potatoes were fit to dig; between the bad ground and bad seed, our crop turned out a failure, and we have not now a potato left. I do not know how I am to get through the winter without begging. I am well able to work, but there is no employment to be had. My wife and children are begging at home now, and we must soon give up the cabin and the land, as we have got notice to pay 30*s.* rent, now that it is partially reclaimed; we cannot do this, and must quit. I was to have gone out and begged with my family the next morning, when my brother-in-law lent me 2*s.* and advised me to go to Crossmolina for a back-load of wattles, for making flails, and to carry them to Erris, and sell them for potatoes. We will use all the potatoes I get for them, and my brother-in-law, who has a small farm of mountain land, will allow me to repay him the 2*s.* in work next summer. I will have travelled, when I get home, about 60 miles for these wattles. I paid the 2*s.* for them, and if any one offered me money for them when I get home, I would give them for 3*s.* I have been three days on the road. When I was leaving home I had no money with me beside the 2*s.*, but 3*d.* which I got for three back-load of turf, which I carried into the town of Belmullet. I intended that to pay for my lodging and potatoes for the first night; I expected to reach home on the second night, and thought I might get a potato in some house by the way. I left Crossmolina without eating anything in the morning; I came halfway without breaking my fast, and found that from weakness I would not be able to reach home that night. It is a wild country, and I do not know what would have become of me, if I had not met a man that knew me formerly, who took me to his house for the night; when I entered the house I fainted from hunger, for I had not tasted food from the night before; he lodged me and gave me food; I left him this morning. I am now within six miles of home. I came in here to warm myself, and in hopes of getting a few potatoes.

"When we have eaten the few potatoes I get for these wattles, I know no means that will enable us to live without begging. If any one took me into his house, I would be glad to work for him all the winter, if he but gave me my food and kept me from begging. I would let the family beg for themselves. My two next-door neighbours would do quite as much to earn 1*s.* as I have done."

We may here mention, that desiring to authenticate, as far as possible, any evidence we might report, and finding that the house at which M'Cue said he was lodged lay in our road, we afterwards called as we passed, and found the statement he made us, to coincide exactly with the facts which occurred, and the account he gave of himself there. The woman of the house, Mrs. Hastings, said, "On that spot he dropped, as he entered the house; when he came to himself, he told us he had not eaten a bit that day. We gave him food and lodging, as he seemed a decent poor creature; he had nothing to give us for them, but offered us some of the wattles he was carrying; of course we would not take them."

We also inquired of John M'Donnell, the farmer, at whose house we met him (he, M'Donnell, being present at the statement, and appearing to be a trust-worthy person,) whether he thought we might rely on the facts he had stated as true. M'Donnell answered, "I cannot be certain that he has not added something when he sees you taking notes of what he says, but if he told the same to myself, I would never doubt him, because I know his case to be a very common one. There is a man of the name of Swift, from the same neighbourhood with M'Cue, a cousin of my wife, that was stopping with me for a few weeks, a short time ago, and has just as bad a story to tell as M'Cue has told you. I will tell you how that man is striving to live this year. He has a wife and four children; he rented for one season a few ridges of potato ground, which he planted, and was to pay the rent before he would take away the crop. Coming on the season for digging them, he could find no employment where he lives (in Erris), that would enable him to release the potatoes, though the whole rent was only 5*s.* 6*d.*, so he left his wife and children with a friend, that took compassion on them, and set out for Tyrawley (a district about 35 miles distant), to try and scrape so much together. My house was six miles on the way for him, so he stopped with me the first night; he left home without a halfpenny in his pocket, nor I believe

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I believe able to get it, though he were to die for want of it, but just with the expectation of falling into some houses, where he might get his lodging and a share of their meal for nothing. He first went to a place about 30 miles distant, but they had so many hands at home there that he could not get above 3*d.* a day; he then came back, and brought his wife and family to my place. While he was remaining with me, he heard a rumour of labourers getting 4½*d.* a day in another part of the country, about 40 miles distant; he left his wife and family with me and set out for the place; after five weeks he returned, and brought just the 5*s.* 6*d.*, the rent of the potatoes with him. He was not able to leave me for three days, he hurried so much, and treated himself so badly on the road, loath to part with a halfpenny of the rent, and he behaved well to have it home with him, and to get home as soon as he did; if he had been much later, he would never have eaten a potato of them, for they were canted (auctioned) for the rent the day before he arrived, but he managed to redeem them from the man that bought them. I saw him since, and he was planning with me how he would live for the winter, He said, the potatoes would be sufficient for a part of the family for a few months. He will send his wife and the strong children to beg, away from home, in Tyrawley; he will keep the weak ones at home with himself, while his potatoes last, and he is earning a little to add to them for seed for next year. Then in spring, when he has his potatoes planted, he will wander about, earning and begging, as they come across him, till the potatoes and the winter come in again.

"He spent a fortnight with myself of late, helping me to build this house. He is a generous poor fellow, and would not charge me for his labour, as he had no earning to get at home, but I promised to give him a basket of potatoes in spring, when he will want them for seed.

"I am told he is earning something at home now; he is threshing oats, and is paid in straw, with part of which he will thatch his cabin, the rest will make manure, that will help his potato crop next year."

Co. Roscommon.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Boyle.* Bar. *Boyle.*

Persons who attended the Examination.

THOMAS BRADSHAW, labourer.—MORGAN CROFTON, esq. J. P.—Rev. M. DEVINE, roman-catholic rector of the parish.—Capt. DUCKWORTH, J. P.—JOHN FOREMAN, innkeeper.—Rev. THOMAS HACKETT, protestant vicar of the parish.—The Viscount LORTON, lord-lieutenant of the county.—OWEN LLOYD, esq. J. P.—JOHN MAUGHAN, road inspector.—JOHN MULHALL, esq. general merchant.—M. O'BRIEN, labourer.—JOHN ROBERTSON, esq. J. P.

IN the town and suburbs of Boyle, there are 188 resident labourers, out of whom only 11 are in constant employment. The labourers are frequently, during the summer months, reduced to one meal a day, and "that," said O'Brien, "of dry potatoes and no milk."

When the husbands go to England for work, the wives and families go into some distant part of the country to beg; from one to two dozen families do so. The rising population is thus habituated to mendicancy. In some rare instances the women and girls are driven to prostitution; women with families are never abandoned by their husbands owing to distress; there are, in a few cases, other motives which may produce this result.

Mr. Lloyd stated, that he once saw a man cutting a large hole in the side of the road, which he said he was doing to obtain manure. "If you persist, I shall be compelled to send you to gaol." "Indeed then, your honour, I should be extremely obliged to you if you would." It is not uncommon, said Mr. Crofton, to hear the poor jesting upon their having such a last resort, but the instances where it is put in practice are exceedingly rare.

Potato pits, in scarce seasons, have been known to be broken open, but dishonesty is not fairly chargeable upon any class of the poor, except the hardened beggars; starvation is, generally speaking, not heard of.

Parish *Kilkeevan.* Bar. *Ballintobber.*

Persons who attended the Examination.

Rev. Dr. BLUNDELL, protestant rector of Kilkeevan.—Rev. JOHN BOYD, catholic curate of Kilkeevan.—FRANCIS CLANCY, farmer.—COX COTTON, small farmer.—JAMES COULON, potter.—Mr. THOMAS DILLON, shopkeeper.—JAMES GAFFNEY, working mason.—Capt. GRAY, Dalefield.—JOHN KELLY, labourer.—Rev. PETER M'DERMOTT, catholic curate of Kilkeevan.—THOMAS M'GRATH, esq., J. P. Castlerea.—O'CONNOR DON, Clonalice.—Mr. GEORGE VAUGHAN farmer.—WILLIAM R. WILLS, esq. Castlerea.—OWEN YOUNG, esq., Harristown.

"LAST January I was several weeks out of work, my wife and three children were reduced to a stone of potatoes a day, without anything else; when they sat down to these meals, I used to leave the house; I could not take from them the little food they had, and more than once I passed the day without tasting food; I got out of their sight at last. '*Malo mori, quam fodari.*'"—(*Gaffney.*)

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Connaught, Co. Roscommon.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Par. of *Killenvoy* and *Camma*.

Bar. *Athlone*.

Persons who attended the Examination.

JOHN BYRNE, esq.—Rev. PATRICK CONNIFF, catholic curate.—THOMAS CONITON, labourer.—Mr. JAMES ELLIOTT, miller.—Mr. JOHN FINNERN, general shopkeeper.—Rev. J. FITZGERALD, catholic rector.—MATTHEW KELLY, weaver.—Mr. MICHAEL KELLY, farmer.—THOMAS KENNY, labourer.—JOHN E. MAPOTHER, esq.—JAMES RATTIGAN, beggar.

KENNEY says, "I am not out of work at present; but we are out of work all the year through, for all the good it does us." During the periods when they are out of work, they must sell the egg to buy the salt.

There are no instances in this parish of women being abandoned by their husbands. There are five months in the year, May, June, November, December, and January, during which there is no work at all; hundreds would be glad to work at those periods for 5*d.* a day, without diet.

Credit is a most common and a most ruinous system. Every advantage is taken of the wants and necessities of the poor man; and when the potatoes are out in summer, and his wife and children look in his face for food, he will promise anything to whoever will give him trust. Coniton mentions his own case: "In last June I got one cwt. of meal; I promised to pay 16*s.* at October for it. The price of the best meal in the market at the time was 8*s.* 6*d.* a cwt. I know twenty men in my own parish who bought at the same rate."

To the question, Could a labouring man lay by against the time of scarcity of work?

Mr. Elliot answered, "From an extensive experience, I feel perfectly confident in saying, that wages or profits of the immense majority of the agricultural population are wholly inadequate for the supply of their present wants, and consequently insufficient for any purpose of saving. A respectable man in my own neighbourhood has a horse and two cows, and, to use the phrase of the people, 'has not a coat to his back;' and he is a man, compared with hundreds of heads of families in the district, considered well to do, and a hard-working fellow."

Matthew Kelly stated that he was reared a weaver; has a loom still, but can obtain hardly any work.

"About 18 years ago could earn 2*s.* or 2*s.* 6*d.* a day, every day in the year, by weaving linen or woollens: I had those wages for five or six years. From that to this it went down ahead. Knows men who formerly had looms in the parish; there are now about 25, and they are all of them old men who can turn their hands to nothing else. Eightpence is the most I have been able to turn any day these ten years. No flannels or friezes made now at all, since the rise of the price of wool during the last two years; very little linen made now for sale out of the parish. If it was not for what is wove for private people, the looms that are yet in it might go, like the rest, for firing. There is no flax sown in this neighbourhood now, except what is necessary for home use. Thinks there may be three months' work still for the 25 weavers, at 8*d.* a day; but they are fallen short of their speed, and each requires the assistance of a man or boy, and you must take his share out of the poor old man's wages. The linen season is from May till August. The time was when I never wanted milk for myself or my family; I have not been able to have it, except once or twice, since last May twelvemonth, and I know that the third cow is not in many a village now."

Parish *Moore*.

Bar. *Moycarnon*.

Persons who attended the Examination.

Rev. J. ANDERSON, protestant rector of Moore.—MICHAEL CALLANAN, smith.—WILLIAM CLEMENTS, weaver.—BRYAN CONOLLY, labourer.—PATRICK DOLAN, labourer.—PATRICK FLYNN, mason.—THOMAS HARRISON, dyer.—Mr. JOHN KELLY, farmer.—PATRICK KELLY, small farmer.—JOHN KILKENNY, bailiff on Mr. St. George's estate.—ALEXANDER LOWRIE, esq., chief constable of police, Ballydaniel.—Rev. J. M'AVEELY, catholic rector of Moore.—J. M'NAMARA, weaver.—Mr. JAMES MILLER, shopkeeper.—PATRICK MITCHELL, beggar.—WILLIAM MURRAY, miller.—THOMAS POWER, esq., J. P., Falty.—LAURENCE WATSON, farmer and appraiser.

A CARPENTER who lives in a neighbouring parish, and is a fair specimen of a considerable class, formerly had full work without leaving his house to look for it; now can get little or no work to do. Through the decline of business, he has not got six weeks' work, putting all the odd days together, since November last. It is Friday now, instead of Christmas-day. He had meat twice a week then; he does have none now: a sup of milk would, in these times, be doing well. The decent family who are in real misery, and suffering hard from privation, feel a spirit in themselves that keeps them from asking charity. The beggar goes to every one; but the poor housekeeper will not go to any one but the kind, and this is a thinly-peopled part of the country. My wife has sent during the last year assistance (chiefly meal and potatoes) to widows and the families of con-acre men, none of whom ever asked me for help, and none of whom, I believe, could, during the scarce time of the year, have prolonged existence without relief.

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There are only two instances recollected of men deserting their wives and families; one was a labourer, and the other a tradesman: both went to America.

Connaught, Co. Roscommon.

Poverty drives persons into many crimes which they otherwise would not have been guilty of.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Moore*. Bar. *Moycarnon*.

When they purchase meal and are given long credit, they generally engage to pay 2*s*. 6*d*. more than the market price at the time. Being continually in debt makes a man heedless; it beats down his spirit, and would cause him gladly to embrace the opportunity of going into the institution for the parish.—(*Murray.*)——Patrick Mitchell, a beggarman, says, "I am 40 years of age, and have a wife and two children; I support myself and them, and also my wife's sister, who is blind and foolish, by begging, and by collecting rags and selling them. I sometimes give tape and pins in exchange; but I can never obtain as much for what I collect in a day as would buy myself alone enough of food to keep the life in me. My wife begs, and the people seldom refuse when they see the poor object that she leads about with her. We get more one day than we would get another; sometimes, of a wet day, we would get little or nothing, and other days we get a stone of potatoes: may be, we would not get 2 *d*. in a whole fortnight. It is only when a man is coming home from a good market that he would chance to give a trifle of money to a poor person. When we go beg at a gentleman's house, it is always the wife that asks relief, and the answer is frequently, 'Go from the door, woman! what do you want here? why do you annoy us in this manner?' The farmers are kindlier by far; it is the humble sort, that live on the road-side, that are really good to us; but half the gentry, God help them! have no Christianity in them at all.

"My father was a pensioner; while he lived, we had a sort of comfort. After my father died, I married, that I might have somebody near me to hand me a cup of cold water when I would be in sickness or grief: my wife left her service to marry me. Neither of us had either land or money, so we were forced to shift about from place to place, I selling rags and she begging. When the wife's mother died, we took charge of the sister; and the people compassionate her so much, that she helps the family to live and take care of her."

As an illustration of the want of accurate information amongst the poor classes upon subjects the most intimately connected with their wants, and as an instance of the numberless vexations and disappointments every effort they make to relieve themselves is attended with, the following observation is given:—"In the month of July 1833, I passed on the road upwards of 200 men, going from the county of Mayo to England for harvest work. When I was returning from Athlone in the evening, I met the people again; they were engaged in debating whether they should proceed on their journey or return home. In a short time they unanimously determined to go back, in consequence of some vague report that had been carried by a few ignorant men, who probably believed all they told, that the cholera was depopulating England, and that it would be madness to venture onwards. For my part, I did not give full credit to the story at the time, and I suppose they think now that they were misinformed; but there was no way for the mistake to be corrected then. We never see as much as a newspaper here, except an old one that may be obtained from the servants of the gentry, and there are only a few of those in the neighbourhood."—(*T. Macnamara.*)

Persons who attended the Examination.

County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Parish *Achonry*. Bar. *Leney*.

Rev. JAMES CALLAGHAN, catholic curate.—PATRICK CUINAN, labourer.—Mr. HUGH GRAY, farmer.—Rev. JAMES M'HUGH, parish priest.—Rev. GEORGE THORNTON MAUSTIN, parish curate.—Mr. DENIS O'CONNOR, farmer.—JAMES ROBINSON, weaver.—Rev. WILLIAM TYNDALL, parish priest.

HUGH GRAY, farmer, says, "The periods of the year at which a portion of the labourers are without work, are from December to March; in June, July, and part of August. For six months the labourers do not get more than three days' work in the week, and during the remaining six months they get scarcely any employment. Every man has a plot of ground, or con-acre. Some get as much ground as they can manure; but they have no mode of getting manure but by purchasing the sea-weed from those poor people who rent the right of collecting it with their farms: they pay 1 *l*. 10 *s*. for as much as will manure half an acre."

The poorer people are, the earlier they marry; generally, they are from 20 to 22, and often younger. Those who have anything will not marry without some fortune equal to their own means: often people go to be married and have not the marriage-money. A great cause of early marriages amongst the farmers is, that when a man gets in arrear he will give up the farm to his son, if he can get a girl in marriage who has saved a few pounds, and thus he will get out of the temporary difficulty.

ABLE-BODIED OUT OF WORK.

Connaught, County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Town of *Ballymoat*. Bar. *Corran*.

Persons who attended the Examination.

Mr. P. COOGAN, shopkeeper.—BRIDGET CUMMAYNE, widow.—JAMES DAVY, labourer.—ROBERT KING DUKE, esq.—JOHN FINN, labourer.—Rev. JOHN GARRAT, vicar.—BARTHOLOMEW M'KITTRICK, land agent.—MARTIN KEEN, small farmer.—Dr. LONGHEED, dispensary surgeon.—CHARLES MILMO, farmer.—B. MORISSEY, labourer.—Rev. R. O'KEAN, parish priest.—ROBERT ORR, farmer.—MICHAEL PRICE, labourer.

THE periods of the year at which the labourers are almost entirely unemployed, are June and July, the time between sowing and reaping; and December, January and February, from the digging of the potatoes to the beginning of the spring work. John Scanlan says, "I live in a village in which there are 19 farmers. There are 23 families besides, who have no ground, and are depending on the wages they can get from us. We cannot give them more than four weeks work in the year; they strive to have some con-acre besides."

To the question, whether when out of work they subsisted by begging? He answered, "It is a general custom, every man must at some time expect it." John Scanlan said, "I have a brother who lived next door to me; he had seven in family besides himself and wife; he left the place, as he was loath to beg in his own country; he is now at work in a distant part of the country, and his family are begging." Dr. Longheed said, "I knew that man." Another man said, "I was last winter at work till Christmas for 6*d.* a day, without meat or drink. I took sick then of a pleurisy, from hard work and cold. I was seven weeks, and I did not do a turn of work. I am rejected upon that work now, though I am well, as they do not think me strong enough, and there are many stronger men to be had. I had a son 22 years old, he died last September; he got sick while turning out clay in a basket on his back to manure a bog; but that we are all doing." And Dr. Longheed adds, "I attended that man, and am sure he died of hardship, bad food and cold. I knew he could not live the moment I saw him, as his frame was worn out with exhaustion." Mr. Cogan says, "Turning out clay on men's backs is a general thing here; not that the bog is too soft, but because they have neither horses nor asses to do it with." The same man further states, "I have about 20 perches of land and a house for 3*l.* a year. I had a lock of oats on it this year, which produced 23*s.*" What did you do with the money? "I buried my son with it. I have a rood and 17 perches of con-acre; for it I am to pay 3*l.* 2*s.* I will not get the potatoes out of it till I can pay the money. I have a daughter at service. I expect to get 1*l.* from her, and may be earn something myself. I will get as much of the potatoes to live on during the winter as I can pay for, and would perhaps get some one to join me in a note, and will thus perhaps get the entire. I will pay the whole by next spring work if I can; if not, I must leave some unpaid. We paid the con-acre rent last year by labour, and I was so supported while I was sick; but my boy is now dead, and I have no help. I would be glad to work for my food rather than be idle."

Some get credit when their own provisions are run out. James Davy says, "If a man can get a sufficient mark to join him in a note, they will give him credit; if not, he may starve. If the meal is in the market 10*s.* a cwt., they charge 15*s.* I paid 8*s.* advance for three months' credit."

The most destitute are the most reckless in contracting marriages. Dr. Longheed says, "Certainly they are; to my own knowledge very young couples in this neighbourhood often marry, under a belief that nothing can render their situation worse. I frequently attempt to show them the folly of their conduct; but their general answer is, either that they trust in God, or that they can but go out; by which they mean, that they can but beg."

Parish *Drumcliffe*. Bar. *Carbery*.

Persons who attended the Examination.

Rev. EDWARD ALWARD, protestant curate.—Mr. JAMES BARBER, land agent.—Dr. COULTER, dispensary surgeon.—JOHN FENNY, labourer.—MICHAEL FENNY, labourer.—WILLIAM P. FENNY, farmer.—Mr. P. M'TUCKER, farmer.—JAMES MULLEN, labourer.—Rev. MICHAEL O'CALLAGHAN, P. P.—Rev. Mr. SAUNDERSON, presbyterian minister.—C. SYMPSON, farmer.

FROM the 1st of November to the 1st of March, two-thirds of the labouring classes get nothing to do; and from the middle of July to the middle of August, there is very little employment. Putting all the days together that the generality of the labourers get work, they would not make five months.—(*M. Fenny*, labourer.)

In general, the working classes do not at first beg publicly, but go among their neighbours, borrow, pledge their clothes, and get credit. They often go to America, and either send for their families, or send them money to support them out of their earnings.—(*James Mullen*, labourer.)

John Fenny, labourer, says, "I am a weaver, and had some ground; I was turned out of it, though no more in arrear than many who remained; but my landlord wished to enlarge his grass land and demesne. My house was thrown down, and I am now living in a house eight feet square, which I built for an ass. I am not strong enough to do heavy out-door work, and got but 9*s.* by my trade since May last. When I was turned out I had 34 perches

ABLE-BODIED OUT OF WORK.

Connaught, County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Parish *Drumcliffe*. Bar. *Carbery*.

perches of ground for 11*s.* rent. I got 1*l.* for my house, and 3*l.** for the manured soil of last year. I have eight in family, none of whom can earn anything; they are all living with me in the ass's stable, which I have got notice to quit. The house will be thrown down at the 1st of November. I have potatoes enough to do me until after Christmas. I do not know what to do after that. If God does not give me some help, I have nothing for it but to go and beg. There are over 200 put out, and the most of them are as badly off as I am; many of them have put up sheds in the old walls, and live there."

"There are no instances of the poor committing outrages to save themselves from starving, as starvation never occurs except in seasons when there is a total failure of the potato crop, but at all other times the beggar can get enough of food for his support.

"The poor householders, who are too proud to beg, are invariably considered the most wretched class."—(*P. Fenny*, farmer.)

James Mullen, labourer, says, "I got credit for potatoes for 1*s.* a peck, when they were sold for 8*d.* in the market; they are often as much more as the market price, but mostly one-fourth. It is also usual to give credit, on condition of paying the highest price the article may rise to during that season."

There are some instances, but they are very rare, of proprietors of estates who, in scarce seasons, employ more than a sufficient number of labourers, with the view of relieving distress.

John Fenny, labourer, says, "It is quite impossible for the working man or cottier tenant to lay by anything out of their earnings for a time of sickness or want, and the trifle some lay by for scarce seasons, is by stinting themselves in food."

The most destitute of the lower classes are always the first to marry. Those who are more comfortable will not marry without a fortune. When marrying, they do not calculate on being supported by their children in their old age, but think they may be a help in that way.

Persons who attended the Examination.

Par. *Kilmacshalgan*. Bar. *Tyreraght*.

Rev. WILLIAM GROVE, rector, J. P.—Dr. HOMAN, dispensary surgeon.— —— HYLEAS, esq., J. P. —JAMES MAGEE, parish clerk and farmer.—JOHN MULLOWNEY, blacksmith.—JOHN TENPENNY, farmer.—Rev. —— WHITE, parish priest, &c. &c.

THE periods of the year at which almost the entire of the labourers are out of work, are June, July, and part of August, and December, January and February; "and in fact," the people said, "there is not a single month in the year of constant work, as every man does his own work himself, in order to avoid employing any one." One man said, "I could get 100 men this day to work for me at 4*d.* a day and food;" and Mr. Hyleas said, "I could get 500."

When out of work, their families subsist by begging, and at some seasons live on weeds; but no one present could remember more than three years of this distress.

There are not many instances of persons being driven to commit robberies to relieve themselves from destitution. Some years ago, at a time of very great distress, there were robberies of provisions, and certainly from hunger solely.

It invariably happens that the most destitute marry earliest. Those who have any property are more cautious, and, as the people said, "they mind themselves, and will not marry without a fortune."

Farmers' boys often marry at 18, and have no more than the marriage-money, and often borrow even that. The roman-catholic clergyman said, "I often speak to them about the foolishness of marrying, and they say they cannot be worse than they are, and threaten to go to a 'tackem;' when it comes to that, nothing will deter them."

Persons who attended the Examination.

Town of *Sligo*. Bar. *Carbery*.

Rev. M. ARMSTRONG.—Right Rev. Dr. BURKE, roman-catholic bishop of Elphin.—Rev. J. DUNLEVIE, parish priest.—R. FEENERY, labourer.—JOHN HARTE, shopkeeper.—FRANK KENNIT, labourer.—JAMES KENNY, esq., M. D. dispensary.—JOHN MARTIN, esq., M. P.—JAMES RAFFERTY, labourer.—WILLIAM STOPFORD, farmer.

A GREAT number are out of employment from December to March; this, in the country, is not the worst time, as the greater number have a stock of potatoes; but labourers in the town are then very wretched. Mr. Martin, M. P., said, "The want of employment in the town is caused in some measure by the great influx of persons from the country." Of the state of the labourers during the unemployed season, R. Henry said, "During the winter quarter, half the labourers get very little work; I get then about two days in the week; but for

* On subsequent inquiry, it appears that the land thus cleared was in the immediate vicinity of a newly-erected mansion, and that the money which the witness states he received was paid to him as a compensation for removal.

ABLE-BODIED OUT OF WORK.

Connaught, County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Town of *Sligo*. Bar. *Carbery*.

for the last three weeks I got only three days, at 1*s.* a day. We often have but one meal, and must be content with whatever we can get; last summer I did not taste food some weeks oftener than five times." He further says, "I have a wife and three children; from November to August I was sick; I caught cold while working in a store; I pledged every piece of clothing I had, and sold every piece of furniture; when all was expended, my sister assisted me, and my family went to our friends and neighbours, who used to give us a basket of potatoes; I have now only a wisp of straw to lie on." There seems to be no forethought whatsoever made use of in the contracting of marriages amongst the most destitute. James Rafferty said, "I was married at 19, and had not 6*d.*; even the marriage-money, that my wife's people gave us." Those who have something are much more careful; for if a man have something, he will be looking for a fortune to match "what he has himself." There was a difference of opinion as to whether it was an advantage for a man to marry early or not; the greater number seemed to be in favour of early marriages, even without any provision being made for the burthen of a family. Frank Kennet said, "I was employed when I married, but had nothing spared; what I earned in the day, I spent at night. At the time of the linen trade a wife was of great service, because then a woman could earn more than a man; but since then, marriage is poverty." Here a number of persons said, "They never saw a case in which a careful man and woman could not be better off married than single; in the country children can be useful to a man." Rev. Mr. Armstrong said, "A wife is of great use to a man; she will prepare his food, make his shirt, stockings, &c.; if he have not a wife, he must have some one else to do those things." And Dr. Kenny said, "I think early marriages are most useful here; a man looks forward to be supported in age by his family, and thus often says, 'If God give us a family, they will support us when we are beyond work.' If a man marry at the age of 35, he will be broken down and unable to work before his children can be grown enough to support him, as a boy seldom gets more than half a man's hire till 18; but when a man marries young, his children will be able to support him before he is beyond his labour."

Persons who attended the Examination.

Leinster, County Carlow.

Examinations taken by Captain White, and T. Nug. Vaughan, Esq.

Union of *Aghade* and *Ballin*. Bar. *Forth*.

Rev. GEORGE DAWSON, impropriate curate of Aghade, and vicar of Ballin.—Rev. WM. KINSELA, parish priest of Ballin.—Mr. MICHAEL LENON, miller and farmer.—Mr. THOMAS TOMLINSON, farmer.

FROM December to February, and during the months of June and July, there ceases to be any employment, even for the able-bodied and willing labourer; at those periods he is often reduced to a single meal in the course of the day. Some are enabled to meet the difficulty better who possess a small portion of ground, and have contrived to reserve a supply of potatoes. There exists no fund to which they can have recourse.

Begging they appeal to with the greatest reluctance, and always in secret; yet they have hardly any other alternative: as their distress is to a certain degree but temporary, it rarely has the effect of inducing prostitution in the women of their families. There are one two instances, however, where men, under the pressure of distress, have abandoned their families, and not since been heard of. Their families now are confirmed mendicants.

The petty robberies of potatoes which frequently are committed, arise altogether from destitution and want, not from immoral feeling, and never to procure their being sent to prison for food. Outrages against the person, caused by starvation, are unknown.

Formerly those who were out of work found persons who supplied them on credit with food and other necessaries, and made large profits from the high prices at which they sold each article, always higher than the market price. At present the difficulty of procuring employment is so great, that even this dubious advantage no longer exists. Few are so fortunate as to have work four days in the week, at 8*d.* or 10*d.* a day, without diet, or 6*d.* a day, with two meals of potatoes.

Nothing but the general prevalence of great scarcity and distress has ever moved the gentry to employ more labourers than they stood in need of; through charitable motives, such a thing has never occurred on absentee property. Mr. Lenon has occasionally done so at a positive loss to himself. No kind of labour-rate has ever been in operation. The poorer a person is, the earlier is he observed to marry. Mr. Lenon knows a young couple, each under 20 years of age, who got married about two months ago, though totally destitute of an abode or any means of subsistence. Mr. Kinsela considers that the proneness to marry is in proportion to the destitution of the parties, as they feel that no step can plunge them much deeper in misery and want; they are, therefore, reckless of whatever consequences they may bring on themselves or their offspring. This opinion is much confirmed by the decidedly greater caution and hesitation evinced by those whose circumstances are easy previous to their entering into the marriage state; they feel that they have what suffices for their own wants, and if they possess no more, they are slow and unwilling to diminish what falls to their share.

ABLE-BODIED OUT OF WORK.

Leinster, County Carlow.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parish *Carlow*. Bar. *Carlow*.

Persons who attended the Examination.

Captain JAMES BATTERSBY, magistrate, chief constable of police.—Rev. Mr. BLOOD, presbyterian clergyman.—Mr. ROBERT BROWNE, secretary to the grand jury.—Mr. E. BUTLER, magistrate.—MICHAEL BYRNE, 11 years in the employ of Mr. Coffee, brewer.—Mr. JOHN COFFEE, maltster and brewer.—THOMAS COX, esq., distiller and merchant.—Rev. MICHAEL DWYER, R. C. curate.—Mr. SAMUEL HAUGHTON, general merchant and storekeeper.—Mr. T. HAUGHTON, magistrate.—ADAM JACKSON, esq.—STANBY JOHNSON, baker.—ROBERT KENNA, labourer, in the employ of Mr. Coffee, brewer.—ROBERT LAWLOR, grocer.—JOSEPH LYNCH, working carpenter and builder.—Mr. FRANCIS MONTGOMERY, apothecary.—Right Rev. Dr. NOLAN, R. C. bishop.—Mr. MEADE NESBITT STONE, physician.—Rev. GEORGE VERNON, rector of the parish.

THE seasons when the labourers are out of employment are, the month of December and from the beginning of June to the end of August. There is never more than one-third of the labourers in constant employment, and in the unemployed season there are at least 500 out of work, many of whom do not get two days of it in the month. Dr. Nolan says, "I know an able-bodied labourer who for six weeks was confined from want of clothes, though there was work to be had at the time, during which period every article of clothing he had was pawned." Lynch says, "I think the able-bodied never resort to begging when they can get food; as an instance, I had some employed last week up to the armpits in water; they were so anxious to work, that my feelings would not allow me to discharge them, though I had no work for them; I desired another person to discharge them." A labourer of 50 years of age can scarcely get a day's work. During these periods they have sometimes only one meal a day. Byrne says, "I know a man of the name of Lawrence Brennan, who for six weeks past has but one meal a day, and scarcely that same, and this is very common. In the mean time the wife and children are obliged to beg; they must either do that or worse." Byrne and Kenna state, "Every morning during the half hour we are at our breakfasts, there are five or six persons at our door looking for food." By these means whole families have become mendicants, and continued so for life, except in a few cases, where the boys enlisted, there being an objection to employ them when known to beg for any length of time. In this parish there are no instances of the husband deserting the family on account of destitution; but in an adjoining parish one instance was told by Byrne to have occurred: a man deserted his family, a wife and four children, about four years ago; he could not get employment, and could not bear to see them starving around him; he had been industrious; the family became beggars.

They do not commit offences for the purpose of being sent to gaol, where they would get food; they prefer begging. But Mr. Butler states, he has heard a woman exclaim from the dock, when acquitted, "she would rather go back to prison, as she had no means of support."

Mr. Jackson knows instances of four females coming out of prison who were sheltered, and work provided for them by a society of ladies; but one by one they left it, and the patronesses were obliged to give up the establishment. The poor have been known to attack bakers' shops, and boats with provisions, in times of great scarcity and distress.

Half the petty thefts are from distress. "Many," says Mr. Butler, "have been brought before me, as a magistrate, under such circumstances. It is to us all a matter of wonder how they bear their situation with half the patience they do." Kenna states, there were five stone of potatoes stolen from him to-day; five barrels of potatoes have been taken from the same cause in one night; and Kenna observes, "My cow has been often milked in the night to rear the children."

Byrne and Kenna say, "If, under such circumstances, they took half what we possess in the world, we would not prosecute." They have not committed outrages, though left most destitute. All the witnesses agreed, that without doubt the amount of evil thus created and propagated was greater than any that would arise from giving them a direct support.

They get credit in town from hucksters, and from millers and farmers in the country, frequently at an advance of 50 per cent. on oatmeal, thus being kept in debt and rendered reckless. "We have known," says Kenna and Byrne, "five or six under such circumstances sent to gaol, their wives and children begging, and themselves, when liberated, destitute and reckless."

There never was a labour-rate in operation in the parish. Mr. Butler knew one instance of a landed proprietor employing more labourers than he required actually; but, on the contrary, Lynch, Byrne and Kenna say, if the landed proprietors had one more than they wanted, they would discharge him. All the witnesses agree that a labourer's wages will not enable him to lay up a provision for the time when work is not to be had.

The poorest class marries earliest. If they waited for means to support a family they could never marry; the more wretched they are, the more inclined to marry; even the beggars intermarry among themselves.

ABLE-BODIED OUT OF WORK.

Leinster, County Carlow.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Par. of *Dunleckny* and *Wells*.

Bar. *East* and *West Idrone*.

Persons who attended the Examination.

Rev. ARTHUR HANS ATKINSON, protestant curate.—PHILIP BAGNALL, esq., J. P. Dunleckny.—Hon. and Rev. DEAN BERNARD, rector of Wells, West Idrone.—Mr. PATRICK BOULGER, farmer, Kilcarrick.—ROBERT BUNBURY, shoemaker.—Mr. WILLIAM CORRIGAN, postmaster.—JAMES DAVIS, millwright and carpenter.—Mr. DOWLING, brewer and grocer.—MICHAEL HANAHAN, labourer.—Capt. HUGH HAWKSHAW, chief constable of police.—Rev. Mr. KEHOE, parish priest, Leighlin, barony of West Idrone.—Mr. RICHARD KEHOE, merchant.—Mr. JOHN LITTLE, draper.—THOMAS LITTON, esq., Bagnalstown.—Rev. Mr. M'MAHON, catholic curate of Wells, West Idrone.—JOHN MAGEE, brewer and farmer, Leighlin, barony of West Idrone.—Mr. PATRICK MORAN, grocer and merchant, Leighlin.—WILLIAM O'NEILL, esq.—Mr. TERENCE O'NEILL, innkeeper and farmer, Leighlin.—Rev. Mr. ANDREW PHELAN, roman-catholic coadjutor.—Colonel ROCHFORT, magistrate, Clagrenan.—Rev. SAMUEL ROBERTS, parish priest, Leighlin.— —— SINGLETON, esq., farmer and merchant.—Mr. PATRICK TIERNEY, grocer and farmer.—Mr. HENRY WATSON, general merchant, Leighlin.

IN December, February, March, June and July, a portion of the working classes are out of employment in the parish of Wells.

The Rev. Mr. Kehoe states, "Fifty men applied to me last summer for characters and recommendations to obtain work, only 10 of whom were successful; their wages were 10*d.* per diem; and they were forced to walk five miles each morning to their work, and the same distance returning."

John Homan observes, "I have known several cases of labourers, when out of employment, who, with their families, were reduced to one scanty meal of potatoes and salt in the 24 hours."

Mr. Dowling says, "In seasons of scarcity, I have had to direct a servant to prevent the wives of labourers from plucking a weed, called 'pressagh,' which grows amongst the corn, and which they used to boil as a vegetable, and live on, rather than submit to the disgrace of begging."

The Rev. Mr. Kehoe, Rev. Mr. M'Mahon and Mr. Dowling, all agree, "that at particular seasons of scarcity, when the poorer classes are obliged to eat this weed, their skin is observed to assume a yellow colour, resembling that of the weed."

When the labourers are for a time out of employment, their wives and families beg for food, and often the females are driven to prostitution by their poverty. John Homan says, "I know a dozen instances of girls who were thus driven to prostitution."

Messrs. O'Neill, Dowling, &c., say, "they know many instances of labourers out of employment threatening to commit trifling offences, that they may be sent to gaol, if they could not procure some food for their wives and families."

All agree in thinking that it would be much better for the morals of the working classes, that there should be some regular relief for them when sick or out of employment.

Formerly, the working classes used to get credit for provisions, when out of work; but latterly they do not, from the dread of their being unable to pay for them.

John Homan says, "he has known several instances where notes of hand have been given for 1*l.*, when the market price was 15*s.*"

Mr. Dowling observes, that the labourers think themselves a wretched neglected class.

The inclination for early marriages is in proportion to their wretchedness amongst the working classes; the poorer the grade, the earlier they marry; the more comfortable are less prone to marry early.

In elucidation, the Rev. Mr. Kehoe states, "that in Old Leighlin, the poorest district in his union, the greatest number of marriages take place; that in many instances they had not a pair of blankets, a skillet to boil potatoes in, or beyond one meal in reserve for the following morning. In one instance the bridegroom told him he had only 2½*d.* to buy his wedding feast, consisting of potatoes and a few herrings."

Parish *St. Mullins*.

Bar. *St. Mullins*.

Persons who attended the Examination.

Mr. JAMES BYRNE, farmer.—Mr. PATRICK BYRNE, farmer.—ROBERT DOYNE, esq., J. P.—Mr. JOHN FINN, farmer.—Mr. GALAVIN, farmer.—Captain HUGH HAWKSHAW, constable of police—Rev. Mr. KAVENAGH, parish priest of St. Mullins.—Mr. THOMAS MURPHY, farmer.—Rev. JAMES SAUNDERS, vicar of Clenagoose.—Rev. Mr. WALSH, parish priest of Borris.—Mr. GEORGE WHITNEY, brewer and farmer.—JOHN WILCOCKS, esq., surgeon.

THERE are two periods of the year at which the great body of the labourers of the parish are nearly altogether thrown out of employment: viz. from the 1st of December until the 20th of February; and in summer from the 1st of July till the 15th of August. "At these times," says Mr. Galavin, "were it not for the assistance of their friends and neighbours, they would often be reduced to one meal a day: even this degree of want is endured by some;" and Dr. Wilcocks has known three or four instances of it. There exists no fund to which they can appeal for assistance, and the consequence is, that in many instances their wives

ABLE-BODIED OUT OF WORK.

Leinster, County Carlow.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parish *St. Mullins.* Bar. *St. Mullins.*

wives and children have recourse to begging in order to find subsistence. They never beg in their own neighbourhood, but always at a distance; whilst people in similar circumstances resort to St. Mullins from other places. Prostitution, however, has not at any time been observed as a result of a state of destitution; nor have men been known to desert their families, though suffering under the most extreme want. "A man," observes Dr. Wilcocks, "who left his wife and four children in the adjoining barony of Borris, and who was thought to have absconded altogether, returned lately, after an absence of two months, during which, it appears, he had been successful in finding employment elsewhere."

No one has ever been known to have committed a crime for the mere purpose of being sent to gaol for subsistence; but instances are not wanting where great distress has driven poor people to steal potatoes and other provisions. Dr. Wilcocks is induced, from what he has heard, to think the practice very frequent; and the Rev. Mr. Saunders states, "I have at the present moment a man in my employment who robbed me of potatoes, four or five years ago, when labouring under sheer privation, for which reason I did not prosecute him." Outrages on the person, however, have never been traced to necessity.

When labourers are out of employment, they very frequently supply their immediate wants by getting provisions on credit, which they obtain by binding themselves to pay more for them than the market price at the time of the transaction. The usual difference is ½ *d.* in the stone of potatoes, and about 2 *s.* 6 *d.* in the cwt. of meal. In the country the lenders of potatoes are generally the masters of the labourers; but meal it is customary to procure from the hucksters on the security of their employers. The debt in which the working man must necessarily involve himself under these circumstances is not so ruinous as might be supposed, as he has in most instances a pig, which enables him to discharge it; but he never could do so out of his wages.

Mr. Kavenagh is the only gentleman who employs more men than he requires, through a desire of relieving distress; this he does to the extent of nearly twenty workmen. A labourrate has never been in operation. The ordinary rate of wages in the parish is 10 *d.* a day without diet, or 6 *d.* a day with two meals of potatoes; in harvest time, and when potatoes are being dug, 8 *d.*, also with diet. The average number of days, according to Mr. Whitney, that a man is employed during the week, does not exceed four. It is unnecessary to add, that from these moderate earnings no man who has a family can lay by anything.

Persons who attended the Examination.

Parish *Tullow.* Bar. *Rathvilly.*

Captain CARTER.—Reverend G. DAWSON, late curate of Tullow.—ROBERT DOYNE, esq. J. P.—Mr. DWYER, farmer.—Major EUSTACE, J.P.—Mr. THOMAS GERMAINE, draper and farmer.—Reverend BERESFORD JOHNSTON, rector.—JAMES KEELEY, mason.—PATRICK M'ANALY, labourer.—LAWRENCE MURPHY, carpenter.—Mr. LAWRENCE MURPHY, innkeeper and farmer.—JAMES NEIL, labourer.—Reverend THOMAS NOLAN, P.P., administrator.—Mr. JOHN NOLAN, farmer.—JOHN PAYNE, esq. M.D.—Mr. MICHAEL ROACHE.—Mr. JOHN WHALEY, grocer.—Captain WHELAN, J. P.

FROM April till August, and from November till March, the able-bodied labourers are generally out of work, during which time they have very often but one meal of potatoes in the day. Mr. Lawlor found a woman pulling weeds in his field, and she declared her family consisted of five persons, and that they had only weeds to live upon for the three or four days previous. "This occurred," continued Mr. Lawlor, "last July, when there was a scarcity. This weed, which resembles Scotch kale, and boiled nettles, are frequently used in time of distress as food." There is no regular fund to relieve them.

When out of work, their wives and children beg. James Neil knew two, and Patrick M'Anally ten families doing so at this moment, who would not beg "if they could keep life together in any other way." A large portion of the rising population is not habituated to mendicancy; but the women and girls are frequently driven to prostitution. There are numerous instances of husbands deserting their families. James Keely, mason, stated, that "about a month ago my son-in-law, who was a blacksmith, finding himself without employment for five weeks, deserted his wife and three children, who returned to me for support."

None have committed offences for the sake of being supported in gaol; but many declare their disposition to do so to obtain food, which they would rather do than starve.

Many are guilty of small thefts, chiefly of taking potatoes by night out of the pits. Mr. L. Murphy has had his cows milked three or four times this summer, as he believes, from mere distress; and he also lost in one night two barrels of potatoes. The destitute have not been guilty of outrages upon person for the purpose of preventing starvation. Unquestionably, society suffers more by the demoralization thus created than it would by directly supporting them. The custom of giving credit has almost entirely ceased, from the great uncertainty of employment and the improbability of payment. The prices thus charged are materially above the market. Dr. Payne gave an instance where the labourer applied to his master to pass his note of hand as guarantee for the payment of some meal; his family were starving, and no work to be had. Previous to consenting, he discovered the huckster's terms to be 50 per cent. above the market price. As not more than 2 *s.* credit is ever given, the labourer does not become reckless from debt; but although he may escape, the cottier tenants and little farmers suffer greatly from such charges.

ABLE-BODIED OUT OF WORK.

Leinster, County Carlow.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parish *Tullow*.
Bar. *Rathvilly*.

No gentlemen or farmers employ more labourers than they require. Rev. Mr. Nolan prevailed last summer upon a good many farmers to do so, being a time of distress; but they very reluctantly did it. No labour-rate has ever been in operation, the average rate of daily wages being 6*d.* with two meals of potatoes per day, or 9*d.* without; and employment only lasting generally three days in the week, it would be impossible for him to make any provision against want of work. Rev. Mr. Nolan stated there were above 1,000 labourers in the parish, 500 of whom are unemployed half the year; the remainder, at least two thirds of it labourers, during the last five years have increased certainly not less than two-fifths. Pat. M'Anally stated he was driven out of his holding of 2½ acres close to the town, which supported a family of six persons for 14 years; he was obliged to become a common labourer, and can now only procure three days' work in the week at 6*d.*, with diet, per day. Rev. Mr. Nolan knew 42 families dispossessed of their holdings in the Queen's County, five of whom had combined to murder the landlord and his agent, who were to pass by that night. Mr. N—— went to the wood where they were hid, and persuaded them to give up the fire-arms, or they certainly would have committed the murders. The reverend gentleman mentioned another precisely similar case, in which he prevented a man, who was rendered desperate, from shooting his landlord: the labourers constantly, by destitution, become reckless. The young tradesmen generally marry earlier than others. The Rev. Mr. Nolan stated, in the union of parishes most of the marriages are contracted in the poorest one. The people, who have but little knowledge of comfort, are reckless in contracting marriages, and have an inclination to do so in proportion to their wretchedness; those, on the contrary, who are accustomed to comfort, are less prone. Rev. Mr. Nolan stated, "There are six in one street who are afraid of thus decreasing their comforts; and I know others in the extreme of misery contracting marriages within the last month." The clergy encourage marriages, in case of previous connexion.

Persons who attended the Examination.

County Kildare.

Union *Cadamstown*, including *Ballynadrimna*, *Carrick*, *Kilreeny*, *Mylerstown* and *Nurney*.
Bar. *Carbery*.

JAMES BAYNE, publican and farmer.—Very Rev. Mr. FLANAGAN, N. G.—EDWARD MARKS, labourer.—PATRICK MULVANEY, tillage farmer.—J. H. NANGLE, esq. J. P., resident country gentleman.—Rev. Mr. PALMER, protestant rector.—Rev. EUGENE O'REILLY, catholic curate.

THERE is seldom full employment for the able-bodied labourers of the parish. During the winter and spring the meals of the unemployed are scanty. Messrs. Boyne and Mulvaney say there are four months during which the labourers are unemployed.

The wives and children are sometimes obliged to beg, when the men are out of work; but those who only ask occasional relief from the neighbours seldom become beggars.

They steal potatoes when in great distress; and in the neighbouring parishes outrages have been committed by plundering boats and provision-carts. Society suffers much more from such outrages and constant pilfering than it would by a tax. All concur that if a small tax would prevent the evil, it would be desirable; but opinions were divided as to the effects of the tax.

Labourers obtain credit from hucksters and provision-dealers at an enormous price, usually 25 per cent. above ready-money price. Mr. Nangle says, "Labourers constantly employed by farmers obtain an advance of provisions, for which they afterwards pay in labour. The labourers are most punctual in their payments." James Marks says, "The labourers are always in debt; they call it 'working for the dead horse.'"

Persons who attended the Examination.

Union *Castledermot*.
Bar. of *Kilkea* and *Moone*.

ROBERT ARCHBOLD, esq. magistrate.—BRYAN BOULGER, labourer.—Mr. JOHN CORCORAN, farmer.—THOMAS DORAN, labourer.—Rev. LAURENCE DUNNE, parish priest of Castledermot and Timolin.—Mr. JOHN DUNNE, farmer.—Rev. R. L. Fitzgibbon, parish curate of Castledermot.—Rev. ARCHBOLD HAMILTON, vicar of Castledermot.—JOHN HUTCHINSON, farmer.—Mr. SYLVESTER KELLY, farmer.—MICHAEL KEOGH, farmer.—Mr. THOMAS MAC DONALD, farmer.—Mr. JAMES MAC DONALD, farmer.—Mr. PATRICK MAGRATH, farmer.—Mr. DANIEL M'LOUGHLIN, farmer.—Rev. EDWARD MURPHY, catholic curate.—Mr. JOHN MURPHY, farmer.—JOHN MURPHY, farmer.—CHARLES NEAL, farmer.—GEORGE PAYNE, esq.—JAMES PAYNE.—Mr. EDWARD SCULLY (who took the census of this parish).—MICHAEL STYLES, farmer.

THERE is no fund for assisting the able-bodied who may be out of work. A large proportion of labouring men are unable to find employment in summer, and again from the 1st of November to the 21st of March; during this interval not only working men but several small farmers are compelled to reduce the number of their daily meals, and it is no uncommon thing for the poor at those periods to live on one meal in the 24 hours, and that partly composed of refuse weeds. John Doran, himself a labourer, on being asked how the labourers live when not employed, stated, "Sometimes we have a bit, and sometimes I have been fasting for the length of a day, and well inclined to earn something at the same time; and many is the time I have come home after an odd day's work, hungry and wet, after being up to my knees in the gripe of a ditch, and had not a bit to eat, or a spark

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Union *Castledermot*. Bar. of *Kilkea* and *Moone*.

spark of fire to dry my wet rags at."—"I knew," says Styles, "a young man last summer, who did not taste food for 24 hours, until a friend brought him some bread. He could not get work, and was too proud to ask a meal's victuals from any one; for when once a man takes to begging, he is fairly broke down, and does but little good afterwards." Though the men do not beg, yet necessity forced them, in many instances, to permit their wives and children to do so. At no time have any of them been known to commit an offence for the purpose of being sent to gaol; nor have any outrages been traced to those who were suffering under starvation.

Sometimes when labourers are out of work, both in the country and in the town, they have recourse to a farmer, who advances to them a certain quantity of either meal or potatoes on credit. For this accommodation a very high price is usually paid; an advance of 2*s.* 6*d.* a barrel on potatoes, and 2*s.* 6*d.* or 3*s.* a cwt. on meal, being always exacted over the market price by the lender. The constant exertions of the labourer are applied to the discharging this debt. "If he does not," as Kelly and Styles observe, "the next time of distress no one will trust him, and he is forced to beg among the farmers." This practice leads to frequent processes at the quarter sessions.

Nothing approaching to the nature of a labour-rate has ever been in operation in these parishes. None of those who occupy land in them, of whatever rank in life, employ more labourers at any time than they require. Kelly and Styles say, that "were it not for Messrs. Robert and James Archbold, half the country might starve." The wages of labour are 10*d.* a day, and work is not to be had during more than half the year. Kelly states, that "if a man has anything of a family, he cannot exist, unless his wife and children take to the road." (He speaks of labourers who have no ground.) By the constant recurrence, or rather by the permanence of destitution, resulting from want of employment and other causes, the ideas and modes of thinking of the working man are radically and most injuriously affected; he becomes in time perfectly reckless. "Many is the time, I have heard a man say," remark both Kelly and Styles, "that he was tired of life, and that, except for the sin of it, he would wish that he was out of the world." Marriages are observed to be not only more premature, but much more frequent among the poorer classes of the population, and in proportion to their wretchedness, and to their conviction of the impossibility of increasing their misery, may be said to be their inclination to improvident matches. The Rev. Mr. Murphy states, that "in parts of his parish, which are the poorest, eight times more marriages take place than in the others." He recollects three or four instances where the couple had to get their nuptial dinner from their employer. Others of the witnesses observe, that the poorer a man is, the more likely he is soon to get a wife, while those that are rich are harder to be pleased. They add, that those that are in middling circumstances never marry so soon as those who are distressed.

Persons who attended the Examination.

Union of *Kilcock*. Bar. of *Ikeathy* and *Oughterany*.

CHRISTOPHER ADAMS, labourer.—Capt. BRENNAN, chief constable of police.—THOMAS BRENNAN, labourer.—Mr. JAMES BYRNE, miller.—Rev. Mr. CAULFIELD, protestant rector.—JOHN CLARK, labourer.—Mr. MARTIN CONNETON, farmer.—PETER CORRIGAN, labourer.—Mr. PATRICK COSGRAVE, shopkeeper and farmer.—MICHAEL COSTELLO, labourer.—Mr. PATRICK CULLEN, farmer.—THOMAS M'DERMOTT, labourer.—MICHAEL FEAGAN, labourer.—Mr. JOHN GILLIGAN, farmer—Mr. EDWARD GOODWIN, postmaster.—JOHN GORMON, labourer.—Mr. JOHN HACKETT, shopkeeper.—Mr. PATRICK HALIGAN, shopkeeper.—Rev. FRANCIS HELY, parish priest.—EDWARD HOLSON, labourer.—Mr. AMBROSE HUGHES, shopkeeper.—PATRICK IRVING, labourer.—Mr. DANIEL KEARNEY, shopkeeper.—THOMAS KEARNEY, esq., J. P.—Mr. PATRICK LUBE, shopkeeper.—Mr. JAMES MAGRATH, shopkeeper.—Mr. JAMES MANGAN, shopkeeper.—Mr. THOMAS MURRAY, farmer.—MICHAEL NEVIN, labourer.—Mr. JAMES O'SHAUGHNESSY, innkeeper.—Mr. JOHN POWER, farmer.—JOHN RATIGAN, labourer.—Mr. MICHAEL REILLY, shopkeeper.—Mr. JAMES REILLY, schoolmaster of National School.—Mr. THOMAS ROBINSON, shopkeeper.—PATRICK SMITH, labourer.—Mr. RICHARD WADE, farmer.—Mr. JOSEPH WALKER, farmer.

FROM the middle of November to the middle of April, and from the middle of May to July, are the periods when the labourers for the most part are out of work. Christopher Adams observes, "We do not get four months' work in the entire year. Average 10*d.* a day without diet." The want of work is attributed to land being laid down in pasture. At these seasons they often have not one good meal in the day. They are obliged to live on a weed called "pressagh." And Mr. Hughes states, "When the children of these poor people come to my shop for a grain of pepper to make it palatable, I have told them it would be their destruction. They have asked, 'What can we do? can we starve? and if this would kill us, we would be dead long since, because many is the time we have been obliged to put up with worse.'" M'Dermott says, "they are often reduced to one meal; and if they have not got a good beggar woman out, they won't have one itself." Adams remarks, "Can any hardship be greater than to get up in the morning, as I have done, hear your children crying for food, and not having any to give them, to look at myself, a man able and willing to work, obliged to send the eldest of my children out to beg food to feed the young ones?"

There

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Union of *Kilcock*.

Bar. *Ikeathy* and *Oughterany*.

There have not been any instances where persons have committed any offences for the purpose of being sent to gaol, in order to get food and shelter there. And Mr. Hughes states, "If they were to break all the windows in Kilcock, not a soul would send them to gaol, well knowing their real wants and distress." And he further adds, "there is no act to which a destitute starving people may not be driven, naturally thinking that any change must be for the better."

The poor here do not steal anything. Mr. Hughes says, "they would rather go beg it from the farmers than steal." Though they are not guilty of any outrages on person, but for the most part depend upon the neighbours, yet during the month of July 1830, a time of great distress, the canal boats were stopped and robbed of provisions; and in order to create employment they cut away the embankments of the canal, and caused a loss of property to the amount of 3,000*l.* or 4,000*l.*; so that in every way society must suffer from the degradation of the labourer.

The unemployed labourer will not get credit. Mr. Hughes says, "Not that we doubt their principle, but we know they would not be able to pay." Smith observes, "When we are in work we may get some; but when we are thrown out of work, our credit stops." Mr. Hughes states, "I know those men who are employed on the country roads pay a great deal more for provisions than the price of the day; for instance, I knew a man pay 17*s.* a cwt. for meal, when I was paying only 11*s.*"

The gentry and farmers sometimes employ more labourers than they absolutely require, from one to six men each. Those holding over 100 acres of land will employ four men more than they require. This practice lasts about two months in summer. This custom has held now for the last three years. Two seasons of extreme distress occurred, when the labourers waited on the parish priest for advice; a meeting of the landholders took place, who consented to take a certain number each, according to the number of acres they held; by such means 100 labourers were employed at 1*s.* per diem, and saved from all but starvation, or the commission of outrages consequent upon extreme destitution.

As to labourers saving anything, Patrick Ivey says, "It is not enough to support us for the day, not to say lay anything by." So precarious is the condition of the whole people here, that there is no distinction to be made as to the time of marrying; they are all reckless, and give way to the impulse and feeling of the moment. But in cases of previous connexion, the clergy, from motives of morality, always recommend marriage.

Persons who attended the Examination.

Parish *Naas* and *Osberstown*.

Bar. *North Naas*.

Very Rev. Dean BURGH.—Mr. JAMES BYRNE.—JOHN CLARKE, esq., sub-inspector of police.—SIMON CULLEN, labourer.—WILLIAM CORCORAN, labourer.—Mr. PATRICK CURRIE.—JOHN CURRIN, esq.—Rev. Mr. DOYLE, P. P.—Mr. PAT FARRELL, farmer and general dealer.—Mr. RICHARD FINAMORE.—Mr. JAMES FITZPATRICK.—JAMES FLANAGAN, labourer.—WILLIAM P. GAHAGAN, M. D.—MICHAEL GAUL, labourer.—WILLIAM GOODWIN, esq.—Mr. THOMAS HARDY.—Mr. EDWARD HAYDON.—ROBERT HAYES, M. D., churchwarden.—Rev. Mr. HUME, roman-catholic curate.—Mr. OWEN LALOR.—Mr. JOHN LOUTON, shopkeeper.—PETER LYONS, esq.—JOHN MAGRATH, farmer of five and a half acres.—Mr. FELIX MIRNA, huckster.—WILLIAM MURPHY, mendicant.—ANDREW NEAL, labourer.—EDWARD NEAL, labourer.—Rev. EDWARD GEORGE PARKER, curate of Naas.—JOHN RUTHERFORD, esq.—JOHN STANLEY, labourer.—Major TANDY, chief magistrate of police.—MICHAEL TOOLE, farmer of six and a half acres.—Mr. WILLIAM TRACY.—Mr. WILLIAM WILSON.—PATRICK WALSH, dispensary doctor.

FROM the 1st of November to the middle of April, and the months of June, July and August, are the periods when labourers are without employment, during which time they are reduced to fewer meals, and sometimes obliged to eat the "pressagh" weed. The Rev. Mr. Parker states, "During the month of August last, employment was so scarce, and provisions so dear, that in order to prevent actual starvation, I made a subscription to buy meal; and on making an investigation, I found there were 317 families of labourers, amounting in all to 1,600 persons, out of employment, who would have died, but for the relief they then received."

The lack of employment here is attributed by Captain Connor, and all concur in his views, to the following causes:

1st. The ground that was formerly cultivated is now turned to grazing.

2d. The introduction of the Scotch plough, that is in very general use here, which with two horses does as much work as 20 men can do.

3d. The very high rents extracted from the farmers, and the very low price of agricultural produce, render them unable to employ the requisite number of labourers to till the ground properly.

John Stanley states, "We can get no employment at all in winter; the potatoes are mostly all set with the plough, and dug with it; and when the young men are idle, how can it be expected the old ones will get work?"

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William Corcoran adds to Stanley's statement, "And we are often obliged to eat the 'pressagh' when the blossom is on it (that is, when it is thought most unwholesome). I declare to my God, I know several men who never tasted food for 48 hours."

The Rev. Mr. Parker observes, that it was during this period he gave out meal; and in order to relieve, he intended to give it at half price; but if a halfpenny would purchase a pottle, they had it not.

Andrew Neill, a labourer, states, "I myself fasted for 24 hours last summer, in order to relieve a man of the name of Kempton, a labourer, who had a wife and seven children; I knew them not to have anything but five or six potatoes from one day to another; I thought it bad to see the children wanting, and I did without it myself to give it to them."

When labourers are out of employment, their wives and families are driven to begging, or go collecting weeds or anything to keep life together; sometimes the women of the family are even driven to prostitution; and families are occasionally abandoned by men out of work, who cannot bear to see them starve. The Rev. Mr. Parker states, that there are more confirmed desperate beggars in this town than in any town in Ireland. The way he accounts for it is this: it is a great thoroughfare for coaches; besides, the Connaught labourers coming through to cut the harvest, and working so much under the wages of common labourers, create a surplus, and are the means of throwing out of employment a great number of the resident labourers, whose wives and children are of course obliged to beg for their support. Mr. Hardy states, "During the cholera I was going along the road, and saw a woman lying in a ditch, with six children round her; I gave her a drink of water and had her removed to the fever hospital, where she died in three days; this woman I knew had been abandoned by her husband, he not being able to get work, and not having the heart to see his family famishing."

It is a matter of frequent occurrence to find able-bodied persons committing trifling offences for the purpose of being sent to gaol, and getting food and shelter there, and of course must mix with the worst characters, and suffer by contamination with their vices.

Captain Connor states, "During season of great want, when any provisions are stolen, the magistrates direct the police to go to the houses of those labourers whose destitution is well known, and the provisions, if not discovered within the house, are always secreted near it."

Pat Byrne, now a labourer, formerly a farmer of 60 acres, says, "I have often stolen potatoes from my mother, in order to give them to men whose families I knew to be starving."

Mr. Louton states, "I consider the want of employment, and consequent distress, to be productive of most serious evils to society; on a market-day I see the children of men whom I knew to be decent and industrious, cribbing a potato from one, and straw from another, and so on; they are driven to it by misery."

The labourers used formerly to get credit from the farmers for provisions; but credit is now very limited, because employment is so precarious; when it does take place, however, the provisions are always given at a price far higher than the market price.

More labourers than are absolutely wanted are never employed by any one here, nor has a labour-rate ever been in operation in this parish. It was deemed utterly impossible for a labourer, all circumstances considered, to lay by any provision for a time of non-employment. Mr. Fitzpatrick states, "I know a man of the name of Grogan, who works in harvest for me; I know him to beg in winter and other times, when he can get no work."

Mr. Lalor, on remarking that labourers when out of employment generally have a garden of potatoes to live upon, was replied to by Mr. Finamore, who remarked, "The garden of potatoes would not pay its rent, not to say anything of the labour expended on it." Patrick Byrne, being asked the cause of his downfall, states, "My first 'take' was 1*l.* 8*s.* per acre, and when my lease was out, my landlord raised my second take to 2*l.* 5*s.* 6*d.*; I should either promise to pay it or quit at once. As I was loath to leave the place I was born and reared in, I strove to stay and keep the roof over my poor mother's head; however, with all our industry and hard work, what was not in the land could not be taken out of it; we could not pay the rent, so of course we were put out. The old woman, however, went to the landlord, and told him he got all the produce that came off the land; that he knew very well he got the very corn, after it was cut, drawn away by his own carts and horses; that the cows we reared went to pay the rent; all would not do; and the only answer she got was, that the ground was his, and the money hers, and as she could not pay the rent he fixed on it, she should go somewhere else. She is now 70 years of age, sir, and it is hard to see her depending on my labour, particularly when I can scarcely get any."

It is not remarked that one class marries sooner than another; but it is supposed that the poorer they are, the more inclined to marry; those who have anything being very careful of it. The clergy always encourage marriage, in cases of previous connexion.

Persons who attended the Examination.

Rev. Mr. BOURNE, protestant rector.—Rev. Mr. BRENAN, parish priest.—MICHAEL BYRNE, labourer.—Mr. JAMES DIXON, farmer.—Dr. WILLIAM GODFREY DYAS.—PETER ENNIS, farmer.—Mr. JOHN FAGAN, huckster.—Mr. JOHN FARRELL, baker and farmer.—ROBERT FITZGERALD, esq. J. P.—Rev. PATRICK FITZPATRICK, roman-catholic curate.—Dr. JAMES FITZSIMONS, M. D.—WILLIAM FLOOD, farmer.—Mr. WILLIAM GARDENER, huckster.—WILLIAM GORE, labourer and small farmer.—PATRICK GORMAN, mason.—Right Hon. Lord HERBERTON.—Mr. JAMES HYNES, farmer.—OWEN KAVANAGH, labourer.—WILLIAM KAVANAGH, farmer.—Mr. THOMAS KELLY, large farmer.—JOSEPH LEE, blacksmith and publican.—PAT LEE, farmer.—Mr. JAMES M'KENNA, parochial schoolmaster.—Mr. PAT MALONE, butcher.—Mr. MICHAEL MYLOD, farmer and innkeeper.—GEORGE PIM, esq., J. P.—JOHN PIM, esq., J. P.—EDWARD S. TOWNSEND, esq., chief constable of police.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parish *Rathangan*. Bar. *Ophaly, West*.

THE periods of the year when the labourers are out of work are from 1st December to the end of March, as well as from the middle of May to the middle of July, during which time they are often reduced to one meal. Byrne states, "We might be employed in the morning, and broke in two hours, if there was sign of rain; and if you are not noted as a good labourer in the busiest season of the year, you may be left in the streets for a month together, without any one asking what brought you there; and I know many labourers who, except for the 'pressagh' that grows in the field, would be lost entirely. Mr. George Pim states, "Last spring there was a meeting of the inhabitants to relieve the poor, and several unemployed labourers came forward and stated they had not tasted food for 24 hours; and I am sure, in such periods, many get up in the morning not knowing where to look for a potato during the day."

The Rev. Mr. Bourne: "About the year 1826 upwards of 50 families were turned out of their small holdings and driven to live by the roadside in miserable huts. The husbands of 10 or 12 women abandoned them; they were all young men, and supposed to have embarked for America." Dr. Fitzsimon states, "I have this day attended an unfortunate female who has three children, one of whom was by her first marriage; last spring her present husband abandoned her, first having disposed of every article he possessed to defray his passage, as is supposed, to America."

There are many instances of their being driven to begging, but it is agreed on all hands they would be next to starving before they would do so. Mr. Townsend remarks, "I remember the time when a labouring man would as soon be accused of a capital crime as of begging; but now, from want of employment, they think nothing of it."

They seldom can get credit. Gorman says, "'Faith, we would not get it; there is little chance of paying it back." Whenever they do get credit, it is at an advance of from 40 to 50 per cent., and this, beyond a doubt, keeps them in debt; "from which," Mr. Townsend says, "it must be a very fortuitous circumstance that can set him free. I was present, some time ago, when a farmer was settling his accounts with his labourers, 13 in number, and there was not one that was not in debt to him, incurred in summer for provisions given by him, and they seemed very well pleased at it, as it ensured them work during the winter." Wm. Gore says, "Last summer one man whom I knew, neither himself nor his family tasted food for 24 hours, and I knew him the next day obliged to give his note for a guinea for 15*s*. worth of meal. Mr. Fagan and Mr. Malone state, "It is a general custom to give the labourers their day's wages at breakfast-hour, because it is well known, if they do not, they will be weak and not able to work the day out, as they have no means of getting their breakfasts." Mr. Malone states, "I was this morning obliged to employ two men whom I saw going home dejected from the market square, (where they wait for employment,) because I knew, if I did not, they could not get their breakfasts." When asked if the labourers could lay by for the time of non-employment, Kavanagh says, "How could their wages do that? Now the potatoes are dug out, may be I would not get a day's work to the middle of March; and sure, except the farmers were kind to us, what would become of us? But, thank God, they are very generous!"

The Rev. Mr. Brennan states, "It would make your blood run cold to hear the tales of woe and misery that are told me in my confessional; that the hardships the poor bear are beyond endurance." Here the reverend gentleman got excited at the recollection of some of these scenes, and remarked, "They attribute all the midnight murders and assassinations in this country to political causes; but, sir, I tell you, and am ready to swear, if necessary, that poverty and destitution are at the root. One instance, sir, I'll tell you, that of a decent farmer's wife, her children, kindly reared and respectably brought up, driven out of their holding, without a roof to put their heads under; some one built them a wretched hut by the roadside, which covered them for 45 nights. Her son, a young man, came to me when he heard it, and in a state bordering on distraction said to me, 'What am I told, sir? am I to live and see those things?'" Mr. Brennan further states, "that in the month of July many labourers, who were out of employment, were thrown into such a state of destitution, that they became quite reckless, and asked my advice how they were to act, saying they could not bear up under such misery, and were determined not to submit to it any longer." A mason's wages are 2*s*. 6*d*. per day; but Gorman states, "I was 13 weeks without employment, and often went to bed without any meal in the day at all; and so much did it

ABLE-BODIED OUT OF WORK.

Leinster, County Kildare.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Parish *Rathangan*. Bar. *Ophaly, West*.

work upon my mind, that I fell sick." (This was corroborated by the curate and dispensary surgeon, who were present.) "I often did not care if the ground opened and swallowed me, and that's more than any one heard out of my mouth before. I would willingly turn to any part of the land that I would get employment; but this moment I don't know what or where to turn for employment, and often, if a penny would get a dinner for my wife and children, I could not get it. From the fair anxiety of mind, many is the night I do not sleep a wink, thinking on my destitution; and often, from weakness, my wife is not able to leave the spot she sits in. What is to become of us, I do not know*!"

Mr. M'Kenna remarks, "I am schoolmaster of the Male National School: the average number of pupils is 40 per day. My salary from public grant is only 10*l.* per annum, the remainder of my support depending on the weekly collections of 1 *d.* each from the parents of the children; but such has been the distress and poverty of the people, that during the last 10 months I have only received 9 *s.* 6 *d.* among them all; and I declare most solemnly, that last Sunday my wife, myself, and my two children, dined off the mere dry potato. Who can wonder at ignorant people in such a state joining Whiteboys, or other such illegal associations? and but for the education I have been fortunate enough to receive, my miseries might have driven me to such acts."

All agreed that, although one class does not marry earlier than another, the reckless are the most inclined to contract early and improvident marriages.

Persons who attended the Examination.

County Longford.

Examinations taken by John Spencer, Esq. Wilson Gray, Esq.

Parish *Abbeyshrule*, including Town of *Ballymahon*. Bar. *Rathcline*.

JOHN CASEY, cottier.—HUGH DOOGAN, small farmer (10 acres).—CAPTAIN GRAHAM, magistrate.—Mr. JOHNSTON, an extensive farmer.—Rev. Mr. M'CAN, parish priest.—Rev. Mr. MAGUIRE, rector.—Rev. Mr. MOFFET, protestant curate of an adjoining parish, and a magistrate residing in the town of Ballymahon.—Mr. EDWARD ROONEY, a general merchant.—MICHAEL ROURKE, labourer.

ACCORDING to the evidence given by the Rev. Mr. M'Cann, Capt. Graham, and Mr. Rooney, there is not employment for a fourth part of the labourers belonging to the parish between the months of September and March, and again during the interval between the 1st of June and the middle or latter end of August. Michael Rourke details as follows the circumstances of his own mode of life, as well as of the greater number of his fellow-labourers:—"In winter we have a stock of con-acre potatoes, the rent of which we are enabled to pay by the sale of our pig at Christmas. Some labourers belonging to the town endeavour to help out their stock by bartering herrings for potatoes throughout the country. In spring the con-acre potatoes begin to run out, and though there is then a demand for labour, the working man must in general pay away his wages for food just as quick as he gets them. By the time the summer comes the con-acre potatoes are usually exhausted, and at the same time there is no employment to be had. Some few who are known to be honest men and good labourers, by getting another person to join them in a promissory note, obtain meal on credit at an interest of from 30 to 40 per cent., to be paid for by their harvest wages. It depends entirely on the heart of the man that sells it whether he contents himself with a certain advance on the price, or whether he also stipulates for the advantage of any rise that may take place in the article before the time for paying for it. I have known the price to have doubled between the day on which the meal was delivered and that on which it was paid for, and the labourer had to pay the double price in consequence of such stipulation." Upon this statement being made by Rourke, James Magrath, a labourer who was standing by listening, observed, "I got meal on credit last July, when it was selling at 10 *s.* the cwt. My bargain was to pay 16 *s.* 6 *d.* at Christmas, without any regard to a rise or fall in prices. I have no blame to the person selling it at so exorbitant a profit; if he gains largely by one, he loses by another." Magrath was asked whether, with the aid of such credit, a labourer could afford himself a sufficiency of food. His answer was, "You know we will not eat plenty, nor half plenty, when we are paying such prices; and, moreover, he is a favoured man that can get credit; not one-fourth of the labourers can obtain it; so that we are often obliged to dig our potatoes long before they are half-grown." Being further asked what those do who cannot get credit, he replied, "I'll tell you what they do; they go through the fields and gather the wild weeds. They boil them with salt, and they live on them without even a potato to eat along with them. I could tell you the names of those who have done so this summer." Others of the witnesses, viz. Mr. Rooney, Capt. Graham, and the Rev. Mr. M'Cann, say, "We know what he (Magrath) states to be a fact. We cannot say what number of labourers get provisions on credit this summer, but we know that nine-tenths of them would have gladly taken them on the terms just mentioned." There has been somewhat more than ordinary distress this last summer, in consequence of the dearth of provisions. Potatoes rose to 4½ *d.* a stone; but they may, even in ordinary summers, be rated at 3½ *d.* If they were bought at 1½ *d.* at Christmas and kept over for sale, from the loss of weight and difficulty of keeping them, they could not be sold

* Every one present states that this man was never seen drunk, and all agreed in giving him an excellent character.

sold in July under 3 *d.* There is no regular fund out of which the periodical distress that has been described can be in the least relieved.

Under these circumstances, labourers are in summer frequently driven to mendicancy as a refuge from impending starvation. They seldom beg at home, they go to distant places where they are not likely to be recognised, and there endeavour to subsist on charity while the season of distress continues. In connexion with his general observations upon the distress to which the labouring population are so peculiarly subject, the Rev. Mr. M'Cann adds, that he has known at least forty instances where persons of the richer classes have endeavoured to take advantage of the great poverty of young females, and have tempted them by the offers of money to yield to their purposes. In only three cases have such practices been successful. Another effect of the pressure of misery is, that it sometimes happens that a married man, driven to despair by his hopeless condition, takes the extreme step of deserting his family, and absconding to America, leaving his wife and children with very slender means of subsistence. The individuals who have acted thus are in some measure excused by the witnesses, who state that they always leave their homes with the fixed intention of sending for their families whenever they shall have acquired the means to do so. "I heard at one time," says Mr. Rooney, "that a labourer, who had a wife and six children, had determined to go to America, leaving them at home until he had earned the means of taking them out. I succeeded several times in dissuading him from his design; at length he stole away without acquainting me, and his wife and family were forced to beg. Two years after, I was surprised to see him entering my shop, well dressed. 'Well, sir,' said he, 'had I taken your's and my priest's advice, I had been hopelessly struggling with poverty still; I can now make my family independent, and I am come to take them back to America.' He did," continues Mr. Rooney, "take them out with him, together with some of his nephews and nieces." The witnesses represent the general eagerness for emigrating to be so great, that a family often sells its only cow to enable one of the members to go out, in order that, after a time, he may furnish the means of emigration to the rest.

An instance has never been known of a labourer, under the pressure of want, committing any crime with a view to being sent to gaol, in order to enjoy a sufficiency of food while there. It has however happened, that potatoes have been rooted up in the early season, it is supposed by individuals in a state of destitution.

A regular labour-rate has never been in operation; but in times of peculiar distress, additional employment has been devised for the poor by the resident proprietors and by many extensive farmers. The witnesses do not know this expedient to have been adopted on the estate of an absentee, with the single exception of, according to one witness, the estate of Lady Ross.

There is but one opinion as to the possibility of a labourer laying by anything out of his wages, as a provision for the time, when he knows he will be unable to earn anything. Such a saving is stated to be quite out of the question with the existing rate of wages. Michael Rourke, on being asked whether a labourer does not often drink as much as would make some provision against a want of work, replied, "Labourers do not drink, nor cannot; for myself, I would feel it sorely if I drank to the value of 6 *d.* out of my quarter's wages."

The Rev. Mr. M'Cann was not able to draw any distinction as to the greater or less prevalence of early or improvident matches among the labouring classes and those immediately above them.

ABLE-BODIED OUT OF WORK.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Abbeyshrule*, including Town of *Ballymahon*.

Bar. *Rathcline*.

Persons who attended the Examination.

Rev. Mr. O'BEIRNE, P. P.—LAUGHLIN M'CAN, clerk of petty sessions.—Rev. Dr. CRAWFORD, rector and J. P.—Mr. FARRELL, considerable farmer.—Mr. GREGG, considerable farmer.—JOHN HIGGINS, labourer.—JOHN KEEFE, labourer.

Parish *Cloonguish*, including Town of *Newtownforbes*

Bar. *Longford*.

WINTER, and June and July are the seasons when a portion of the labourers are out of work. A labourer in the country always plants some con-acre potatoes, the rent of which he is enabled to pay by rearing a pig, which he sells at Christmas. This supplies a sufficient stock for the winter, and he never considers himself in distress while he has enough of potatoes. In summer both potatoes and work are scarce; this is the season of distress, when it is quite common for labourers to be stinted both in the number and quantity of their meals. Rev. Mr. O'Brien knew this summer two families of labourers to remain in bed all day, as they said, "to stifle the hunger." They told me that several of their neighbours did the same. Keeffe said, "I have no regular employer, and have frequently been distressed in the summer months, and reduced in the number of my meals; this constantly happens among my fellow-labourers. My brother has a large family, and was obliged this summer to eat the potatoes he had prepared for seed; he must suffer for it next winter. My children may occasionally go to a neighbour's house looking for a meal when I have not had it to give them, but not to my knowledge, I would not permit them." There have been some summers that the labourers were not stinted in food; they certainly were not one in three. There are some employers in the parish that give constant work to their labourers, and never see them want, as they either advance them money or give them provisions for nothing. There is no fund from which they can receive assistance.

The wives and children do not beg. "If I were to fast for a week, and starve at the end of it, I would not let one of my family beg."—(*Keeffe.*)——None have been known to be

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Leinster, County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Grey, Esq.

Parish *Cloonguish*, including Town of *Newtownforbes*. Bar. *Longford*.

driven to mendicancy, prostitution, or abandonment of their families by destitution. Potatoes are often stolen under such circumstances. "Several persons," said the Rev. Mr. O'Brien, "have privately given me money to be paid to persons from whom they had stolen provisions, when they and their families were threatened with starvation. I hold at this moment 4*s.* 6*d.* given me for that purpose." Injury to morals may result either from a provision or the contrary.

Those who are without work obtain credit, and are generally charged at an advance of 50 per cent. on the market price. This is paid whether provisions rise or fall; but there is a stipulation besides, that if, up to the time of payment, provisions rise higher, the very highest price will be paid. "In this way," said Keeffe, "I was once obliged to pay 36*s.* for a hundred of meal, that at the time I received it, might be purchased in the market for 16*s.*"

"I myself," said Dr. Crawford, "employ more labourers than I require; but the practice is not general. I do not know an agent or any absentee estate authorized to do so. No labour-rate has ever been in operation. The wages of a labouring population could not possibly enable them to provide against a want of work."—"I have observed," said Mr. O'Brien, "that small farmers are more cautious in contracting marriages than labourers; they wait until they can get a fortune with the wife, and themselves expect something from their father. The labourer is more precipitate, he is readily matched, as he seeks no fortune, and his parent has less power to enforce providence, as he can hold out no expectations. When the female's character has suffered, the clergy always encourage marriage."

Persons who attended the Examination.

Town of *Granard*. Bar. *Granard*.

Mr. PETER CORCORAN, grocer and general retailer.— —— KIRWAN, esq. M. D.—PATRICK MAGUIRE' day labourer.— —— MONTGOMERY, churchwarden.—THOMAS MOXHAM, farmer, and proprietor of cabins in the town, occupied by labourers.—Mr. JOHN MURTAGH, cloth-merchant.—Rev. Mr. ROBINSON, rector, and J. P.—Rev. Mr. SHERIDAN, J. P.— —— THOMPSON, esq., J. P.

A GREAT portion of the labourers are without work in winter, and during June and July. The summer wages are 10*d.* a day without food; the winter wages, 6*d.* to 8*d.* Those who are engaged by a constant employer receive 6*d.* for the winter half, and 8*d.* for the summer; but many persons offer their work at lower wages, and cannot get them. The witnesses had all seen several hundred men in the months of October and November, when potatoes are dug, stand in the street, offering their services for 5*d.* a day with food, and at least 100 go away unemployed. In winter the extremity of distress is prevented from following want of employment by the cheapness of provisions, and by the labourer having a stock of con-acre potatoes, which lasts during the winter. A dear summer produces the greatest misery. In no summer has the labourer a sufficiency of dry potatoes. This summer the potatoes rose to 4*d.* and 4½*d.* a stone (the average summer price being 3*d.*), the consequence was, that not only were the labourers stinted in their food, but they were unable to get seed for the con-acre which they had engaged, and on which they depend for keeping them out of the potato market in winter, when there is no demand for labour. There is a field in the immediate neighbourhood of the town, containing eight acres. It was all engaged for labourers for con-acre, and actually scored out; but those who had seed were obliged to eat it; those who had not could not procure it. The sods turned up to mark the divisions were laid down again, and the field is still in grass. Wages were at that time 10*d.* a day, a stone of potatoes 4½*d.* A stone of potatoes is a fair allowance for one meal for three men. ("They would require more," said Maguire, "when they had no other nourishment, as milk, with them; nothing but salt.") Mr. Moxham had at that time, (and he added, "I speak considerately,") four or five applicants for one he could employ. "In the winter," said Maguire, "the labourers have always a sufficiency of potatoes, but as milk is scarce then, they have nothing to take with them but salt. The con-acre keeps them from the market in winter; but in summer they must depend on their wages. They must go to the market every Monday; in the latter end of the week they feel the hunger, for the children that feel want on Saturday and Sunday, will not be kept from the potatoes, but will be robbing one on Monday."

It is uncommon for the wife and children to beg in the neighbourhood; when they beg they go to a distance. None of the witnesses believed they were ever in this way habituated to mendicancy, or driven to prostitution, or that the husband ever abandoned his wife and family.

Potatoes and turf are commonly stolen in summer, and it is attributed to persons in want.

"The man that gives credit," said Maguire, "must look sharp to see how he will be paid, and he will be very shy in giving it to a man that has nothing but his labour." The credit price in the country is materially above the money price, but not in the town.

Mr. Sheridan knew one gentleman in the neighbourhood, who, to relieve distress, employed more labourers than he required, but the practice is not common.

There are, however, several employers in the town who do so on occasions of extraordinary distress; but this never occurs on an absentee estate. There has never been a labour-rate established. The labourer could not possibly provide against a want of work. He marries earlier than the small farmer, as he has little difficulty in settling the preliminaries of the contract.

ABLE-BODIED OUT OF WORK.

Leinster, County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Killashee*. Bar. *Moydow*.

Persons who attended the Examination.

THOMAS BURKE, farmer, who holds 20 acres of land, and occasionally labours himself.—Rev. Mr. O'FERRALL, P. P.—CHRISTOPHER GEEHAN, day-labourer.—Rev. Mr. POWELL, protestant curate.—Rev. Mr. PRICE, wesleyan clergyman.—MICHAEL SHANLEY, schoolmaster, surveyor, and occasionally labourer for hire.—VALENTINE SKIPTON, esq., J. P.—ROBERT WILSON, middle landlord.

THE season when labourers are out of work is winter, and the months of June and July; the mode of living then is thus given by witnesses:

The Rev. Mr. Powell, protestant curate, stated, "Provisions were dearer this summer; I retail meal; the labourers often bought of me; I am certain many of them had not one substantial meal in the day; I have known a family of three or four live on a pint of meal, mixed with cabbage, for a day; I have known three in family live on a stone of potatoes for a space of two days; such instances were common. A stone of potatoes ought to give a meal to four men." Mr. Wilson stated, that in winter the labourer was not so badly off, as it was usual to grow some corn-acre potatoes.

The families of labourers out of work do not beg in the neighbourhood. Some rare instances have occurred in the parish of labourers taking their families to distant parts of the country; it was suspected they went to beg. In the parish no instances have been known of the women and girls being driven to prostitution where work fails the family.

The reply of the priest to the query, Are there any instances of women having families being abandoned by their husbands? was thus: "In 15 years' experience I knew but one instance in this parish; a labourer went off, his family knew not whither; it was reported he went with some strange woman; he returned in a few months."

No cases took place of labourers or their families committing offences for the purpose of being sent to prison.

There has been no instance of any person committing theft with a view to relief from a state of destitution.

With regard to the circumstances of credit that the labourer is placed in, the following account was agreed on by all: As the labourer in the country does not purchase from day to day, his mode of living is but little affected by being a few days out of work; he generally plants some potatoes; as this stock holds or runs out before summer, he is seldom obliged to borrow before then; but it is frequently exhausted before the new potatoes come in, during the dear season, when labour is scarce, and then he is forced to borrow, which he effects on these terms: he obtains from a dealer a certain quantity of meal, the price of which he is to pay at Christmas, that price is to be 2*s.* in advance of whatever meal rose to between the times of sale and of payment. As the same cause which drives the labourer to borrow, namely, the scarcity of potatoes, causes an increased demand for meal, the price is always on the rise at the time he buys, so that he has to pay more by 40 or 50, or perhaps 100 per cent., than if he had had ready money.

This statement was confirmed by Geelan's account of his own case: "I was obliged to borrow meal at the early part of this season, I could then get it for 8*s.*; it rose afterwards to 15*s.*; so I will have to pay 17*s.* per cent. at Christmas."

Geelan further stated, when asked if the necessary result of such a system must not be to keep a labourer constantly in debt, and, therefore, reckless, "I owe half a year's rent for my cabin, and money for meal; I have generally been in debt since I was married, 15 years ago."

Mr. Wilson corroborated, by stating, "I am in the habit of employing 15 labourers, and know their condition; I do not believe more than three are out of debt, and I am not sure of more than one." The gentlemen and farmers have not been in the custom of employing more labourers than they require for the purpose of relieving distress; Mr. Wilson said they could not afford it; nor is there any system of co-operation among the gentlemen and the farmers to provide employment for the poor.

The wages of the working classes, considering the various demands, were not considered as by any means admitting the possibility of the labourer laying by for a time when he could get no work.

The witnesses had not observed whether one class marries earlier than another.

Union of *Templemichael* and *Ballymacormic*. Bar. *Ardagh*.

Persons who attended the Examination.

Mr. CARBRY, general merchant.—Mr. DWYER, churchwarden.—Mr. GANBY, baker, grocer and spirit dealer.—Rev. Mr. HUDSON.—Mr. KEENAGH, baker.—Rev. Mr. KENNEDY, presbyterian minister.—Rev. Mr. O'DONOGHOE, roman-catholic clergyman.—Mr. WILLIAMS, town-serjeant and under agent to Lord Longford.

WORK is scarce during both winter and summer. In winter, the general condition of the labourers is not much deteriorated, potatoes are then cheap; and though the town labourer has no stock, they are plenty with the small farmers, and the wives (who are generally engaged in this traffic) take salt herrings out to the country, and exchange them with the small farmer for two or three times their value in potatoes; besides, they generally have a pig to kill about Christmas, which helps them through the winter. Summer is the season of distress;

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Leinster, County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Union of *Templemichael* and *Ballymacormic*.

Bar. *Ardagh*.

tress; there is no summer in which some of the labourers are not obliged to live occasionally on a meal a day, and that often very scanty. This period of distress lasts from a month to six or seven weeks, as the harvest is early or late. The labourer is generally ashamed of acknowledging that he is reduced to this state. Both Mr. O'D—— and Mr. W—— have seen cases, where a dish covered over with a cloth has been carried out to him in the field, and when he has separated himself from the other labourers, as if to eat, in order to conceal his poverty; they added, that when this was suspected, the others have sent for him and divided with him their food.

The wife often tells their distress to some more comfortable neighbour, to obtain relief; the children are seen loitering about farm-houses, not begging, but with hunger in their faces, and evidently waiting to be asked. This has not the effect of habituating them to mendicancy; nor are the women or girls ever driven by their distress to prostitution. The witnesses knew of no instance where women having families were abandoned by their husbands.

Some idle and profligate characters have committed trifling offences in order to be transported, or cured in prison of some disease, but no industrious labourer.

Rev. Mr. O'D—— stated, that in scarce seasons potatoes were commonly rooted up in the fields, but he believed principally by children to relieve hunger. Mr. G—— had apprehended several in the act, and never knew an instance where the intention was not rather to sell than to eat them. None left destitute have been known to commit outrage to prevent starvation.

Those who are likely to get work soon, and are known to be honest, can obtain meal and potatoes on credit, without any advance in the price; if likely to be long out of work, they may perhaps obtain an advance from some one who frequently employs them; if not, they must pawn their clothes or furniture, or sell their pig; the last resource, rather than resort to which they will almost starve, is to go into a distant part of the country as if seeking work, while the wife and children beg. When credit is given, the price in the town is not usually above the money price at the time; in the country it is.

Lord Longford has, for each of the last two years, expended from 60*l.* to 70*l.* in draining a deep bog, for the purpose of employing labourers in the idle season; no similar instance has occurred. A labour-rate has never been in operation. The wages of the labouring population certainly do not enable them to provide against a want of work.

Rev. Mr. O'D—— has observed, that the sons and daughters of farmers do not marry so early in life as those of day-labourers; the cause is, that the poor cannot be worse; the rich are afraid of getting into poverty. He also stated, that the clergy uniformly recommend marriage where the character of the female has been injured, but that in ordinary cases they are opposed to early marriages.

Persons who attended the Examination.

County Meath.

Examinations taken by T. Nug. Vaughan, Esq. Captain White.

Union of *Clonard* and *Killyon*.

Bar. *Upper Moyfenragh*.

Mr. THOMAS BLACKALL, miller and farmer.—Mr. MATTHEW COWLEY, small farmer.—FRANCIS DAMES, esq., J. P.—HUGH DONOGHUE, labourer.—PATRICK DOWNEY, farmer.—PATRICK FARRELL, labourer.—Rev. MICHAEL FLANAGHAN, P. P. of Coddamstown.—Rev. THOMAS FLOOD, P. P. of Clonard.—Mr. PATRICK GORMAN, farmer.—Mr. CHRISTOPHER GOSTEEN, farmer.—Mr. PHILIP GRADY, shopkeeper.—DENIS HANAGAN, labourer.—JOHN HEVEY, esq., large holder of land.—Mr. THOMAS HOPKINS, clerk of petty sessions.—GARRETT JACKSON, labourer.—THOMAS KEEVER, farmer.—Mr. S. KERNAN, schoolmaster.—THOMAS MONKS, labourer.—MATTHEW MOONEY, gaoler.—MATTHEW MURRAY, carpenter.—EDWARD MURRAY, gaoler.—JOHN H. NANGLE, esq., J. P.—Rev. EDWARD NIXON, vicar.—Mr. CHRISTOPHER O'NEILL, shopkeeper and farmer.—Rev. Mr. PALMER, protestant rector of Castle Carbery.—Mr. MICHAEL RICKARD, farmer.—Mr. JOHN ROCHE, shopkeeper.—JAMES H. RORKE, esq., J. P.—ROBERT RYND, esq., J. P.—Serjeant SENIOR, police.—Mr. GEORGE VON FREIGHT, chief constable.—ANTHONY WALSH, labourer.

THE only periods in which employment is to be calculated on are, a month in spring, planting potatoes, a month in harvest, and a month in autumn, digging potatoes; and during other times the labourers are often without one meal of potatoes in the day. Hugh Donoghoe, a labourer, states, "During the unemployed season, I know many people who cannot take food for 24 hours; and if it was not for an odd bit the Almighty sends from a neighbour, would have died through the mere dint of starvation." There is not any regular fund out of which they receive assistance.

The wife and children of the unemployed labourers are mostly driven to begging, and thus are initiated into mendicancy; and though the husband does not often desert them, yet Mr. Nangle remembers two or three cases where it has occurred.

There are many instances of stealing from destitution. Mr. Flood says, "I perfectly recollect three or four instances, but none of outrage on persons."

They get credit for provisions, and if from farmers or dealers, they generally pay from 1*s.* 6*d.* to 2*s.* more than market price for a cwt.

It is not general for the farmers or gentry to employ more labourers than they want; but on two occasions of great destitution they did so, averaging two labourers additional to every 100 acres, and this gave them all sustenance for 10 weeks, during which it was in operation. Mr. Hevey, an extensive farmer of 700 acres, states, "During the scarce seasons

ABLE-BODIED OUT OF WORK.

Leinster, County Meath.

Examinations taken by T. Nug. Vaughan, Esq. Captain White.

seasons I took a number of labourers into my employment, and reclaimed, by draining, about 20 acres of land; however, when it was discovered by the landlord, he took it from me and set it to another."

It is considered perfectly impossible for labourers, considering the calls upon them by their destitute friends and relations, to make a sufficient provision against a want of work. Mr. O'Neill says, "I cannot tell how they manage to live at all." The effect of destitution here is described to be, that the labourer is driven to distraction, anxious to get ardent spirits, or any temporary relief from the constant thought how to provide for the day. The poorer classes likewise marry earlier than others, under the feeling that they cannot be worse; the clergy, too, encourage it to prevent bastardy.

Persons who attended the Examination.

County Westmeath.

Examinations taken by Thos. Osler, Esq. James O'Flynn, Esq.

Par. *Ballinacarrig Kilbrixy.*

Bar. *Moygish.*

Rev. GERALD BEERE.—Dr. COTTER, dispensary surgeon.—WILLIAM COX, labourer.—Mr. WILLIAM CURRIES.—Rev. MICHAEL MULLEN, parish-priest.—PATRICK MURTAGH, labourer.—HENRY O'CONNOR, esq.—JAMES WEST, esq., J. P.

JUNE and July in summer, and January and February in winter, are the periods when labourers are without employment, and in summer they are reduced to fewer meals in the day. The want of employment in June and July is to the last degree injurious to the labourer, because, when his stock of potatoes is run out, he is obliged to dig the new ones, though at that time scarcely larger than marbles; which, in addition to being the very worst food, cannot of course give him a proper return to meet the rent, which is mostly at the rate of 7 *l.* an acre; and besides, it very much lessens his stock for the ensuing winter.

The families of unemployed labourers in this district do not go out to beg; they endeavour to get through the period of non-employment by credit, and by assistance from their neighbours. There are some, but very few, instances of men abandoning their families when labour was scarce, and they did not wish to see the family in want.

No case was known of persons committing crimes for the purpose of being sent to gaol, and there obtaining food and shelter; yet Mr. Tuite says he can in no other way account for the great increase of petty crimes: however, he knows no instance.

Mr. West, J. P., mentioned that a man under sentence of transportation for an attack upon a poor woman's house, stated to him that he was induced to the act by information he received that there was a large quantity of meal in the house, he being in absolute want.

Labourers out of work get credit from the farmers, otherwise many would starve, and the provisions thus obtained on credit are often at prices considerably higher than the ready money price; so that the system of credit has a strong tendency to keep the labourer in debt and difficulty, which not unfrequently produce recklessness and misery, as it would be impossible for a man to lay up any adequate provision against the time of non-employment. The more destitute they are, the more anxious to marry, thinking they cannot be worse, and seeing no chance of being better. The clergy, too, encourage marriages in cases of previous connexion, and otherwise they do not often dissuade, lest immorality may be the consequence. To the question, Can a labouring man save anything as a provision for his age or infirmity? the labourers present at the examination answered, "A labourer thinks he has made sufficient provision for his old age when he has reared up a family. This formerly answered well enough; but now the young men, as soon as they grow up, go off to America, and leave the old to beg."

Persons who attended the Examination.

Parish *Benowen.*

Bar. *Kilkenny, West.*

WILLIAM CONLON.—Rev. T. CAULFIELD, rector.—MICHAEL FINNEY, beggar.—PATRICK GERAGHTY.—Rev. J. KEARNEY, P. P.—PEGGY KIERNON, beggar, with three children, her husband begging with three more in another part of the country.—Mr. CHARLES LENNON, farmer.—Mr. PHILIP LENON, farmer.—JOHN MIARS, labourer.—JOHN MONVEAL, miller.—THOMAS STUBBS, esq., J. P. of Cork, residing here.

J. MONVEAL says, "From December until the 1st of April is the period at which a portion of the labourers are out of work. Almost every labourer has about one rood of ground for his potatoes, for which he pays 1 *l.* 15 *s.*: this will produce nine barrels of potatoes, each barrel containing 42 stone. A family of five will consume three stone per day; at that rate, the produce will support them until the 1st of April, when employment begins. The refuse of their meals, with about 5 *s.* worth of bran, will fatten a pig, which cost them about 6 *s.*, and which when fat will not sell for more now than 2 *l.*, which is 6 *s.* less than the cost of a pig and the rent of the potato-ground: the rent of the cabin is 1 *l.* For the three summer months, about half the number of labourers are employed at 8 *d.* per day, on an average. The potatoes are then, on an average, 3½ *d.* per stone, rising at times to 6 *d.*; so that if they consume three stone per day, the cost of potatoes alone will be 10½ *d.*, which, not including Sundays, is much more than his earnings, and leaving no provision for the cabin-rent. They are then obliged to stint themselves to one stone per day, and make up the meal with cabbage (a little plot of which he got with the cabin) or weeds, &c. They will not go out to beg, because they have a spirit above that. I often went into a labourer's house, and

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I saw the children crying; the father was there, but had nothing to give them, and could get no work."—(*Monveal*, with whom all concur.)

The most destitute classes invariably marry the earliest; those who are accustomed to comfort will not marry without fortune.

The best situation for a man to be in is as a farmer's boy; but they get tired of that, and wish to have a house of their own. To keep one, they must have wives to take care of them, particularly to assist in collecting manure for the con-acre: for this purpose, every child a man has over 10 is an advantage to him.

Persons who attended the Examination.

Parish *Castletown Delvin.* Bar. *Delvin.*

Rev. JOSEPH FITZGERALD, P. P.—LAURENCE LLOYD HENRY, esq. J. P.—Mr. MICHAEL HOPE, farmer.—Rev. ROBERT A. MARTIN, protestant curate.—Mr. JAMES SEERY, farmer.—ROBERT MORGAN TIGHE, esq., J. P.—The Marquis of WESTMEATH, lord-lieutenant of the county.

ALL labourers, especially those residing in the village of Castletown Delvin, which is the property of an absentee, are a portion of the year without work, generally from November until March, or later.

They must necessarily depend upon casual employment in the absence of the proprietor; this, however, is not the worst season of the year, potatoes being then plenty, though they are sometimes bad. There is no fund to afford assistance.

When out of work and food, the wife and children are necessarily obliged to beg about the neighbourhood, and are thus habituated to mendicancy. The women and girls are, perhaps, in a few cases driven to prostitution, but not generally. There are but few instances of women having families being abandoned by their husbands.

Two of the witnesses thought that there were some few, but very rare instances, where able-bodied persons and their families had committed trifling offences for the purpose of being sent to prison to obtain food and shelter. Mr. Hope thought no such cases had occurred, but had heard labourers say it would be better for them to steal a sheep and be transported, being supported in the meantime in gaol. In instances such as the above, both they and their children must be greatly demoralized. Those who have been once driven to the shelter of a prison, seldom return to industrious habits.

Persons are sometimes guilty of robberies to relieve themselves from destitution, and some cases are known to enable them to emigrate to America: such crimes are, however, not generally committed by those most in want. Society suffers more by the demoralization thus created than it would by affording them a direct subsistence.

Those who are without work frequently obtain provisions on credit; "but this," said Mr. Hope, "is not so much the case as formerly, which is one reason of the increase of vagrancy." The price charged is generally about a fourth more than the money-price at the time when the credit is given; the labourer, in such cases, is necessarily kept in debt, and rendered reckless.

All the witnesses, except Lord W——, did not believe that gentlemen or farmers employed more labourers than they required, in order to relieve distress. Lord W—— said that Mr. R. Fetherston, lately deceased, did so, and that his death, therefore, would cause an irreparable loss. All agreed that on absentee estates there were no instances of this practice. A labour-rate has never been in operation.

The labouring classes are rendered reckless by the constant recurrence of destitution. Those who have a little property are more cautious in marrying than the poor; the latter say they cannot be worse. Lord W—— attributes the improvident marriages in Ireland to the habitual interference of the priests in the temporal affairs of the roman-catholic population.

In cases of previous connexion, the clergy always encourage early marriages; but the three witnesses agreed that in no other case did they do so. Lord W——, however, never knew of an instance where a roman-catholic priest dissuaded from any marriage; he remarked, "Whether an exuberant population are to be employed or to languish, to live or starve, the priests consider numbers as their boast and pride, and as the source of their newly assumed political power; and thus it is a struggle between proprietors and the craft of influences foreign to industry, and favouring the never-failing sources of distress and poverty. In the meantime it is the policy of the law to side with the fraudulent sub-division of land and bad cultivation: scarcity and periodically recurring famines are the necessary consequences."

Persons who attended the Examination.

Par. *Castlepollard.* Bar. *Demifore.*

Rev. JOHN BURKE, P. P.—Rev. ADOLPHUS DROUGHT, protestant curate.—WILLIAM FAGAN, farmer.—Mr. SIMON FAGAN, farmer.—THOMAS HALPIN, farmer.—Captain PAKENHAM, J. P.—WILLIAM DUTTON POLLARD, esq., J. P.—NICHOLAS RIEVE, farmer.

DURING a considerable portion of winter, and in midsummer, many of the labourers are out of work, and although in winter they have some stock of potatoes, in summer they are most wretched. Mr. Fagan stated that he knew a person last July to have lived on three quarts of meal for 11 days.

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They are driven by necessity to begging, but generally go to a distance for that purpose, and thus their children are habituated in great numbers to mendicancy, although it does not often occur that the girls are driven to prostitution. In the parish there are five instances of women having families being abandoned by their husbands.

There are no instances of their going to gaol to obtain food and shelter. An anxiety to relieve themselves from destitution did not appear to be the cause that stimulates to robberies, though they are often driven to thefts.

They get credit from the farmers generally at market prices, but sometimes at one-fourth more than the price, and thus being for the most part in debt, and unable to extricate themselves, they necessarily become reckless.

Farmers and gentlemen also often employ more labourers than they actually require, but never on absentees' estates.

Considering the wages of working people in the parish, and the various calls to be supplied, it was deemed impossible for them to lay up for the time when they had no work.

The more destitute, and therefore the more reckless, marry younger than those who have comforts; their usual language is, they cannot be worse.

In cases of previous connexion only, and then if the woman's character is otherwise good, the clergy advise marriage.

Persons who attended the Examination.

Parish *Killucan.* Bar. *Farbill.*

Rev. JAMES ALEXANDER, rector.—Rev. JOHN CURRAN, P. P.—GEORGE M. T. DROUGHT, esq., police magistrate.—MATTHEW KEEFFE, farmer.—DAVID MOORE, shopkeeper.—PETER PURDON, esq.

THE periods of the year during which a great portion of the labourers are unemployed, are, the winter, and from May to July; during these periods they very frequently suffer very great distress, "often starving on one meal a day." Mr. Purdon said, "The winter is not the worst time, as every man has a stock of potatoes, which generally lasts till May;" but from that time until July, when the new potatoes come in, there is very great distress.

There is no regular fund for giving relief. In some instances, when the labourers are so distressed, their families beg until employment recommences. Instances of women with children being deserted by their husbands are extremely rare. Instances have been known of persons having committed trifling offences for the purpose of being sent to prison, in order that they may obtain food and shelter.

Those who are out of work frequently obtain provisions on credit, and at a price materially above the rate of the market. This system, Matthew Keeffe said, is very injurious to the labourer, but he cannot do without it.

Sometimes in very scarce seasons the gentry employ more labourers than they require, from a desire to relieve distress, but it is not a custom do so.

It is impossible for the labouring classes to make any provision against a want of work. There is often a great recklessness observable among them, particularly with regard to marriage. Those who are most destitute marry earliest, to which, in cases of previous connexion, the clergy encourage them, but in no other case.

Persons who attended the Examination.

Town of *Moate.* Bar. *Clonlonan.*

CHARLES ARABIN, esq., J. P.—Dr. BEWLEY, physician, &c.—CUTHBERT CLIBBORN, esq., J. P.—DANIEL CLUFFY, labourer.—JOSEPH MORTON DALY, esq.—Mr. GEORGE DIXON, farmer.—Mr. EGAN, landholder.—Mr. BARNEY FARRELL, farmer.—PATRICK KENNEDY, labourer.—HUGH LANIGAN, farmer.—Rev. PATRICK LEE, parish priest.—Mr. JOHN LOWE, farmer.—Mr. EDWARD MEARES, farmer.—PATRICK MULVANNY, labourer.—Rev. WILLIAM O'BRIEN, roman-catholic curate.—Rev. ARTHUR ROLLESTON, protestant rector.—Mr. CHARLES SWEENEY, farmer.

THERE is scarcely any employment from the middle of November to the middle of March. In May all are employed in planting potatoes either for themselves or the farmers. In harvest many are unemployed, as all then work for hire. A witness said, "During the seven months from March to November, the majority get on an average not two days work in the week, at wages averaging 6*d.* per day."

Mr. Egan and all the farmers said, "When the potatoes are dug out, they go over the fields again and dig out with their hands all the small potatoes, turning up the ground as pigs would; when these are all gone, their wives must beg for them."

Hugh Lanigan says, "At some seasons men often entreat to be allowed to work for their support alone. I could produce 40 persons who made no stipulations with their employers except for food, and anything else they may wish to give them; this year I could get men living in the parish, not strangers, to cut my harvest for their food alone. I was ashamed to give less than 5*d.* a day and their support."

Robert Kennedy, formerly weaver, now a labourer, says, "Three years ago I was very glad to work 13 weeks at 6*d.* a day without food; I had a wife and child. I got one day a single potato, which I brought home to my child to keep it from starving. I was at one time

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hard at work and 48 hours without food, except one potato, and I tried to 'kill the hunger with water.' I could get nothing, as I had overdrawn my wages; none of my family begged anything then, except from the Rev. Mr. Rolleston, who gave my wife 2*s.* 6*d.*: when she brought me food I could not eat it, my stomach had closed up against it. The spade often fell from my hand on the potato ridge from weakness. I did not send my wife to beg, I would starve rather than do so in our own country, and when we were driven to it we went to the Queen's County."

The labourers often get credit, in most instances at an increase of from 25 to 40 per cent.

Persons who attended the Examination.

Town of *Mullingar*. Bar. *Moyashel* and *Magheradernan*.

WILLIAM BATTIE, farmer.—JOHN BOYLON, labourer.—JOHN BRACKEN, farmer and road contractor.—Rev. MICHAEL BROWNE, rector.—JAMES DOHERTY, cooper.—Mr. EDWARD FIELDING, governor of gaol.—Rev. Mr. GIBSON, presbyterian minister.—MICHAEL GLIN, labourer.—JOHN M'GARRY, shopkeeper.—Rev. JAMES MACLAUGHLIN, C. C.—RICHARD MEARS, turnkey.—Mr. WILLIAM MIDDLETON, apothecary.—Mr. MORT MAHON, shopkeeper.—GEORGE REEVES, shopkeeper.—JAMES RING, farmer.—PETER WALLIAN, shopkeeper.—ROBERT WALSH, cotton weaver and labourer.

JAMES DOHERTY says, "There is scarcely any employment from October to May. I am a cooper, and can earn at the best but 1*s.* 6*d.* a day for three or four days in the week from May to October. I may have that one week, and not 1*s.* the next. From October to May I can scarcely earn anything, as there is no butter made then, and I cannot sell my firkins. I have five children, the eldest a boy of 13 years, and not able to earn anything. They very seldom get enough to eat, but we are satisfied with whatever we can get.* I would be well content with 1*s.* 6*d.* a day, and would rather fast half the day than be confined." Michael Glynn gives the following statement: "I often have not worked a single day in the winter quarter. I did not get one day last winter, and spent the time in collecting manure for myself. While the potatoes last, we live on them; when they are out, we get credit."

The following evidence was given by Robert Walsh, weaver and labourer:

"About 20 years since I could earn at my trade 5*s.* a day; 15 years ago 4*s.*, and 10 years since about 1*s.* 6*d.* per day. I have done nothing at all these last three years, but for about two months last winter, when I earned 6*d.* per day. I have a wife and three children, and now live mostly by going among the neighbours and working for my food. If I get a day's work from one, should the next day come wet, he will not perhaps turn me out entirely. My wife draws water through the town, and will get perhaps a stone or half a stone of potatoes to bring home at night to the children. I pay 4*d.* a week rent for a house; I have no bed, but a little straw, and the roof is so bad, that whenever it rains hard at night we are obliged to get up, the floor and bed being flooded. I cannot now earn more than 6*d.* a week, do what I will. There is no prospect of employment until March. I do not know how to get on till then; it is all chance. I am six weeks on the church books, and get 10*d.* a week. We can never get more than two meals a day of potatoes; a man may eat three, and be poor enough. During the last summer we had often but one meal a day; we could never get through, but that my wife's mother, who is old, and not ashamed to do so, went to beg through the country. I would sooner starve than do so myself. I never did beg from any one but the Rev. Mr. Browne, who often gave me a couple of shillings. I have not a second shirt, and have had this coat these five years, and do not know how to get another. I got some weaving to do last winter, but on New Year's-day got sick, spitting blood; it was brought on by perspiring at my work, and getting cold in my cold house. I lost the work, as I was three months sick; it would have continued six months. There is nothing doing now in that way. I was supported in my illness by my mother-in-law begging, and got nothing to do at my trade since. Dr. Middleton told me I could be very well if I had proper food; the last I had was a potato and bit of salt herring."

George Reeves says, "I know a man who used to go into the country to cut sticks by the way, in order that he may be put into gaol." Robert Mears, turnkey, says, "I knew that man; he used to go in every winter for his support; he was transported since for felony." The Assistant Commissioners visited the county gaol, where Mr. Fielding, the governor, gave us the names of 25 individuals,† mostly young persons, and of both sexes, who within the last

* This remark was elicited by the fact of the Assistant Commissioners having observed that the witness estimated the quantity of food necessary for the support of his family at a sum much less than they could conceive to be sufficient. On being pressed on this point, it became evident that he absolutely did not know how much food his family (if sufficiently fed) should consume, but, through long habit, was (as he said himself) "satisfied with whatever he could get." A remark made at a subsequent conversation, by a respectable individual, well acquainted with the habits of the lower classes, will perfectly illustrate the foregoing observations: "You are not to consider the people here as insufficiently fed, because they consume less food than those of the same rank in England; the fact is, they are accustomed to require less."

† The following are the names of these persons:—Patrick Byrne, John O'Flyn, Mathew Lynch, James Maglin, Patrick Monaghan, John Hurley, James Doherty, James Berne, John Watker, Patrick Berne, Michael Cormick, Robert Mathews, Anne Lalor, Elizabeth Ward, Bridget Butler, Mary Bride, Mary Brogan, Elizabeth Medcalf, Edward Gaven, Julia Leonard, Elizabeth Barry, Mary Maxwell, Bridget Fahey, Mary Murtagh, and Mary Quinn.

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last 12 months had committed minor offences, chiefly, as he believed, to obtain the food and shelter of the prison. One fine lad of 17 years old was particularly pointed out to us as having been committed on the preceding day for stealing a fowl, avowedly with that view (he had been there before for several months); and when we contrasted the plenty, cleanliness and comfort of the gaol with the wretchedness of the cabins, we could not be astonished at the fact.

John Bracken, road contractor, says, "I employ many men at road work. I get contracts from the grand jury. I am paid myself but three times a year, and never till the work is done. I pay the men in provision, chiefly meal, which I get on credit myself, 2*s.* or 3*s.* above the market price, which advance I charge to the men. I give them 10*d.* a day, but of course deducting the 3*s.* a cwt. additional which they must pay for meal; it is much less; they prefer potatoes, but are obliged to take meal, as it is easier to be had and less liable to waste." Marriages take place much earlier among the most destitute than any other class. Rev. Joseph Gibson said, "Those who have nothing are by far the least cautious in taking on themselves the burthen of a family; they often marry and have not 6*d.* the next morning;" and the answer to any remonstrance invariably is, "We cannot be worse." Those who have some property will not marry without a portion, or a woman whose careful qualities are considered equal to one. Persons are also induced to marry with the hope of having a family to support them when they have become old and infirm: as was said, "they consider that when they have brought up a family, they have made a provision for their old age." Formerly it was a certain provision, but now the difficulty of support is so great they are often obliged to beg.

Persons who attended the Examination.

Rev. CHARLES BROWNE, M. A., Wilson's Hospital, protestant clergyman.—OWEN DALY, esq., magistrate.—JAMES DOWLING, P. P.—Mr. JAMES FLANAGAN, farmer.—Mr. GEORGE GIBSON, farmer.—Mr. DENIS KANE, farmer.—Mr. THOMAS MOORE, farmer.—Sir HENRY PERCY NUGENT, bart., magistrate—Rev. THOMAS YOUNG, protestant curate.

Par. *Multifarnham*. Bar. *Corkanree*.

MR. YOUNG thought that half the labourers were unemployed six months in the year; Mr. Gibson, two months; Mr. Dowling, three months. They are not, however, reduced to fewer meals in the day, as every man has a store of potatoes.

Their wives and children do not beg. Neither they nor their families have committed offences in order to be sent to prison, nor have they been guilty of stealing to relieve themselves from want, or committed outrages on person or property for that purpose.

Credit is given to those who are out of work, but for this they pay very dear.

Gentlemen and farmers, at seasons of particular distress, employ more labourers than they require. On one occasion, when, by the influence of Mr. Browne, this course was adopted, "distress was entirely banished thereby." It would be impossible for the labouring population to make any provision against want of work; by the destitution to which they are constantly exposed, they must necessarily be rendered reckless. This feeling leads the most destitute to marry earlier than any other class, since they cannot suffer more by any change of circumstances. They often say, "they could not be worse." Those who are better off are more cautious in thus connecting themselves. An instance was given where a man with some little property refused to marry a woman, otherwise unobjectionable, because she had none. The clergy always encourage early marriages in cases of previous connexion.

Persons who attended the Examination.

Rev. JOHN BOOKER, Killuren parsonage.—Mr. JOHN DALTON, farmer, Foulke's Mill.—Mr. JOHN LETT, farmer, Kilgevin.—Rev. CHARLES D. OGLE, Clonmore Cottage.—Rev. JOHN N. STOKES, Castlebridge, protestant curate.

County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Par. of *Horetown*, *Clonmore*, *Ardcolon* and *Killuren*. Bar. *Shelmalier*.

FROM the 1st of June till the middle of August a portion of the labourers are out of work, during which period they are reduced to two scanty meals a day. There is no regular fund for their assistance.

When out of work, the smaller number of the wives and children beg through the neighbourhood; and when they once begin they stick to it, and get bad habits. Women having families are never abandoned by their husbands through distress, if not inclined to do so before.

No instance is known of able-bodied persons having committed trifling offences for the purpose of being sent to prison in order to obtain food and shelter, but it is thought such may have occurred. If a man had not a very strong mind, it must do a great deal of harm. Witnesses think that those driven to a prison do not often return to industrious habits, and would rather have them before. Persons will not consent to starve, when by the commission of an illegal act they obtain the shelter of such a place. One of the witnesses does not think a man ought; he would steal a loaf himself rather.

Some instances may have occurred of persons having been guilty of robberies, with a view to relieving themselves from a state of destitution; but none know of outrage on persons for the purpose of preventing starvation; nothing but real hunger would induce a man to do so. Mr. Dalton often wonders that people are so honest, and many of them so very poor. Those

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who are out of work and are honest, obtain provisions on credit till they are again employed, in both country and town, chiefly from the employers; but in many cases it would be difficult. In most cases they are not charged materially above the money prices; but when credit is got from hucksters, they are, especially in summer; under such circumstances, the labourer is constantly in difficulties, with little hope of extricating himself.

Some gentlemen may, but the farmers in general cannot afford to employ more workmen than they really want, from a wish to alleviate the distressed. There is no such thing as a labour-rate in operation here. A man who gets 6 *d.* a day and his diet may be enabled to make a sufficient provision against a want of work; but a man who is paid entirely in money, cannot. In town the labouring people are rendered reckless by the constant recurrence of destitution, but not so in the country. Small farmers marry earlier than other classes; the cottier cannot, from want of any sufficiency in prospect.

A reckless people, or those who have little knowledge of comfort, seeing the impossibility of greater misery, are careless in contracting improvident marriage.

They commit a kind of murder in that way, not one day having plenty or enough of anything. Those who are well off, who know some comfort, calculate more; that is, the man who has from 20 to 30 acres. The clergy, in case of previous connexion, encourage early marriage.

The rates of wages, with diet 6 *d.*, and 10 *d.* without; a good workman may reckon on employment at such rate from two-thirds to three-fourths of the year.

In many instances, where he has not land, the labourer's wife and children are often forced to beg, from his inability to support them on such wages. The small bits of land are set at double the large farms.

The largest number in family known to derive their entire support from such rate, with ordinary prices of food and land, five, not more; their food consists in potatoes and buttermilk, of which they seldom get enough; their children are very often so destitute of clothing as to be prevented by shame from going out of doors.

The lowest wages on which a man with three children could maintain himself throughout the year, without land, 10 *d.* per day.

The usual rent charged per acre to the cottier, when manured, from 6 *l.* to 8 *l.*, without a house.

Persons who attended the Examination.

Parishes *Kilcormack, Gorey, Clough* and *Leskinfere.* Bar. *Gorey.*

RICHARD BOLTON, esq., town of Gorey.—JOHN P. BROWNRIGG, esq., Barnadowen.—Rev. J. O. MOORE, Leskinfere Glebe, Camolin.—Captain OWEN, Millmount.—Major OWEN, Woodlands.

THERE is less work for labourers in winter than in summer, but they are not therefore reduced to fewer meals in the day, for they generally have a sufficiency of potatoes from autumn until the end of spring. There is no regular fund out of which they receive assistance.

When out of work and food, the wife and children go about the neighbourhood to beg, which of course habituates to mendicancy a large portion of the rising population. Women and girls are not often driven to prostitution on the failure of work in the family. Women having families are very seldom abandoned by their husbands.

An instance has not been heard of able-bodied persons and their families committing minor offences, with the view of obtaining such food and shelter as a prison affords. Persons who have been once driven to take shelter in a prison, in many instances return to industrious habits. It does not seem credible that any such case can arise, where a person would be placed in the alternative of starving or of committing an illegal act to obtain the shelter and food of a prison.

Mr. Bolton has known persons reduced to one meal a day who had an opportunity of stealing food, yet did not do so. Those who have been left destitute have not been guilty of outrage on person for the purpose of preventing starvation.

Credit for provisions to persons out of work for a time is given both in country and town, and generally by their employers. The loan-fund system is rapidly doing away with the custom of individuals lending. When provisions are given on credit, it is not usual to sell them materially higher than the money price. Usurious charges are considered shameful: they are scarcely ever made except to those who are employed at county work, who can always afford it. The instances are not many where a labourer, from getting credit, is kept so constantly in debt, and with so little hope of extricating himself, that he becomes reckless.

The gentry occasionally employ more labourers than they actually require, in order to relieve distress, but the farmers do not. There never has been here a labour-rate in operation. It is not thought that the wages of labourers, considering the calls upon them by their destitute relations and friends, can possibly admit, in ordinary circumstances, of their laying by a sufficient provision against a want of work. The labouring classes do not become reckless by the constant recurrence of destitution through the want of employment or high prices of provisions. The cottiers and small farmers marry earlier than the other classes. A reckless people, or a people who have little knowledge of comfort, and seeing the possibility of greater misery, are reckless in contracting improvident marriages; and in proportion to the wretchedness of the working classes are they inclined or disinclined to early marriage, for those who have been always well off, and have experienced some comfort, are undoubtedly less disposed to marriage than those who have never known anything but extreme

ABLE-BODIED OUT OF WORK.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W.T.M'Cullagh, Esq.

Parishes *Kilcormack*, *Gorey*, *Clough* and *Leskinfere*.

Bar. *Gorey*.

extreme wretchedness. The clergy encourage early marriages in case of previous connexion. The rate of wages is 6 *d.* a day with diet, and without diet, from 9 *d.* to 10 *d.* in the country; it is somewhat higher in the towns; and from the beginning of August till the beginning of May, the majority can get work at such prices. Agricultural employment is as great now as formerly. They are not frequently obliged to send a part of a large family to beg from inability to support them on such wages, for nearly all can get employment three days in the week, and there is a considerable demand for female labour. Nine is the largest number in family, with land, known to derive their support from such wages; their only food is potatoes, of which they have two or three meals a day. The children are not frequently so destitute of clothing as to be prevented by shame from going out of doors.

Tenpence a day is the lowest wages upon which a man could support himself, a wife and three children, throughout the year without land. From 8 *l.* to 10 *l.* per acre is the usual rent charged to a cottier tenant when the land is given to him manured, but sometimes it is given for the sake of a certain quantity of manure agreed to be used on the ground. In such cases a house is not supposed to be given with the ground. There is not one pawnbroker in this district. There is a savings' bank in the town for the circumjacent neighbourhood. The deposits for the last half year amounted to 9,441 *l.* 14 *s.*

Persons who attended the Examination.

RICHARD DEVEREUX, esq., merchant, Wexford.—Rev. WILLIAM HICKEY, rector of Kilcoman.—Rev. GEORGE MURPHY, roman-catholic curate, Wexford.—J. E. REDMOND, esq., banker, Wexford.—CHARLES A. WALKER, esq. M. P., Belmount.—Mr. JOHN WALSH, general agent, Wexford.

Parishes *Maglass*, *Mulrankin* and *Rathmacnee*.

Bar. of *Forth* and *Bargy*.

WINTER is the season at which a portion of the labourers is out of work; they are not at that time stinted in their meals. There is no fund from which they could receive assistance.

They very rarely beg about the neighbourhood. The women and girls are not driven to prostitution, nor are there any instances where women having families are abandoned by their husbands.

No instance is known where an able-bodied person has committed a trifling offence in order to obtain support in prison; they would suffer much sooner than take such a course. Very few steal to relieve themselves from destitution, nor are they ever guilty of outrages on persons to obtain relief.

Those who are without work get provisions on credit till they obtain employment: they generally get an advance from their employers. In the barony of Forth there are few labourers who are not occupiers of land. The prices at which they obtain provision are from 12 to 20 per cent. above the money price at the time the credit is given. The labourer is thus kept in debt, and rendered reckless.

Some charitable persons, in seasons of peculiar distress, employ more labourers than they require. This is not the practice on absentee estates. No labour-rate has ever been in operation. The wages of the labouring population hardly ever enable them to provide against a want of work.

The poor in general marry earlier, but the almost destitute are not so likely to marry young as the grade somewhat above them. There is little prudential consideration on this head. The very lowest marry earlier, as if their condition could not be rendered worse by the incumbrance of families. The clergy always encourage early marriage, in case of previous connexion.

The rate of wages in the country is 10 *d.*; in the town, 1 *s.* 2 *d.* A labourer may reckon on employment at this rate for nine months in the year. On such wages they are very seldom obliged to send a part of the family to beg. Six is the largest number in a family which is known to receive their entire support from such wages. They are not stinted in their food. In this part of the country the children are rarely so destitute of clothing as to be ashamed to go out of doors.

The land in the hands of cottier tenants is not sufficient to give them food and pay their rent. They generally pay the rent by giving their labour to the middle-men. The surplus labour is the only source whence they can look for clothing and food for at least one-third of the year. The lowest wages on which, without land, a man could support himself, a wife and three children, is 20 *l.* The usual rent per acre charged to cottier tenants is 3 *l.*

There are five pawnbrokers in Wexford.

Persons who attended the Examination.

EDWARD COOKMAN, esq.—Rev. MICHAEL FENWICK.—JOHN NIXON NUNN, esq.—Rev. SOLOMON RICHARDS.—WILLIAM PATRICK WHITE, corn merchant.

Parish *Monart*.

Bar. *Scarewalsh*.

FROM June to August the labourer is out of employment, during which time he is reduced to fewer meals, and receives no assistance from any fund.

The wives and children of several are driven to begging; and thus a large portion of the population in their early days are trained to mendicancy; the women too, it is to be feared, are driven to prostitution, but it seldom happens that the husbands desert their wives.

ABLE-BODIED OUT OF WORK.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Monart*.
Bar. *Scarewalsh*.

It does not often occur that they commit minor offences for the purpose of being sent to gaol; and though when they are sent to prison they must suffer in morals, yet the evils are greatly lessened since the improvement in prison discipline.

There are many instances of stealing for the purpose of relieving themselves from want, but none of outrage. To the question whether society would not be improved by giving them a direct subsistence it was answered, No, the evils of the present system are particular, the evils of a provision would be general.

They get credit from hucksters, and advance of wages from employers until they get work, although in a great majority of instances a feeling of honour ensures the payment; yet it is a heavy weight round the neck of a struggling man.

Neither gentlemen nor farmers employ to any extent more labourers than they want, nor in a single instance has it happened on the estate of an absentee. No labour-rate has ever been in operation in the parish. The want of employment and dearness of provisions often drives the labourer to recklessness; nor would it be possible for him, looking to wages and the calls on him, to provide against the want of work. The poorer class marry earlier than others; there seems to be an inclination to marry improvidently in proportion to their wants and destitution. In case of previous connexion, the clergy invariably encourage marriage. The rate of wages in town is 1*s.* a day; in the country, from 6*d.* to 10*d.* with food, being equal to the support of five in family; this lasts for two-thirds of the year. The quality of their food is potatoes and buttermilk, two meals a day; very often the children are almost without any clothing. The usual rent is from about 40*s.* to 60*s.* an acre for land with a cabin. In Enniscorthy there is but one pawnbroker, nor was one ever known till within the last ten years. There is a savings' bank; the total amount of deposits, 6,000*l.*

Persons who attended the Examination.

Par. of *Old Ross*, *Rosstroit* and *Clonmore*.
Bar. *Bantry*.

Rev. WILLIAM BRENNAN, roman-catholic curate.—JOHN BERKELEY DEANE, esq.—WILLIAM R. FARMER, esq.—Rev. WILLIAM FLENXON.—MARTIN HOWLETT, M. D.—Rev. THOMAS HARMAN.—EDWARD KEOGH, esq., dep.-sovereign, New Ross.—Rev. JAMES MORGAN, vicar of St. Mary's.

FOR about three months in winter the labourers in this parish may be out of work; for the other nine months of the year employment is to be had at 10*d.* a day, without food.

Sometimes, when a labourer's family is very large, and his store of food consumed, his wife and children are driven to beg about the country, and thus many of the young population are initiated in habits of vagrancy; but there are no instances of men, from want of employment, abandoning their families.

There are no instances of men committing depredations for the purpose of being sent to gaol, to get food and shelter there; yet certainly men will not consent to starve, though they will suffer much privation before they commit a breach of law. In this district it has not been known that destitution has driven any persons to commit either thefts or outrages.

Labourers in the country get credit from the farmers, but in town no such system prevails.

It never has been the custom here to employ more labourers than actually required, in order to relieve them when work is scarce; neither would it be possible for a labourer to lay by any provision against such time, as the witnesses say that not less than 1*s.* a day constantly would enable a man to support and clothe himself and family; and it too often happens, that when a family is very large, some of them are obliged to go out to beg, and others are almost destitute of clothing. On the point of marriage, it did not seem to the witnesses that the poorest were the most anxious to marry; but of course they said that recklessness and poverty brought about improvidence in this matter, as in everything else. The priest encourages marriage in cases of previous connexion.

Persons who attended the Examination.

Parish *Templeshannon*.
Town of *Enniscorthy*.
Bar. *Ballaghkeen*.

Rev. JOHN CHARTRES.—Mr. WILLIAM GOODISON, farmer.—Mr. THOMAS SPARROW, farmer.—Mr. EDWARD WEBSTER, farmer and miller.

THE periods at which work is most scarce is about a month in summer and a month in winter, during which intervals the labourers are reduced to fewer meals, as there is no fund out of which they can receive any relief until employment comes round again.

When the labourers are out of work, their wives and children are often obliged to beg; so that a large number of the rising population are thus initiated in habits of mendicancy.

When out of work, a man of good character gets provision on credit, generally from his employer; and whenever he is charged more than market price, it is considered extortion; but the system of credit keeps the labourer constantly in debt, and never permits him "to raise his head above water."

The system of employing more labourers than are actually required does not exist here at all; neither could the wages of the district enable a labourer to lay by a provision against the want of employment; "so that," says Mr. Sparrow, "they must be both destitute and reckless."

Able-bodied out of Work.

Leinster, County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Par. *Whitechurch* and *Tintern*.

Bar. *Shelbourne*.

Persons who attended the Examination.

Mr. John Blake.—William Glasscot, esq.—John Rossiter, farmer.—John Usher, esq.

In this parish there is full employment nearly all the year round for the labourers, at wages of from 10*d.* to 1*s.* in summer, and from 6*d.* to 8*d.* in winter. The class of persons who marry earliest are the farmers' servants; and according as they are poorer so are they more inclined to marry. The clergymen, too, encourage marriage in cases of previous connexion.

Persons who attended the Examination.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Abbey* and *Oughtmanagh*.

Bar. *Burren*.

Patrick M'Dermott, farmer.—M. Gilloghy, weaver.—John Finn, tailor.—John Hehir, carpenter.—Connor Hogan, a retired shopkeeper.—John Hynes, corn dealer, and occupier of 200 acres.—John Hynes, junior, farmer.—Patrick Norton, serjeant of police.—Peter O'Loughlin, labourer.—Thaddeus Salmon, farmer.—Thomas Scanlan, farmer.—William Scanlan, schoolmaster.

The greater number of labourers in the parish are altogether without employment for more than half the year, spring and harvest being the only periods at which labour is in demand; the latter end of March for the setting of potatoes, April, May and June in spring, and August, September, October, and part of November in autumn; but in these months there are frequent interruptions, and by no means continued employment for all. Wages are nominally about 6*d.* a day for the short days, and 7*d.* or 8*d.* for the long ones, and never rise beyond 10*d.* or 11*d.*, even in harvest. Mr. Hynes employs several men, even at 6*d.*, throughout the year; and their condition is considered enviable by the labourers who depend on casual employment; for it is calculated that, putting the setting and digging of potatoes, and sowing and reaping altogether, there are few persons occupied for more than four months in the year. Of the unemployed months, July is by far the severest for the working man. His stock of con-acre potatoes is then nearly exhausted, and the price of potatoes is then at the highest; and if the number of his meals suffer no reduction, they become more scanty, and he is obliged to do without the addition even of a little milk. Mr. Hynes thought that the labourer was at all times under-fed; for while he allows himself but two full meals at home, though employed, he is able to eat three when dieted by the persons for whom he works. There is no fund of any kind to assist the working man; and were it not for some con-acre, and what he gets upon credit, he must starve. "As it is," said Serjeant Norton, "it is a miracle to me, who am accustomed to England, how the most of them live at all; and yet," said he, "except in peculiarly scare seasons, neither their wives nor children are to be seen begging; at least openly. They may go to a neighbour's to borrow a lock of potatoes, but nothing more." The women and girls are never known to be driven to prostitution when work fails the rest of the family, nor have there been any instances known of women being abandoned, with their families, by their husbands.

The able-bodied and their families have never been known to have committed any offences for the purpose of being sent to gaol; and Serjeant Norton very fairly remarked, that there was "not a bridewell within 20 miles to tempt them."

In ordinary seasons, thefts of potatoes are not common; but when there has been a failure in the crop, Mr. Hynes has been obliged to house both his turnips and his potatoes; and he has frequently seen people stealing the leaves of mangel wurzel, which of course he did not prevent. As to outrages arising from destitution, it was considered that those which characterize the "Terry Alt system" were almost entirely the result of a dread on the part of the labouring population of impending starvation; for their object seemed in most cases to have been attained, when they had so far rendered themselves masters of pasture ground as to be enabled to turn it up for the purpose of planting potatoes; and much jealousy still prevails towards those who keep their land extensively in grass.—(*Hynes.*)

When out of employment, the labourer is obliged periodically to involve himself in debt, by taking provisions on credit, for which he pays in all instances an exorbitant interest. The usual persons who lend on these occasions are middling farmers; but none refuse to do so who have a surplus of potatoes; and it is seldom that an offer of an advance of less than one-third on the market price will procure a poor man this kind of accommodation for a period of not more than three or four months. And Scanlan observed, that the matter goes much farther than acquiring the potatoes at an unfair price; for as the labourer has no money to pay for them, he is obliged to give his labour on account, and is often allowed only at the rate of 4*d.* a day for it. O'Loughlin, the labourer's wife, showed the tally or notched stick on which she kept the reckoning, or number of days which her husband had given her employer for a load of potatoes borrowed last August. Since that time, she assured them that he had not received the value of a single day's labour in money. He had also got on credit a bonnuff (a young pig) in September, when they cost for cash in hand only 3*s.*, but he was obliged to pay 7*s.* 6*d.* for it, when it was sold to him in that way. The labourer in this manner becomes insolvent to a degree that leaves him very little hope of extricating himself from debt; he makes little exertion to free himself, and he is ultimately rendered perfectly reckless.

ABLE-BODIED OUT OF WORK.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Abbey* and *Oughtmanagh*. Bar. *Burren*.

There has never been any plan tried here in the nature of a labour-rate, nor have the landlords in the slightest degree endeavoured to alleviate the distress of the unemployed, by setting them at work, which did not hold out a prospect of immediate profit. A few years ago, in the summer, when potatoes had become dear, Mr. Hynes contrived to find occupation for a few men in addition to those whom he would otherwise have required; and though he paid but 5*d.* a day, he said he never in his life saw people so grateful as those whom he selected on that occasion.

It is clear from the evidence detailed above, and it is expressly asserted by the witnesses, that it is not in the power of a labouring man to save anything as a provision against a want of work, or any other contingency.

With regard to the proneness of the labouring classes to contract early and improvident marriages, and the causes which lead to this disposition, Scanlan remarked, that it is always the poorest who marry the earliest, especially poor boys and girls who live in other people's houses, and get tired of working for strangers, and wish to have a home of their own. Mr. Hogan has known the parish priest demand higher fees than usual, in order to deter indigent persons of this class from marrying, but without effect; the sum, whatever it was, has been borrowed or procured in some way or other. The sons of farmers who have been accustomed to greater comforts, generally remain single for a much longer time than others, and will not marry without some portion. It is, however, considered most desirable by farmers that their daughters should be settled when young, that they may be withdrawn from the dangers and schemes to which their fortunes expose them—(*Hogan.*)

Persons who attended the Examination.

Parish *Kildysart*. Bar. *Clonderalaw*.

JAMES BOURKE, baker.—M. CAHILL, a small farmer, with about nine acres.—*JOHN CARRIG, labourer.—ANTHONY CURRY, process-server.—Rev. MICHAEL DYNON, roman-catholic curate of Kildysart.—The Rev. MICHAEL FITZGERALD, protestant rector of Kildysart.—Dr. GEARY, dispensary physician.—TIMOTHY GORMAN, a small farmer, with about 12 acres.—DENNIS HURLY, shopkeeper.—*JOHN KINNAHAN, labourer.—PATRICK M'CABE, weaver.—MARK M'MAHON, grocer in the village of Kildysart.—Mr. M'NAMARA, postmaster, and extensive farmer.—PATRICK M'MAHON, farmer, steward to Bindon Scott, esq.—MICHAEL MYERS, a small publican and labourer.—*MICHAEL O'BRIEN, labourer.—JAMES O'DEA, *broker in the village.—DANIEL O'GRADY, esq., an extensive gentleman farmer.—MICHAEL O'SHAUGNESSY, victualler.—HENRY Ross LEWIN, esq., J. P.—Serjeant SCOTT, police serjeant.—The Rev. P. SHEEHY, roman-catholic rector of Kildysart.

FROM the month of November till the month of March, that is, from the digging of the potatoes in autumn, and the setting of them in spring, and during the sowing of corn, there is little or no employment for the labourer, neither are there any improvements in progress which could afford occupation during the winter, when that arising from husbandry has ceased. A few men earn a small pittance by a fatiguing and dangerous voyage up the Shannon to Limerick with boat-loads of turf; but even in this way they cannot obtain more than 6*d.* a day. Mr. Sheehy calculated that there were about 200 men altogether in the parish who, having no con-acre, depended entirely on labour; of these nearly 100 in the winter are totally unable to find it; and the remainder obtain it only occasionally from large farmers, or from the few gentlemen who reside in the parish. The greater number of labourers, however, have some portion of con-acre; but as the rent of this is to be paid in labour, labour may be looked upon as nearly their sole means of existence. "Our only resource," said Ginehan, "during winter is to do with a dry potato, sometimes without salt; during that time we look to the muck potatoes (the produce of the con-acre). I have as much potatoes now as will do me until Christmas; after that I do not expect more than one day's work in the week, and if that does not do, my wife must go out and ask something from the farmers, while I stay at home to mind the children. Last Christmas I had saved a pound, from being employed in a lighter, which was better work than at the spade; but this year I have not a penny. Winter is the worst time for the labouring man." This poor man hesitated to describe the circumstances in which he was placed; and another labourer who was present observed, "The truth is, a man is ashamed to tell before his neighbours half the misery and misfortune he goes through in private."

Mr. Sheehy said, that indiscriminate beggary had not been observed by him since he came to the parish, even at the periods of most distress; at such times the wife will perhaps privately go to such individuals as she is best known to, and will get some potatoes. He stated positively that prostitution never had been traced by him to temporary destitution. However, another bad consequence has been known to arise from it, that of husbands quitting the country entirely, and leaving their families to struggle on as well as they could. Some months ago one James Kelly secretly left that place, and after some time a letter was received

* These three men have no land attached to their cabins; they take "muck ground," (con-acre) for which they pay from 5*l.* to 8*l.*, according to the quality of the land.

ABLE-BODIED OUT OF WORK.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Kildysart*. Bar. *Clonderalaw*.

received from him from America, saying that he could not bear to look on his wife and children crying every day for the want of a meal.

In answer to the question whether offences had ever been committed for the purpose of getting into gaol, Major Ross Lewin answered, that as a magistrate he had never reason to suspect that any such thing had occurred. There is no bridewell in Kildysart, and the county gaol being at considerable distance, the people are in general unacquainted with the treatment adopted there, which is certainly superior to what the labourer ever enjoys at home. It is very unlikely, however, that any person would consent to starve when, by committing an illegal act, he could obtain the shelter of a prison: if any person were driven to such an extremity, it would have been cheaper for society to have given him those means of subsistence at first which would have rendered it unnecessary for him to have resorted to such a stratagem.

Advantage is often taken of a labourer who is out of employment to charge him an exorbitant price for the potatoes he may require when the produce of his con-acre is exhausted. Mr. Sheehy said, that he proclaims the practice as usurious, but that the persons who hold over their stock till the end of the summer, in expectation of a rise of price, do not mind him. The assistant barrister also endeavours to check the system by applying the closest scrutiny to all suits arising out of it, but hitherto without success. John Carrig, a labourer, said, "If I had cash last July, I could have got potatoes at $1\frac{1}{2}$ *d.* a stone; but I had none, and I was afterwards obliged to give at the rate of $2\frac{1}{2}$ *d.* The only way I had to pay was by giving work; I was allowed 8 *d.* a day, and was obliged to begin immediately: this we call getting potatoes against time." The people are well aware of the exorbitant interest they pay for a short accommodation of this kind, and have not recourse to it until necessity compels them to do so. Hurley said that they will often pawn their clothes and furniture first, and even sell their pig, on which their sole dependance lies for paying their rent, at less than two-thirds of the price they would get for it if they were able to keep it until it was fat. Carrig described the effect which debt thus incurred had upon him, "as a weight that broke down his spirits, that he felt he was giving his body's labour for nothing; but a man would do anything rather than starve. All the time he was working out the potatoes he got last July, he had but two meals a day, and my children should have the same; if they had not, they would screech, and he could not stand that."

No person in the parish ever employs more labourers than he requires, and, from the low price of agricultural produce, the farmers are rather inclined to dispense with some of their present workmen. "Perhaps," said M'Namara, "Mr. Scott of Cahircon is an exception to this remark; but then his supernumerary workmen are his own tenants, who pay their rents in labour." The ordinary wages of the country are 8 *d.* a day in summer and 6 *d.* a day in winter, and in both seasons without diet, and no man gets more than eight months' employment in the year. The lowest price of con-acre ground is 5*l.* an acre, and the smallest cabin is 30*s.* a year. With these data, therefore, it is unnecessary to say that it would be next to impossible for a labourer to save anything. The low rate of remuneration for labour, and the worse than indigent condition in which the labouring classes usually are, tend to produce a conviction in them that nothing can make them worse off, and render them in the end reckless, or at least indifferent as to what their future lot may be. Mr. Sheehy observed, that it was difficult to say whether the early and improvident marriages of the peasantry, which contribute so much to the aggravation of poverty, are the result or in part the cause of this recklessness. That it is sometimes the cause would appear from the fact, that individuals have been pointed out to the Assistant Commissioners who had been industrious and had saved some little money when single, and who, having married without sufficient resources, soon squandered their savings, are now notorious for their idleness. In the agricultural population of this parish there are not very distinct classes. There are few farms over 12 acres, and the sons of a man holding a farm of that size will, by the division of it into small lots, become eventually nothing more than cottiers. All are poor, and all of them but too prone to premature matches, but decidedly the more prone in proportion to their destitution. As for the labourer, he seems to think he never can get married early enough. A farmer's son will wait till he gets a fortune, or till he settles his sisters; but with the labourer, an acquaintance begun the night before at a wake or a dance is sometimes consolidated the next morning into matrimony. "Not long ago," said he, "a girl of about 13 came down from the mountains with a young lad of 19 or 20, and wanted me to marry them, which I refused; and the very next night the mother of the girl came, and insisted upon being married to the same man who had proposed to be the bridegroom of her own daughter. I complied, and the mother said that either she or her daughter should have a husband, in order to have somebody to look after their acre of ground." Mr. O'Grady observed, that there was reason to think that the wish to have children, on whom they could depend in their old age, was an inducement to marry with some, but not so much with the young people, who do not often give themselves time to make such calculations as with those rather advanced in life. He has heard it observed, when a destitute unmarried person has been seen begging, "What a fool she was not to have got married, and she would have had children to keep her from that line of life."

ABLE-BODIED OUT OF WORK.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Kilfarboy*, including Town of *Miltown Malbay*. Bar. *Ibrickane*.

Persons who attended the Examination.

ANDREW CLANCY, farmer with 100 acres.—Dr. COSTELLOE, of the dispensary.—Rev. ANDREW DAVORAN, protestant rector.—MICHAEL HEHIR, innkeeper.—JOHN KEANE, a farmer of seven acres.—MATHIAS KEARNY, an extensive farmer.—Rev. P. M'GUANE, roman-catholic curate.—JOHN MAGUIRE, blacksmith.—DANIEL M'KNIGHT, weaver.—THOMAS MOLONY, blacksmith.—F. G. MORONY, esq., J. P.—Mr. MORONY, postmaster.—MICHAEL MURROUGH, farmer of 11 acres.—PATRICK MURROUGH, land surveyor, and a farmer holding 10 acres.—JOHN OWENS, grocer.

FROM the month of December until March there is nearly a total cessation of agricultural labour. It was attempted to ascertain from the persons present the number of hands unemployed during that interval, when Kearny exclaimed, "There is no use in talking about the proportion of employed to the unemployed. I hold some hundred acres of land, and I can tell you that there are absolutely none employed at that time, except upon their own account." Again, from the middle of June until August, it is calculated that a man could not procure more than two days' work in the week; this latter season is by far the worst for the labouring man, because potatoes have then become scarce, and have reached their highest price, just before the digging of the early crop. The labourer is then not only restricted in the number of his daily meals, which fall from three to two, and sometimes even to one, but impending starvation compels him not unfrequently to anticipate his harvest, and to dig his potatoes when they are not only unripe, but unwholesome. There is no regular fund of any kind for the relief of periodical distress recurring from these causes, either arising from the labourers' own contributions to benefit societies or from the benevolence of the wealthier classes.

In seasons of peculiar scarcity the wives and children of many labourers have no alternative but to beg about the neighbourhood. Of late years, however, potatoes have been cheap and plentiful even in summer; but still as wages for labour are with difficulty procured at that time, the effect to the poor man is the same; and Murrogh said he knew some men whose wives had left the parish of Kilmurry the last July to beg, as he was convinced, and who had not then returned (in November). There were no instances known of the wives or children of this class being driven to prostitution, nor of women being abandoned by their husbands from distress.

Mr. Davoren stated, that he had never any reason to suspect that they or their families had ever committed offences for the purpose of being sent to gaol; and he owned that he was the more surprised at this when he considered the contrast between the diet and lodging of the independent labourer, and the condition of the prisoners in the county gaol. Mr. Morony observed, that one could hardly expect that they would starve sooner than seek the shelter of the gaol by these means; but still many did die of starvation in 1822, who were not known to have committed any illegal act.

Thefts of potatoes from the pits in which they are generally stored in the fields, are not unfrequent, but the offenders are seldom detected, as the offence is committed silently, and at night; however, suspicion rather falls on the evil-disposed. There were no cases of outrages on the person, arising from destitution.

As for the labourer who will not beg by means of his wife, or apply underhand to some friendly neighbour, there is no mode of existence for him when he is out of work, and is not so fortunate as to have any of his con-acre potatoes remaining, but to borrow potatoes on credit from some person who may be willing to trust him.—(*Murrogh* and *Molony*). He considers himself lucky if he finds such a person, though the interest which he is constrained to pay is always enormous, and rarely less than 100 per cent. per annum. The lenders are more generally middle-sized farmers than large ones: farm servants also who have been permitted to plant a portion of their master's ground, are enabled to speculate in this manner, as they are always dieted in addition to their wages, and being generally unmarried, can dispose of all their produce. Several labourers concurred in stating, that the ordinary overcharge for potatoes under this system was one halfpenny; that is, that when they were 2*d.* a stone in the market, they were charged 2½*d.* by the lenders for three months' credit, which is at the rate of interest mentioned above. Mr. Maguane, however, observed, that on the whole this system was losing ground, and was at any rate not so extensive there as elsewhere, in consequence of the general abundance of potatoes produced by the application of sea manure.

It has never been attempted to alleviate the distresses of the poor, even by the least expensive mode of giving them employment when it was not absolutely necessary. And Clancy observed, that, on the contrary, every one endeavours even in summer to do with as few labourers as he can. It was admitted, however, on all hands, that at the present amount of employment, and the ordinary rate of wages, it would be utterly impossible for the labourer to save anything; and Mr. Maguane observed, that he does not attribute this to improvidence, for formerly when wages were not higher, but the population less, and therefore a greater facility of finding employment, a good many to his knowledge had placed their little savings in the banks; and when these failed, they lost everything, and their economy became a loss.

With regard to improvident marriages, it appears that the labouring classes marry earlier now than formerly, and that their recklessness on this point has in some measure kept pace with

ABLE-BODIED OUT OF WORK.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Kilfarboy*, including Town of *Miltown Malbay*. Bar. *Ibrickane*.

with their increasing destitution. "Of all people," said Mr. Maguane, "I know none so prone to matrimony as farm servants, who have not only no provision for themselves or their probable families, but, being frequently strangers in the parish, cannot even look to a house to shelter them." And Kearny observed, that he remembered the time when a man would not take a wife unless he got some fortune, however small, with her; "but now," said he, "it is no uncommon thing that a couple have not the amount of the clergyman's fees between them, and the bridegroom is often obliged to pass his note for that sum." It was remarked, that notwithstanding the increasing difficulty of finding the money, the sum now charged for performing the ceremony has risen considerably; and Crow, the old beggarman, said that he was married for 15 *s.* many years ago, while Murrogh stated that no labouring man would now be married under 1 *l.* 8 *s.* 6 *d.*, and that he knew persons who had not worked out that debt incurred by passing a bill, and which is often paid in labour, for 12 months after marriage. He said that he was not acquainted with any labourer past the age of 40 who had remained a bachelor.

Persons who attended the Examination.

Parish *Kilferagh*, Village of *Kilkee*. Bar. *Moyarta*.

Rev. MICHAEL COMYN, roman-catholic rector.—Rev. DANIEL CURRY, roman-catholic curate.—SIMON CURRY, nailor.—JOHN CURTIL, cottier, holding two acres.—JOHN DALY, able-bodied beggarman.—MARY FINN, widow, lately dispossessed of her holding.—GEORGE FITZGERALD, esq. gentleman farmer.—THOMAS FOLEY, small farmer.—THOMAS HEALY, beggarman.—PATRICK HEHIR, large farmer and shopkeeper.—PATRICK KENNEDY, small farmer.—WILLIAM M'DONNELL, labourer.—JOHN NEARNY, middling farmer.—JAMES M'MAHON, labourer.—Rev. Mr. MURRAY, protestant curate.—Dr. RYALL, dispensary physician.—THOMAS STODART, esq., J. P.—PATRICK SHILLAGH, middling farmer.—CROFTON MOORE VANDELEUR, esq., J. P.—And several others, farmers, tradesmen and labourers.

FROM November to March there will be scarcely anything to do for the labourer, except in January, when he will be employed for a short time in sowing wheat. At the end of March and the beginning of April potatoes will be set, and then he will have some little work. From May to September he will every now and then get some little employment, so as to enable him to earn a little. The new roads through this part of the country have been of some use; several persons have been engaged in them temporarily, who expressed themselves very thankful for the 7½ *d.* per day they were enabled to earn. In this parish, as well as in many adjoining ones, there are but few labourers solely depending on their daily hire; by far the most numerous portion have a little con-acre. In summer, however, they are in the habit of reducing their meals to two, whilst at other times they can barely afford themselves three.

The people in this district, though reduced to great distress at times, and particularly in 1822, were never known to commit an offence for the purpose of going to gaol. The system of discipline at the Ennis gaol is extremely perfect, and holds out no inducement to persons to get into it. All concur in saying, that since the Terry Alt system in 1830-31, comparatively few crimes have been perpetrated in this extensive county, which is now considered one of the most peaceful counties in Ireland.

The credit system does not prevail to any great extent in this parish. "When we get potatoes on trust, we work out the loan of them by labour with the farmers, who are very hard on us; they make us work like slaves, and this we must do to keep in favour with them."—(*M'Mahon.*)——M'Mahon further says, "It is always the poorest man marries first, because he knows he cannot be worse off by it; it is better for him to marry early than to seduce the girls, who are so poor and wretched that this would often happen. Besides, we poor people have a strange idea that it is a good thing to have children as soon as possible, in order to help and support us when we begin to grow old." In answer to the question whether labourers become old and disabled before other people, M'Mahon replied, "We are worked harder and worse treated than the slaves in the colonies; I understand they are taken care of by their masters when they are sick or old. When we are sick, we must die on the road, if the neighbours do not help us. When we are old, we must go out to beg, if the young ones cannot help us, and that will soon happen with us all. We are getting worse and worse every day, and the landlords are kicking us out of every little holding we have. This last May 28 families were put out, and next May I am sure there will be as many again within five miles of Kilkea; and if something is not done for those who are turned out upon the world without a rag on their backs, God knows what will happen in this country! When we suffer all these hardships, is it wonderful our spirits should be broken down; that we should grow grey, and give up the spark at 58 or 60? If we were kindly treated, there is not a man amongst us that could not work till he was 70 or 75, ages at which I see many of the farmers doing a good deal of work."

ABLE-BODIED OUT OF WORK.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Killaloe*. Bar. *Tulla*.

Persons who attended the Examination.

JAMES BURKE, small shopkeeper.—PAT COURNEEN, weaver.—MARY COURNEEN, his wife, employed to nurse a deserted child.—PAT CURTIS, farmer of three and a half acres.—PAT DOOLAN, a resident beggar.—MICHAEL EDWARDS, farmer of 10 acres.—JOHN GILMORE, innkeeper.—PAT HEHIR, a mendicant.—PAT M'DONNELL, labourer.—Captain Martin. J. P.—JUDY MINAHAN, a town beggar.—Mr. O'BRIEN.— ——— PARKER. esq. a barrister, living in the parish.—Dr. PURDON, dispensary surgeon.—MICHAEL RYAN, shoemaker.—Rev. Mr. SCANLAN, roman-catholic curate.—WIDOW SLATTERY.—Rev. Mr. ST. GEORGE, protestant curate.—Rev. Mr. VAUGHAN, roman-catholic priest.—And many others at various times.

O'BRIEN says, "At all times of the year a large number of able-bodied men are out of work; but in summer there is the greatest scarcity of employment, the poor are then reduced to the greatest extremity, and are obliged to put up with just as much food as will keep body and soul together; many is the man who thinks himself well off at that time with one meal a day."

Mr. Parker says that the men about him would refuse any gratuitous relief, but that the women are not so particular; however, both sexes are annoyed at an inquiry into their distress, and think it an intrusion.

Mr. Martin, a magistrate: "Has not known any crimes to be committed for the purpose of going to gaol; but when persons have been sentenced at petty sessions to imprisonment, he has heard some of them exclaim, 'I do not mind that, there is good food and lodging there.' He thinks, however, that this was in bravado."

"Credit is what kills us," says M'Donnell: "I paid last July 17*s.* for one cwt. of meal, when the market price was 13*s.*, for two months and a half's credit. Mr. Purdon went security for us with a miller; he has our blessing, and peace be to his soul."

Pat Curtis, two years ago, gave 2*l.* a barrel for potatoes, and all the time they were only 22*s.* in hand in the market; he only got three months' credit; he was processed the very first sessions, and paid. The practice of lending on exorbitant interest is very prevalent, and the people think it an advantage. "What else would we do if we did not get credit? we would starve." Yet, though this practice does not make them reckless, they complain that they feel the debt like a weight round their necks.

The gentry or farmers do not employ more labourers than they require; but in 1830, a period of great distress, a small portion of the road was repaired, and paid for out of a subscription fund. The only labourers that can ever save are the farm servants; but when they marry, their condition soon becomes the same as that of the other labourers. The Assistant Commissioners directed their inquiries towards ascertaining whether the poverty of the people had not the effect of making them reckless; and when they considered the extreme misery of the people, they were only surprised at the peace and order which prevailed in the parish. Some years ago, the peasantry were driven to desperation by want; and never looking farther than to a supply of potatoes, they became impressed with the idea that their privations arose from the land being kept in pasture that ought to be let out to them in con-acre; many outrages ensued, and much grass land was broke up against the will of the proprietors; but after some time the pressure of destitution passed away, and the peasantry are again completely quiet. With regard to early marriage, the answers of the roman-catholic rector were not a little contrary to what has been generally stated elsewhere. He says, that early marriages are not confined to any class of the agricultural population, and that farmers in good circumstances are as prone to urge the early settlement of their children as labourers are to get matches for themselves.

Formerly abduction, if not common, was very much apprehended, and many plans were laid to get possession of a girl who had a fortune; through fear of this, a farmer was anxious to get his daughter married out of harm's way. "A labouring couple marries," says Mr. Vaughan, "that whatever they have may be kept together, and because they are tired of living on another man's floor." There were, however, many mechanics of the middle period of life who had remained single, and who say that they would be glad to marry if they could afford it. Mr. O'Brien remarks, "A man is considered stale at 30, and a woman at 20."

ABLE-BODIED OUT OF WORK.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Par. *Kilmanaheen.* Bar. *Corcomroe.*

Persons who attended the Examination.

AUSTIN CARRIG, one of the late enumerators under the Commission for the Public Instruction.—THOMAS CURRAN, dyer and pawnbroker.—JAMES DALY, apothecary and innkeeper.—LAWRENCE DOHERTY, labourer.—JOHN DONOGHUE, a cottier, holding five acres.—Doctor FINUCANE, dispensary surgeon.—JOHN HIGGINS, labourer.—JAMES KEANE, farmer of 12 acres.—THOMAS LYSAGHT, labourer.—AUSTIN M'CARTHY, a cottier holding two acres.—Rev. Mr. M'NALLY, P. P.—PATRICK M'NAMARA, weaver.—MICHAEL MALONE, farmer of nine acres, and tithe collector.—JOHN MALONE, a cottier holding four acres.—JOHN MORISSY, weaver.—JAMES MULQUENY, farmer of five acres.—JOHN O'REILLY, publican and farmer.—PATRICK QUINN, baker.—Widow ROCHE, widow of a carpenter, supporting four orphans.—MATTHIAS THYNNE, shopkeeper.—Rev. Archdean WHITTY, protestant rector, and justice of the peace.—Mechanics, labourers and others, besides the above, were examined by the Assistant Commissioners.

THERE is scarcely any employment for labourers from Christmas-day until St. Patrick's-day, the 17th of March; and then again in July they have nothing at all to do. When Higgins, a labourer, was asked what he generally eat during these months, he said, "I give you my word and honour, I was working the whole of this day upon a dry potato, which I had at 11 o'clock, and I had nothing more until I came home, when it was duskish." And upon Mr. Daly, his employer, being appealed to upon the truth of this man's statement, he exclaimed, "Nothing was ever more true than what he has said; and I can add, that I believe a great many labourers in the town of Ennistymon are just now living upon exactly the same scale." Lysaght, another labourer, said, "Frequently, during the summer, I can only afford two meals a day, and these scanty ones. During the hard long days of last summer, an odd day on and off, I was working for an estated man the whole day upon one pennyworth of bread without any kitchen, and at the end of the day I would get 10*d.* for my hire; potatoes were then 4*d.* a stone, and I had seven, besides myself, at home." There is no fund of any kind out of which the labourer might receive assistance during these periodical seasons of scarcity, and of want of employment.

The wives and children of those out of employment sometimes go away about the beginning of July, and remain out until the beginning of August; and this they must sometimes do, according to Higgins, or starve. When Finn was asked whether, under such circumstances, a certain portion of the population must not become habituated to mendicancy, he sharply replied, "Sure, you know she would never leave the little family; it would pinch her too much to the heart." There were no instances known there of women with families being abandoned by their husbands, nor of the young girls being driven to prostitution from want.

Lysaght said, when asked whether the poor were ever known to commit thefts in order to obtain the shelter of a gaol, "I know there are many who would stretch themselves down and die sooner than commit a shilling's worth of crime in order to get into prison;" and all the witnesses agreed that they had never known an individual who committed an offence for that purpose.

The system of obtaining provisions on credit is not so prevalent in that district as it used to be formerly, owing to the numerous cases of insolvency. Such is the distress of the labouring population in that of part of the country, that no labourer is ever allowed now to take his potato crop off the ground until the rent is paid, or good security given for it. He never would be permitted to do so on his own responsibility. This observation applies more to the ordinary class of labourers than to those who are in the employment of farmers and landholders; "and these," as Mr. Daly said, "are few indeed." According to Carrig also, the condition of the working and labouring population was so bad that worse it could not be; and he was afraid to say that they would hazard anything to better it, and of course they are always open to excitement and temptation.

There was no labour-rate ever heard of in that part of the country, nor was such a humane feeling ever known as to have the gentry or farmers employ more labourers than they actually required, from a desire to relieve distress. A man, in fact, is only employed there when he is absolutely wanted, and it was considered utterly impossible that labouring men could make any provision against a want of work, when the calls on them by their destitute friends were taken into consideration.

In answer to the question whether one class are inclined to marry earlier than another, Mr. James Keane, a farmer, said, "The women always want to get married because they are so poor, and they know they are open to temptation. I often hear the people say, we must get this poor girl married soon, to get her out of harm's way." It has also been invariably remarked there, that those who have a few comforts marry later in life than the generality of the poor people.

In illustration of the great anxiety of the labouring population in general to avail themselves of work whenever employment is to be had, Higgins, the labourer, mentioned an interesting fact to the Commissioners, which was allowed on all hands to be correct. "In the year 1822, (a period fresh in the recollections of the inhabitants of that country,) when they were making a road there, the overseer worked some of the best labourers too hard, and they were obliged to discontinue working for the day. No sooner, however, were they dismissed than another set of men, who had long been watching the work, offered themselves with the greatest joy, and willingly accepted so small a remuneration as 2*d.* for a quarter or half a day; and even had they been turned off, there were plenty more standing by quite ready to fall into the gang."

ABLE-BODIED OUT OF WORK.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Kilnaboy*.

Bar. *Inchiquin*.

Persons who attended the Examination.

Rev. J. HASTINGS ALLEN, protestant curate of Corofin.—AUSTEN CURTEN, carpenter.— —— DAVIS, weaver.—GEORGE DIXON, farmer and tithe collector.—MICHAEL EGAN, carpenter.—JOHN EMERSON, slater.—GEORGE FITZPATRICK, innkeeper.—TIM FITZGERALD. publican.—WILLIAM FITZGERALD, esq., J. P.—MICHAEL HALLORAN, labourer.— —— HEHIR, weaver.—JOHN HICKEY, postmaster, and farmer of 15 acres.—GEORGE HOGAN, labourer.—TIM HOGAN, farmer.—CHARLES M'NAMARA, farmer of eight acres.—THOMAS M'MAHON, labourer.— —— MARTIN, weaver.—MICHAEL MORIARTY, farmer, holding 15 acres.—JAMES NOLAN, farmer.—JOHN RENNY, shopkeeper.—Rev. Mr. WALSH, roman-catholic rector.

FROM December to March the greater number of the labourers of this parish are without employment; a little work may sometimes be had at this period from a gentleman, and the mending and making of roads will occasionally afford a few days' employment to a small number of labourers, who are happy indeed to get 6 *d.* or 8 *d.*, the usual remuneration on roads. It is in June or July that the labourer has to suffer most; then his condition is indeed deplorable; no work, and from the high price of food, he can scarcely keep body and soul together. "In July we must keep ourselves on dry potatoes, without any salt or milk, and divide the quantity we usually eat at one meal into two."—(*Halloran.*) —— There is no fund to assist the labourers when out of employment or when food is dear; his con-acre and the provisions he can get on credit are the only resources he has then to look to.

Mr. Fitzgerald could not possibly tell how labourers managed at those periods to keep their wives and children from begging; but true it is, that seldom or never are they known in this part of the country to become beggars during this period, neither do the wives or daughters become prostitutes, nor does want ever induce a man to leave his family and abscond.

The able-bodied in this parish have never been known to have committed any offence for the purpose of being sent to gaol.

The credit system is not so popular as it used to be formerly, when people were richer; they could always, when in want, procure potatoes on credit, by paying a little more than the market price, but now the agricultural classes are so distressed the farmers will not trust the labourers. Occasionally, when they think a man solvent, they give him credit, and charge him most exorbitant interest, frequently cent. per cent.

Neither gentlemen nor farmers are in the habit here of employing more labourers than they actually want. About five years ago, when great local distress was felt, a committee was formed to receive subscriptions, with a view to give employment: it was generally found that the residents came forward readily enough to assist this laudable object, but the non-residents not only refused, in one or two instances, but actually neglected to answer, when written to. It would not be possible for a labourer to lay by anything out of his wages to provide against non-employment; his wages are barely sufficient to support him. It is observed here, that the poorest class marry earliest; in short, the more wretched their condition, the more anxious they are to marry. This was attributed by witnesses to their anxiety to have children to support them in their old age.

Parishes of *Tomfintoe*, *Kilnasullagh*, *Kilmaleary* and *Drumline*.

Town of *Newmarket-on-Fergus*.

Bar. *Bunratty*.

Persons who attended the Examination.

JAMES BRASIL, farmer, holding seven acres.—THOMAS CARROLL, labourer.—Rev. Mr. COFFEY, roman-catholic curate.—M. COLLON, weaver.—Major CREAGH, J. P.—MARY FITZGERALD, a beggarwoman.—Dr. FRAZER, dispensary surgeon.—Widow GRIFFEY, widow of a labourer.—Mr. HACKNEY, steward to Sir A. Fitzgerald.—MARTIN HALPIN, labourer, occasionally employed.—MARY HALPIN, his wife, always begging in Newmarket.—MICHAEL KEOGH and JAMES GEARAN, small farmers, holding about 12 acres each.—Rev. Mr. M'CULLAGH, rector.—JOHN M'NAMARA, labourer.—JOHN MOLONY, clerk of the petty sessions.—RICHARD MOLONEY, a decayed shoemaker.—HENRY O'BRIEN, esq.—LUCIUS O'BRIEN, esq., late M. P. for the county of Clare.—Rev. Mr. O'BRIEN, roman-catholic curate.—PATRICK SHIELDS, carpenter.

THOSE who are not farm servants, or employed at gentlemen's places, will scarcely get an odd day's work from November to March; but Halpin observed, that it was in July that it went hardest with them: "Then, begad!" said he, "from the old potatoes being out, and the new ones not come in, we are put to it hard, and the work is not to be found. I know it is enough to drive us mad; the little creatures (the children) will lie down and cry, while the wife will hang down her head and keep sighing, and there is no help for them; one meal is as much as we can give, and we sometimes think the day too long to live for." There is no regular fund to afford them assistance.

The wife and children in this part of the country would sooner die than go out to beg at any time; the decent people will strive to do as well as they can, and stick to their walls to the last. "I have known one or two," said Carroll, "slink away to the kind neighbours, where they will be helped, and then they will only get as much as will keep the life in them."

them." The Rev. Mr. Coffey observed, "these are the periods of the year when one cannot but be struck by the advantages which the beggar enjoys over the more independent and half-starved labourer; while the one ekes out a miserable subsistence, the other will be found following his daily avocations, with a certainty of procuring as much as he may require for his own consumption, and a good chance of getting even a good deal more, which he can and does dispose of to that very class of people from whom he has probably received some share of the charity. It is this abuse, among many other things, which I do not approve of, which leads me to think that a stop should be altogether put to mendicancy, and relief afforded to those who are absolutely in a destitute condition."

ABLE-BODIED OUT OF WORK.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parishes of *Tomfinloe*, *Kilnasullagh*, *Kilmaleary* and *Drumline*.

Town of *Newmarket-on-Fergus*.

Bar. *Bunratty*.

The Rev. Mr. O'Brien said that though distress had sometimes been extreme in this parish, yet it has never been followed by one of the worst effects which have resulted from it elsewhere, that of driving the women to prostitution. He knew of no such consequence; but on applying to Sheils, the carpenter, on this point, who had been longer in the town than Mr. O'Brien, he said, that, in consequence of the eviction of tenants at Mahanish, which has been above alluded to, three girls of the name of Moran came to live in Newmarket; one of them was the woman who was afterwards suspected of infanticide, and the other two have been or are prostitutes.

Major Creagh observed, that he had no reason to suspect able-bodied men of committing offences for the purpose of being sent to gaol for support, nor has he known robberies committed from destitution either.

The baneful effect of borrowing food upon usurious interest is not to be observed in this quarter to the same extent that has been described at Killaloe. The potato crop is peculiarly abundant in this district, from causes depending on the fertility of the soil; and though the labourer may be often in summer obliged to buy potatoes, when he has not money in hand to pay for them, yet from there being more of the commodity in the market, he is less liable to be made pay an exorbitant price. The persons who actually take this unfair advantage of the poverty of the lower classes are farmers holding from 10 to 20 acres; and upon inquiry as to what had been the overcharge this year, the Assistant Commissioners could not discover that a greater advance had in any instance been demanded than about 1*s.* in the pound.

There is no instance of labourers being employed solely to alleviate their distress by those who farm, more expressly with a view to profit. Sir E. O'Brien, who has an extensive cottier tenantry, paying their rents by labour, sometimes employs more than his improvements require; and more particularly, he gives work to several old men, who may be considered in a great measure incapacitated by age. A labour-rate, in the true acceptation of the word, has never been in operation there.

The Rev. Mr. O'Brien thought it quite impossible for a man to save while his family was young, but when they grow up, and before they leave him or get married, he may perhaps do so to a small extent. In order to estimate the power of a labourer to lay by money, the Assistant Commissioners took the case of John Clancy, who may be considered rather a fortunate man, as he is employed for nine months in the year at a nursery. He has a family of five persons; he pays 2*l.* a year for a small cabin, without any ground whatever; he is obliged to take every year half an acre of con-acre potato ground, for which he pays at least 4*l.* His outgoings therefore for rent alone are 6*l.* To meet this, he has six months' employment at 8*d.* a day, equal to 6*l.* 1*s.* 4*d.*; three months at 6*d.* a day, equal to 2*l.* 5*s.* 7½*d.* It thus appears that he has but 2*l.* 6*s.* 11½*d.* remaining for the purchase of clothes, furniture and the repair of his house, which is never undertaken by the landlords. As for the potato ground, it is taken for a supply of food, and never with the intention of disposing of any part of the produce. The condition of this man is better than the average of labouring men, which required no further comment. In the opinion of Mr. Coffey, the lower and more destitute classes of labourers are the most prone to early marriages; but he assigns as a reason, the desire of the parents to put their daughters out of harm's way, and to secure them the protection of a husband in the event of their own deaths. But when we find that these early and improvident matches, by which an additional degree of wretchedness is entailed both on the husband and the wife, and on their offspring, are more especially peculiar to the indigent classes, it is permitted, without straining the premises, to conclude, that the destitution of these classes has in some manner rendered them reckless of the consequences of their precipitation.

Persons who attended the Examination.

Mr. ABRAHAM ABELL, officer of health.—Mr. MICHAEL JOSEPH BARRY.—Rev. CHARLES H. LESLIE, rector.—Mr. GEORGE LOVE, overseer of the parish; appointed by the officers of health.

County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Par. *Holy Trinity*, or *Christ Church*, in City of *Cork*.

THERE are almost always labourers out of employment, and there are a great many whose work is very uncertain, having employment one week and not the next, and consequently they are often in the greatest distress. Thus reduced, they send their different articles of clothing and furniture to the pawn-office, always hoping to be able to release them, until at last they strip themselves of every thing, and have no way left of getting a single meal but by the charity of others.

The following statement of two labourers, Jeremiah Lacy and Daniel Driscoll, referred to the state of labourers out of employment in every part of the city:

The highest rate of wages is from 6*s.* to 7*s.* per week; many labourers are working at 8*d.*

ABLE-BODIED OUT OF WORK.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Par. *Holy Trinity*, or *Christ Church* in, City of *Cork*.

8 *d.* and 10 *d.* "They are obliged to work for that much by distress; if they did not take it, they would be idle."

Such labourers often send their families to be supported in the house of industry for a season. The same thing is also done by labourers out of employment. Driscoll says, "I know one labouring man who lived in the next house to me; afterwards, having nothing to do, and no way to earn, he was not able to pay his lodging, and I let him in along with myself. He sent his wife and four children to the house of industry. He did not let her go until he pledged and pawned every thing he had. She staid there for four months, and he got her home about a month ago. He is not a man given to drink at all; he would not take 6 *d.* out of his wages of a Saturday night for himself." Driscoll adds, "only for a job of work that Mr. Goold gives me through compassion, I should send my own family into the house of industry. I know another man, named Conolly. He has a wife and four children. He got no employment this week, except about two hours yesterday. The most he got for that was 3 *d.* His wife jobs for a few private houses, but earns very little, 1 *s.* one week, and 6 *d.* another. I know that that family lived on one meal a day during the last week. They would rather do that than have any of them go into the house of industry, though they would get more than one meal a day there; they like to keep together while they have anything to pawn."

There is very great objection to going into the house of industry, from its being too crowded. Driscoll says, "I was told by those that were there that they are a top of one another, there is so many of them. For all that, I would sooner let my children go in there than go beg; they would have better covering at night than they have at home; many a hard-working man has but poor bed covering." Being asked to explain what he would consider good bed covering, he said, "I call a quilt, blanket and sheet, and enough of straw, good covering; but many a one is lying on the bare boards, and that is where poverty kills us."

The price of potatoes varies from 3 *d.* per weight of 22 lbs., to 6 *d.* and 7 *d.* Driscoll's family, a wife and four young children, would require a weight for one meal. He says, "If I was to give them three good meals without milk, it would cost 9 *d.* for the cheapest kind of potatoes. I cannot do that though I have good wages, 1 *s.* a day. I pay 1 *s.* a week for two rooms, bed-room and kitchen, very small; the two together measure about 16 feet by 12. I pay 3 *d.* a peck for Newport coal, 28 lb. in the peck; and we want three pecks a week, going as close as we can; they cost 9 *d.* Then count 6 *d.* a day for potatoes, though it will not get near enough; and it leaves only 9 *d.* a week, if I had regular employment, to get clothes for us all, and a sup of milk." The calculation is as follows:

	s.	*d.*
Lodging per week	1	–
3 pecks coal, at 3 *d.*	–	9
14 weights of potatoes at 3 *d.*, being two weights or 44 lbs. per day	3	6
	5	3

	s.	*d.*
Wages per week	6	–
Deduct	5	3
Remains for clothes, milk and other expenses	–	9

Three pints of milk cost 2 *d.*, considered better than one pint of porter, which would cost 2 *d.* His expression was, "I can work better upon a pint of milk with my potatoes, than upon a pint of porter."

In summer, Driscol said, he would not require three pecks of coal, but potatoes would be nearly double the price, and summer is consequently the season of greatest distress. He says, "When potatoes got up very high this summer, I was obliged to buy flour; half a quarter costs 3 *d.*, and is as good as a weight of potatoes, only it requires more drink. I could not live on it in the evening without milk; it would kill an ostrich. When a man eats it hot, it soaks the blood; with enough of milk it would do, but it would want two pennyworth." The same witness says, "It is hard to tell the distress of labourers in Cork; there is oceans of them that cannot get employment; farmers turned out, and labourers that cannot get work in the country come in here, and they are dragging the bread out of one another's mouths. I was out of employment myself for two months since last Christmas. I had nothing laid by. A man that has anything of a family could not lay by out of 6 *s.* a week. During the two months I was putting what I had inside outside *, and often, God knows, not tasting more than one meal in the day."

Again he says, "We must buy a little of every thing at a time, and pay more for it; a halfpenny for a candle that you would get 14 of them for 6 *d.*; the less you take always, the dearer it is.

"Beggars,

* Sending his clothes and furniture to the pawn-office.

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" Beggars, only for the shame of begging, are better off than labourers; they always get something to eat at gentlemen's houses, a bit of meat or cabbage. Most of them are widows and old people, who have no one to look after them; they would rather stay about the streets than go into the house of industry; they get outside all that they could get in, enough to eat, and a penny now and then besides to buy snuff or tobacco. A decent labourer would rather let his family go into the house of industry, then go beg; but he would rather suffer a great deal than do either; he would not like, if he got into good circumstances afterwards, that one could throw in his face that his family were beggars."

Persons who attended the Examination.

Parish *Innishannon*. Bar. *Kinnalea*.

Mr. PATRICK J. ANNELL, baker.—BENJAMIN BELLEW, labourer.—Mr. DAVID BUTLER, farmer of 75 acres.—Mr. DENIS CALLAGHAN, farmer of 26 acres.—Rev. WILLIAM MORE CROSTHWAITE, curate.—Rev. MICHAEL FIELD, parish priest of Leffinney and Knurkairly, barony of Innishannon.—Mr. JEREMIAH HURLY, farmer of 47 acres.—Mr. JOHN LEARY, innkeeper.—Mr. THOMAS LEARY, formerly overseer.—DENIS M'CARTHY, labourer, formerly farmer and overseer of the parish.—Mr. EUGENE M'CARTHY.—Mr. JOHNSTONE MACKINTOSH, clerk of the petty sessions.—Rev. THOMAS MEADE, rector.—WILLIAM NEAL, labourer.

THE number of unemployed labourers has been increased by the practice of throwing small farms into large, by which several small farmers have been reduced to the rank of labourers. Mr. Field says, " I know 10 or 12 on one ploughland." I have known several unemployed persons obliged to live on one meal a day during part of the summer. Neal says, " There were a great many last summer that had not one meal of potatoes in the day, but were forced to go out and pick corn-kail and kedlock, and boil it in a neighbour's house." Mr. M'Carty and Mr. Field say, that many of them were obliged to use this miserable food.

The wives and children sometimes go among their neighbours and tell their distress, and they generally get some relief; but while they are not looked upon as regular beggars, there are many who would suffer great distress rather than do this. " I was often in great distress, but I had a shame to tell it to a neighbour; I think I would suffer anything rather than go beg."—(*Neal.*)

" Credit is dead; a man out of employment will not get any."—(*Neal.*)——" I can tell you that I went to my work in summer without eating the whole day until next morning, and it is not once or twice I did it, but often."—(*Bellew.*)——" You say you went to work; if you were at work, you got wages; and if you got wages, you could get potatoes; how was that? I will tell you how it was. I have seven in family besides myself, and I got 8*d.* wages, and that 8*d.* went to get a weight of potatoes for my family.—Did you ever live upon one meal a day for any time worth talking of? I did, often; there was one summer that I worked for a fortnight on one meal a day; I gave the wages I got every day for as much potatoes as gave one meal to us all.—(*Bellew.*)——And had you no more?—No; unless my wife would go out and pick a bit of corn-kail, to give it to the children to stop their mouths.—Is there any nourishment in that? There is not; but you know the hunger will eat anything.—(*Bellew.*)——Do not other poor people thus reduced go to beg?—Some of them do go; but there is more of them would rather die than do it; unless it may be that they would go to some one that knows them, and will never speak of it."—(*Bellew.*)——" I have known cases of labourers working in summer, and their families were living on one meal a day."—(*Callaghan.*)

Mr. Field observed, a labouring man must sometimes be able to lay by; he cannot go out to America without having collected a little money. " Lay by! I will tell you the way he has to lay by, and the way a man going out to America has to lay by; it is, to sell the pit of potatoes he has against the winter, and every tack of clothes he has in the world, but what is barely enough to cover him."—(*Neal.*)——This poor labourer proceeded, " I think people without families are sometimes as much distressed as those with them."—" Do you think, that when a man is in distress, he ever says to himself, 'I may as well have a wife to comfort me, it cannot make me worse?' Yes, sometimes. I knew a man that was very badly off, and he married just that way, and he is not a bit worse off now, though he is as bad.—Do you think a man ever marries because he says to himself, 'I may have a son to support me when I get old?' That would be a good reason."—(*Neal.*)

The witnesses concurred in the statement, that when young persons have any means, they are cautious and look out for suitable matches; but in proportion to their being destitute of means, they are regardless of the consequence of early and improvident marriages. It was also stated, that the clergy in general, unless where there are strong reasons to the contrary, encourage marriage, when previous connexion has taken place.

I have seen people lying on straw that was all broken into little bits, it was so long under them; and I recollect seeing one man and his wife lying on the bare floor, and their three or four children lying near them. I often knew labouring men to come in in wet clothes, and either sleep in them at night, or use them as bed covering.—(*M'Carthy.*)

I have often known cases where a poor man would go out in a cold morning without a shirt, and be obliged to leave off work and come home; and when asked why he did so, he would say, " I could not stand the cold any longer."—(Mr. *Hurley.*)

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Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Kilbrogan* and *Ballymoodan*. Bar. *Kinalmeaky* and *East Carbery*, (East Division.)

Persons who attended the Examination.

JOHN BASSETT, weaver.—Mr. THOMAS BULLEN, farmer holding 57 acres.—Mr. ROBERT CLARK, farmer.—Mrs. REBECCA CLARKE, employed to take foundlings to Cork.—Mr. ROBERT EDWARDS, tobacconist.—Mr. MICHAEL FALVEY, churchwarden of 1833.—Mr. JOHN FAWCITT, shopkeeper, churchwarden of Ballymoodan in 1833.—Mr. WILLIAM HORNEYBROOK, farmer.—THOMAS HOWARD, weaver.—Rev. WILLIAM HUNTER, minister of the presbyterian congregations.—Rev. ARTHUR KNOX, vicar of Ballymoodan.—JOHN LINDSAY, weaver.—Mr. RICHARD JAMES LONG, churchwarden of Kilbrogan for the present year.—Rev. DANIEL M'SWEENEY, roman-catholic rector.—Rev. HORACE T. NEWMAN, rector of Kilbrogan.—ROBERT PHILIPS, weaver.—CORNELIUS QUILLINAN, labourer.—Mr. GEORGE STANLEY, farmer holding 175 acres.—Mr. THOMAS TANNER, farmer.—Mr. STEWART TRESSILIAN, churchwarden of the present year.

ACCORDING to the evidence of the Rev. W. Newman, emigration has taken place to a considerable extent from each of these parishes, and there are, in consequence, a much less number of distressed persons than there otherwise would be. Two hundred and thirty-two persons (not weavers) have gone to America from the parish of Kilbrogan this year; at least a third of these were of the poorest class, next to beggars. If passages were paid by Government, there would be four times as many.

The Rev. Mr. Knox states that about 100 have emigrated from the parish of Ballymoodan, of whom about half were of the labouring class; and that but for this emigration, and that of the weavers to England, they should have hundreds starving.

When labourers cannot get employment, their wives must sometimes go out and beg. John Linsday states that he knows several cases of their doing so now; the men themselves do not go out, because people take more compassion on women and children.

Cornelius Quillinan says, "I have eight in family to support, and I have not constant employment. About three years ago there were seven weeks in summer that we had only one meal a day to live on, and God knows we were ashamed to beg; there were others that were not ashamed, and they were a great deal better off."

Rev. Mr. Newman states, that there are many instances of men going to America in the hope of being able to earn enough there to send for their wives and children; and in almost every case that he has known, they have been sooner or later successful, and have sent home money for the purpose. Sometimes the woman suffers great distress before she hears any account: there is one woman near him at present whose husband is gone thither, and she is obliged to beg for support until she hears from him.

It was remarked of the weavers, that at the time so many hundreds of them were suffering such distress, there was no depredation committed by any of them.

Cornelius Quillinan says, that the town labourers, when out of employment, do not get credit, but that at Christmas they sell whatever little rag of decent clothes they and their wives have, or the little pig (most of them have pigs), and they get potatoes to put them through a piece of the winter, and that is the last shift they have until they can get employment. They scarcely ever have potato gardens of their own.

When asked whether the wages of weavers were sufficient to enable them to make some provision against a time of want of employment, Linsday, a weaver, answered, "Well now begging your pardon, I think that's a very foolish question; did you ever hear of a man with a wife and children (let alone other relations) putting by anything out of 5*d.* a day? When men are in such distress as the weavers were certainly, they would as soon be dead as alive. And I often heard them saying, that they wished, since the Government had taken away their trade by machinery, that they had also sent an army to destroy them."

Bandon suffered dreadfully by the decline of her manufactures, but there is much less distress at present than there was about three or four years age, in consequence of the immense numbers of weavers and their families who have emigrated to England; of this class upwards of 600 went off in 1830, upwards of 400 in 1831, great numbers in the following years, and 258 in the present year (1834).

Parish *Kilgariffe*, including Town of *Clonakilty*. Baronies *Ibane* and *Barryroe*, and *East Carbery*, (East Division.)

Persons who attended the Examination.

Mr. JOHN ABBOTT, shopkeeper.—MICHAEL ALLEN BEECHER, esq., churchwarden.—JOHN BENNETT, esq., J. P.—JEREMIAH COLLINS, labourer.—JEREMIAH DEASY, labourer.—RICHARD DEASY, esq., merchant.—Dr. FOLLIOTT.—Mr. DENIS HURLEY, farmer of 18 acres.—Mr. JOHN KINGSTON, farmer of 65 acres.—Mr. EDWARD LUCY, farmer of 70 acres.—Mr. JAMES NEAL, farmer of 50 acres.—Mr. DENIS SEXTON, farmer of 20 acres.—Rev. HENRY WILSON STEWARD, LL. D., vicar of Kilcoe.—Rev. C. C. TOWNSEND, rector.—Rev. D. WALSH, roman-catholic rector.—JOHN WHITE, labourer.—And several others.

THE beginning of the year, and the months of June and July, are the periods at which there is least employment for labourers; and at those seasons large numbers suffer the greatest distress. There is, however, no part of the year at which there are not many unemployed. One of the labourers present (Deasy) says, "There is seldom a day in the week that you do

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Baronies *Ibane* and *Barryroe*, and *East Carbery*, (East Division.)

do not see near 100 of them waiting for employment; they come to the centre of the bridge, and there will not be perhaps 10 of them taken." When working people are unable to find employers, they are often obliged to put up with one meal in the day. This occurs more particularly in June and July, when potatoes have become dear, and the poor man's own stock has been exhausted. In such circumstances they have but few resources; a man considers himself fortunate if he have one or two sons of an age fit to labour. These leave him, and travel about the country in search of occupation. Many go in this manner to the eastern parts of the county Cork to dig potatoes in the season for that kind of work, and others even search the counties Tipperary and Kilkenny for the same purpose. Mr. Lucy states, that "he is acquainted with one townland (300 acres), for which at least 20 persons annually depart in this way." "The wife and children," observe some of the farmers, "are often obliged to beg. Sometimes a hard season comes, and many are driven to ask charity for a month or so, who will not have to do so again for, may be, seven years; at other times the wife goes out to friends in the country, and gets as much as will do her for a week."

A labourer sometimes gets potatoes on credit from a farmer, on the agreement that he is to pay for them the highest price to which the article may rise during the season. In this manner he may borrow, when potatoes are 4*d.* a weight, and ultimately have to pay 6½*d.* or 7*d.*

Labourers are in general very wretchedly off as to clothes. Their wages are hardly sufficient to purchase food for themselves and family, and they experience the greatest difficulty in putting together enough to enable them to buy clothes. It often happens that a labouring man cannot work in winter for want of proper clothing, and it is mentioned that there are even persons who cannot quit their houses from the same reason. "As to bed-clothes, in many houses the inmates have nothing to cover them at night beyond the garments which they have worn by day, and some of them must lie down in their day-clothes, although they should be dripping with wet."—(Messrs. *Deasy* and others.)——"I know," says Mr. Lucy, "one man with his family; and that all the bed-covering they have is one great coat, and whether that be wet or dry, they must use it."

Persons who attended the Examination.

Parish *Killeagh*. Bar. *Imokilly*.

DANIEL ANGLOWS, labourer.—OWEN BOWKER, labourer.—ROGER GREEN DAVIS, esq.—Mr. MAURICE DOYLE, farmer.—Mr. MICHAEL FITZGERALD, farmer.—Rev. JOHN GARDE, protestant curate.—NICHOLAS GRATTAN, esq., dispensary surgeon.—JOHN HIGGINS, labourer.—MICHAEL LAWTON, labourer.—Mr. TIMOTHY LEAHY, farmer.—Mr. WILLIAM MACKEY, farmer.—Mr. PHILIP NIST, farmer.—Rev. Mr. SHEEHAN, roman-catholic rector.—EDWARD WALSH, labourer.—And several others, of all classes.

*THE want of employment is greatest during the months of December, January, February, June and July. A large portion of the labouring population suffer the most severe distress during these seasons; many are unable to procure more than a single meal in the

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* In this parish the Assistant Commissioners inquired into the condition of the agricultural labourers generally, and although much of the information collected does not come strictly under the head of "Able-bodied out of Employment," yet as it tends in a great degree to elucidate that subject, it is given in the following note:

First, It is necessary to make a few observations respecting the farmers. The total number of occupiers of land in the parish, exclusive of labourers, who hold single acres from farmers, is 121. Of these there are 10 who hold quantities not exceeding five acres; 18 exceeding five and not exceeding 10; 30 exceeding 10 and not exceeding 20; 48 exceeding 20 and not exceeding 50; seven exceeding 50 and not exceeding 80; eight exceeding 100.

Of the small holders, those who are able to have a cow are considered to be better off than labourers, because they have a supply of milk; but many of them are scarcely less distressed than if they were living entirely by their labour. The following instance may be considered a fair specimen of the latter description.

Anglum, a labourer, says, "There is Tom Welsh lives near me; he has five acres of poor ground; his crop is always half oats and half potatoes; he pays about 1 *l.* an acre rent; he pays some of it with work; he has two sons, one 15 years old and the other 13. I think he is as badly off as I am."

The larger holders are in almost all cases better off than labourers; but it is stated that they are suffering very great distress, and that the condition of the labourers is materially influenced thereby. They complain of very high rents and very low prices. It is stated that many owe long arrears to their landlord, which are increasing every year. Leahy, a farmer holding 12 acres, at 1 *l.* 14 *s.* 1½ *d.* per acre, says, "I did not and could not pay up any year for a long time, but it is hanging over me." Shea, a farmer, holding 27 acres, at 1 *l.* 10 *s.* per acre, says, "I am paying 1 *l.* an acre out of that; as long as things stay as they are, my landlord will not ask me for any more; but if the times were to mend, he would ask for the entire. My land is valued at 16 *s.* If I had it at that, I would be a different man. Fitzgerald, a farmer, says, "When we are so strained ourselves, we cannot be liberal with our labourers; unless the rents be reduced, there is no use in trying to better them."

The high rents which are paid cause the farmers in many cases to be unable, from want of capital, to conduct ordinary operations. Mr. Davis states, that they are frequently obliged to leave their potatoes undug for a long time, in consequence of being unable to pay their labourers.

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the day. Mr. Grattan says, "Great numbers suffer from insufficient food; and from this cause, as well as from the badness of the food which they are generally obliged to use, much disease arises. They also suffer greatly from want of clothes. Begging is the only resource of many persons during the periods of distress; it is, however, the last resource to which they would willingly turn. Some would endure in preference anything short of absolute starvation. To a question on this point, a labourer replied, "If my wife was to die within the cabin, she would rather it than go out to ask charity."

No instances were known of persons committing offences to obtain the shelter and food of a prison. Anglum says, "I would sooner be walking about half-starving than go into gaol. I would not shame my friends and relations." If they had a difference with any one afterwards, it would be the first thing thrown in their face, that one belonging to them did not live honestly.

Mr. Sheahan mentions, that in times of scarcity labourers have worked in his employment for their diet; he believes, however, that if they had any food to live upon, they would prefer remaining idle to working for so little.

It is stated that farmers are sometimes obliged to go in debt for seed corn, and in such cases to pay 25 per cent. higher than the market price.

It is considered that the parish contains more than 450 agricultural labourers over 16 years of age. In 1831 it contained, according to the census, 383 over 20.

They may be divided into three classes; viz.,

1st. Those who are engaged by the year with farmers, and who get houses and gardens in return for their labour.

2d. Those who have employment throughout the year, and who are paid in money.

3d. Those who have only occasional employment.

1st. Labourers who are engaged by the year with farmers, and who get houses and gardens in return for their labour.

When a farmer holds so many as 40 acres of land, he is obliged to have at least one permanent labourer, unless he happens to have two or three grown up sons willing to work.

The agreement between farmer and labourer is very nearly alike in all cases. The farmer allows sometimes 6½*d.*, but generally 6*d.* a day for the labour. The labourer takes from him a cabin, for which he is to pay from 26*s.* to 30*s.* an acre, or an acre and quarter of manured ground, generally at 4*l.* an acre; and in most cases the grass of one sheep, for which he pays 10*s.* Two intelligent persons having been employed to ascertain the exact number of labourers regularly hired with farmers, stated that they could count up only 66, and they were perfectly certain that the number did not exceed 75. Labourers of this class are considered to be better off than any others; however, they are by no means exempt from scarcity and distress. Mr. Davis observes, "The bargain between a farmer and a labourer is generally a hard one on the latter; I have spoken to farmers on the point, and they say that the prices of every thing are so low, that they cannot give their labourers better terms; the labourer must accept those that are offered, he has no resource."

The following may be considered a fair example of the condition of the class:

Daniel Anglum, a labourer engaged with a farmer, supporting a wife and four children, the eldest about 13; he receives from the farmer,

	£.	s.	d.
A house, at	1	6	–
1¼ acres manured ground, at 4*l.* per acre	5	–	–
Grass of one sheep	–	10	–
	£. 6	16	–

No other advantages. He is not allowed a privilege, which is given in some other parishes, of gathering manure off the farmer's ground. He diets himself; he pays the above amount, 6*l.* 16*s.*, with his labour, at the rate of 6½*d.* a day; the amount is made up in 251 working days. He states, that after working out the amount last year, he worked for another, and earned about 9*s.* or 10*s.* He bought a sheep for 7*s.* 6*d.* last spring (twelvemonths); it will sell at from 14*s.* to 16*s.* next spring; it gave a lamb about March, which sold in six or seven weeks for 3*s.* Anglum got wool from the sheep twice; about a pound, a little after he bought it, and about three pounds the second time. He says, "My wife made stockings of it,

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Mr. Sheahan states, that many persons, having nothing to look to but the possession of land for subsistence, are induced to bid inordinate rents, far beyond what they will ever be enabled to pay. The desperate competition makes men ready to grasp at farms on any terms, and landlords who are frequently in great want of money, are blinded to their own interests by the temptation of a large offer. This system is injurious to all parties. Adventurers take farms, and after a single season disappear without paying any rent; those who remain are driven into overcropping. They make every effort to obtain a sufficient return for the present season; permanent improvement is lost sight of; the land is insufficiently manured, and is every year deteriorated; hedges and fences are broken down, and houses suffered to fall into a state of dilapidation from an inability or an unwillingness to go to the expense of repairs.

The distress of landlords has another bad effect on the condition of the farmers, by causing rents to be demanded almost immediately after they fall due, which obliges the farmer to sell his corn at the beginning of the season, when prices are lowest, and when of course he must sell his produce on the most disadvantageous terms.

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it, two or three pair for me, one pair for a little boy, and one pair for herself; she dyed and spun the wool, and knit the stockings herself."

He bought a pig at Christmas, on credit, for 9*s.*; he owes for it yet; he sold it in June for 15*s.* He says, "I did not pay the 9*s.* then, because I wanted to buy potatoes for my family. I went to the woman that I bought the pig from and offered her the money, but she would not take it because she knew that my family wanted it. Though I agreed to pay 9*s.*, I could get it for 5*s.* if I had ready money. I bought another pig in June, for 4*s.* cash; on credit I should pay 7*s.* or 8*s.*; I expect to sell it at Christmas. It would not be worth selling now, pigs are so cheap. I want the money, if I could get it, to pay that 9*s.* that I owe, to release some clothes that I pawned to buy potatoes, to put shoes on my feet, to put some clothes on the children, that are going almost stark naked about the country."

Being asked whether it would not be better to kill the pig and eat it, he smiled, and said, "I live with a farmer that holds 40 acres of land, and he did not kill a pig these three years."

The food of Anglum's family is potatoes, without milk; three meals a day, except when potatoes get scarce in summer; the ordinary quantity is a weight (21 pounds) at each meal, but in summer they are often obliged to be content with half that quantity, or a weight and a half for the whole family in the course of the day.

It is considered that when a labourer is living under a farmer that has good land, he has a certainty of having a sufficient supply of potatoes for the year; "but where there is poor ground, a labourer has not enough, and is always in want when summer comes round. Most of the farmers are on the poor side of the line, and not able to manure their ground."

Anglum says, "My potatoes were out this year long before the new ones came in. I pledged some of my clothes, sold the pig, and borrowed from my friends and cousins. Only that I have a strong back (a great number of friends), I would not be so well off as I am."

The anxiety of labourers to get ground, in order to grow a stock of potatoes for themselves, arises from the great variation in the price of potatoes which takes place during the year. If by any means they could be kept at a steady moderate price, it is probable that the practice of taking single acres, half acres, &c. would soon be given up. Butler, a labourer hired with a farmer, says, "If potatoes sold for 3*d.* a weight (23lbs.) all the year round, I would not set a garden, but receive my wages; if they were 4*d.* a weight, a garden would be better."

The next class of labourers consists of those who have employment throughout the year, and who are paid in money.

There are 125 labourers of this description in the parish, 80 of them are in the employment of Mr. Davis. In consequence of so many getting employment from him, the number of this class, in proportion to the whole number of labourers, is much greater than usual.

The following is a specimen of the condition of the hired labourer, without garden:

Michael Dooley: I have a wife and four children; the eldest girl is 14, the eldest boy is 12; I am hired regular with Mr. Neville, nearly three years, at 8*d.* a day, 4*s.* a week.

I pay 1*l.* 10*s.* rent for the house I have; it is a good one (meaning it is dry; does not let in the wet.)

Only for the master I have, I could not stand the house.

I was not able to pay up the rent last Lady-day; I owed 15*s.*; I am paying 8*d.* a week since to pay the rent and the arrears.

My daughter is about 10 weeks minding cattle, at a shilling a week; only for that help I could not keep the house.

We would want a barrel of potatoes in the week, nearly two weights a day; we never buy a barrel at a time, generally a firkin, two weights; sometimes a weight; potatoes are seldom less than 3½*d.* a firkin, generally 4*d.*; sufficient of potatoes would cost from 1*s.* 9*d.* to 2*s.* a week; last summer, part of the time, potatoes were 8*d.* a weight; it would take a whole day's wages to get half enough; I could not buy potatoes; I was obliged to get 1 cwt. of flour on credit, for 17*s.*; if I had money I could get it for 10*s.* (Mr. Shea thinks 9*s.*); my master was security, and gave the money; I am paying him at the rate of 2*s.* a week; I am clear with him to-morrow; it was to enable me to do it that he hired my little girl; I do not know whether he will keep her any longer.

"It is coal we use for firing; it costs from 10*d.* to 1*s.* a week. We buy by the stone; sometimes two stones, never a barrel; a stone 2*d.*, two stones 3½*d.* The children sometimes pick up a little firing, a brusna; not off Mr. Neville's grounds. My master gave me the last peggen of milk I drank.

"Last Lady-day I owed about 6*s.* for tobacco and salt and light; I owe 5*s.* now for the same things; I use a penn'worth of tobacco every day, 6*d.* a week.

"I walk six miles to and from my work almost every day; it is a mile away, and I go and come three times."

Being asked whether he would have his dinner sent to him? he says, "It would be too bad to eat cold potatoes in a wet ditch; my master would sooner that I be a half-hour late; he would sooner lose the time it would take me to go home, than let me do such a thing. He often called me in and gave me my dinner himself.

"My wife has two hens that lay eggs in summer, and Susan sometimes eats one. We have a pig three-quarters of a year old; she would sell for 1*l.* now; paid 14*s.* for her: my wife earned it from my master, making hay, selling milk; that is all her earnings for two years. It was her brother bought the pig; we paid him by degrees last summer. Bought half a hundred weight of bran for the pig for 2*s.*; did not pay for it since, nor not able: we gave her potato-skins, but the bran fattened her.

"Did not get a pair of stockings this year, nor shoes, nor a breeches; nor a shirt since Lady-

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Lady-day, when my sister gave me two: no assistance from any other relatives. A great many days last summer that I had only one meal, and the children only one. There were days that if I gave a shilling for a weight of potatoes in the town I could not get them: 12 or 13 days one meal, not two days together; except once, I was for two days one after another trusting to one meal in the day. Some days I was obliged to take two meals, when they took only one. I should *, to keep me going at work; if I did not do that we should* starve, or beg outright. I did not taste a drop of whiskey these 10 weeks; I did take a glass at my own expense, never two: two or three at other people's expense, this 10 weeks."

The third class of labourers consists of those who have only occasional employment: taking the number of the first class, or of those who are hired regularly with farmers, at 75; and of the second class, or of those who are hired regularly, but are paid in money, at 125; it will appear, that out of the 450 labourers, over 16, who are stated to be in the parish, 200 have constant employment. The remaining 250 have only occasional employment.

From some statements which were made by the farmers, a tolerably accurate notion may be formed of the total amount of occasional employment afforded in the course of the year.

Mr. Maurice Doyle, a farmer holding 266 acres, employed, in addition to his regular labourers,

2 men for one week - - - -
1 man for two weeks - - - - } digging potatoes.

The total amount of "occasional" employment afforded by him being equal to the labour of one man for four weeks.

Mr. Edmond Flinn, a farmer holding 187 acres, gave "occasional" employment, during the year, to

2 men for four weeks - - - digging potatoes.
2 men for four weeks - - - reaping.

Being equal to one man for 16 weeks.

Mr. William Mackay, a farmer holding 113 acres, gave "occasional" employment, during the year, to

1 man for twenty weeks - - - threshing.
12 men for three weeks - - - digging potatoes.
15 men for two weeks - - - reaping.

Being equal to one man for 86 weeks, or one man for a year, and one man for 34 weeks.

No other farmer afforded one quarter of the amount of "occasional" employment given by Mr. Mackay; he seems to have hired men for every agricultural operation which required labour, in addition to that of his regular workmen. The other farmers, in those cases, borrowed from each other a sufficient number of the regularly hired labourers. One borrowed the labourers of two or three neighbours for a week, and lent his own for an equal period to each of those who had obliged him. This proceeding was of course productive of much inconvenience; but the farmers stated that they were driven to it by high rents and low prices, which rendered them unable to pay the wages of a sufficient number of additional labourers. Mr. Mackay stated, that he could not again hire additional labourers as he had done during the past year, but must resort, like his neighbours, to the expedient of borrowing. From what has been said it will appear, that considering each of the eight farmers, holding over 100 acres, to give occasional employment equal to the labour of one man for a year, the amount will not be under estimated, and therefore the entire amount of such employment afforded by those farmers is not more than equal to the labour of eight men.

The smaller holders afford, of course, a less quantity of occasional employment: 55, holding from 20 to 80 acres, may be considered to give, at the utmost, occasional employment equal to the labour of 28 men (allowing each, on an average, to give equal to the labour of one man for six months).

Thirty farmers, holding from 10 to 20 acres, may be considered to give occasional employment equal to the labour of five men (allowing each, on an average, to give equal to the labour of one man for two months).

Farmers holding under 10 acres give no employment.

Calculating, then, that eight farmers, holding over 100 acres, give occasional employment equal to the labour of eight men; that 55, holding from 20 to 80, give equal to 28 men; and 30, holding from 10 to 20, give equal to five men; it will appear that the entire amount of occasional employment afforded by all the farmers in the parish is not more than equal to the labour of 41 men. It was considered further, that the entire amount of occasional employment afforded by persons not farmers, was not equal to the labour of 19 men. But setting it down at 19, it will appear, the entire amount of occasional employment afforded in the parish is not more than equal to the labour of 60 men. In other words, that the work of 60 men is divided amongst 250; or that each of the 250 occasional labourers has, on an average, less than three months' employment in the year.

All the elements of this calculation have been taken, with respect to the amount of employment afforded, at their maximum; the want of employment, therefore, is at the least as great as is here stated. Notwithstanding, however, that 250 men have distributed amongst

* I must.

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amongst them employment equal to the yearly labour of only 60 men, it is not to be supposed that there is a clear surplus of 190 labourers; or that the agricultural business of the parishes could be conducted by a much less number of labourers than it contains at present. At certain seasons every labourer is employed; but during the winter months and midsummer, the whole class of occasional labourers is in a state of perfect idleness.

The following cases may be considered fair illustrations of the condition of occasional labourers:

Thomas Dooley, wife and two small children: "I had not four months' employment; I got four barrels of potatoes in July from Mr. Mackay, on time; I owe him only 2*s.* now. I am threshing about six weeks, earning 5*s.* a week the most part of the time, and 4*s.* the remainder; I have threshed 300 in a day. I was quarrying stones last summer, and had no more than one meal a day. (The other labourer testifies to the truth of this.) My bed is in pawn, worth 25*s.*; I owed 7*s.* 6*d.* on it; I paid 5*s.* 10½*d.* interest on it, already in three years, and I am afraid I will lose it. I owe a pound rent to my landlord; 2*s.* 6*d.* since last year, and 17*s.* 6*d.* since 29th September last, and he is threatening, if I do not pay it in a week, to cant my little furniture; I do not know how I will pay it."

Owen Bowler, wife and three children, eldest six; another family lives in the same house since Lady-day; Bowler pays for lodging 17*s.*; employment since that time:

From one person, William Riall,	4	weeks,	two potatoes.
From T. Seward - - -	2	–	potatoes.
From R. Momson - - -	3	–	one potato.
And at G. James's - -	1		

In eight months 10 weeks employment.

Employed until last Lady-day, 25th March. Wife obliged to go beg; no garden; manured none myself; obliged to leave the manure to pay part of the rent of my house, 30*s.*; the manure was worth about 10*s.* I sold a pig in the middle of summer; I paid 5*s.* for her this time twelvemonth; I sold her for 10*s.* We would require a weight and a half of potatoes in the day at the least; we had two meals of a day, but sometimes we were obliged to make them out of a weight of potatoes. About Lady-day I got six barrels of potatoes, two of them on time, at 4*s.* 6*d.* a barrel; I owe for those two yet, 9*s.*; the wife got assistance from neighbours and strangers. Got one quarter of a hundred weight of flour, 4*s.* 3*d.*, paid for that, two stone; one quarter of a stone in one meal, for a man, wife and four children, the very least allowance; rather have potatoes; go much farther; easier to eat them dry.

Ordinary labourers hired with farmers receive 6*d.* or 6½*d.* per day; some get diet in addition during harvest. Labourers paid in money receive 8*d.* a day; occasional labourer 8*d.*, frequently 10*d.*, and in harvest 1*s.* a day. Boys of 15 get 4*d.* a day, and women 6*d.* during harvest. However the entire amount of employment for women and children is inconsiderable.

Wages are lower than formerly; the quantity of employment, compared with the population, is less; there is less demand for labour. Many farmers are driven by distress to work themselves, and make their sons work, who would formerly have employed labourers. Such persons often make their children work, who would otherwise be sent to school. If the price of produce got up, or rents were lowered, a greater number of labourers would be employed. The low price of produce, too, has caused some tillage lands to be converted into pasture, and has thereby diminished the demand for labour.

It sometimes happens that a poor farmer being turned out of his holding, and obliged to become a labourer, gets a good employer, and finds his condition improved by the change; but in general the condition of such a man is much worse as a labourer than before.

Very few labourers are able to have sufficient food in summer. When the insufficiency is great, it frequently happens that the labourer becomes a less efficient workman. "It is a common complaint of farmers that labourers idle during their absence. The labourers are frequently unable, for want of sufficient food, to work properly. It often happens that a labourer, who has no dinner to go home to, conceals himself in the fields while his fellows go home, wishing to prevent them from knowing his distress. Many are not able, from want of food, to do the work of men."—(Rev. Mr. *Sheahan.*)

Combinations amongst labourers have not existed in this parish, nor have any violences taken place towards strange labourers.

"I have observed that when a labourer, having a small family, obtains a regular employment, with a fixed amount of wages, his family exhibit increased cleanliness and respectability. As his family grows larger, without being yet able to assist him, he finds it more difficult to live."—(Mr. *Sheahan.*)

"The present low rate of wages is caused by the great competition of labourers. The supply of labourers being greater than the demand for labour, the labourer is forced to work for the smallest amount of wages on which he can possibly subsist. He knows that if he declines working for wages which will give the humblest subsistence to his family, he will not better himself, because some one will be always found eager to accept what he refuses."—(Mr. *Sheahan.*)

It was agreed by all that if a labourer could claim public work at 5*s.* a week, he would not compete for or accept wages from farmers below that sum. It was thought, however, that a public provision in a workhouse, bringing with it confinement and separation of families, would not have the same effect.

It is difficult to say what would be the effect of withdrawing a portion of the labourers.

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Ultimately it would raise wages. Before that effect could be brought about, some farmers would be ruined, and some lands thrown out of cultivation.

At present it is common for labourers to marry at from 22 to 25. A labouring man, having a tolerable prospect of employment, considers it quite sufficient to justify him in marrying, and incurring the increased expense of a family. With some a state of destitution is a temptation to marriage, inasmuch as no change can make them worse. Frequently, however, a labourer has some provision, either in furniture or money, or gets some with his wife. A dresser, a bedstead, or a pig, is not uncommonly a marriage portion.

A man who is disposed to marry is seldom prevented from doing so by the poverty of his circumstances, unless where he is unable to make up the marriage-money.

Butler, a labourer, says, "A man that is poor marries soonest. A man that has something has the least liking to put it in danger. A man that has money does not wish to marry a girl that has her hands empty."

The marriage-money or fee to the clergyman for performing the ceremony is stated to be generally 25*s.* or 30*s.*, and never less than 20*s.* Several marriages are delayed from the inability of the parties to "make up the marriage-money." If there was no fee paid on marriage, it is thought that the number of early marriages would greatly increase. Butler says, "Half the country would run to get married if there was no marriage-money."

Poor people generally give something to the priest when extreme unction is administered.

Anglum gives the following account of the expenses attending the funeral and wake of a poor farmer, with whom he was a hired labourer. It was he who purchased the things.

	£.	*s.*	*d.*
One pound and a half of tobacco, at 2*s.* 10*d.*	–	4	3
Six or seven dozen of pipes, about 2*d.* per dozen	–	1	2
Eight or nine pounds of fish (dried hake) for strangers, at 2*d.*	–	1	6
A hearse	–	3	–
A coffin	–	16	6
Three pounds of mould candles, four in the pound, at 8*d.*	–	2	–
Three pounds of small candles, at 6*d.*	–	1	6
Snuff	–	–	10
Seven yards of flannel, (shroud) at 4*d.*	–	2	4
Hat-band	–	–	9
A quart of whiskey	–	1	10½
TOTAL £.	1	15	8½

About half a year ago a child of Anglum's died; it was about 16 weeks old; it was waked two nights and a day; the second night a pound of mould candles, four in the pound, was burned.

	s.	*d.*
Mould candles	–	8
Tobacco	2	6
Snuff	–	7
Three or four dozen of pipes	–	8
Coffin: gave 1*s.* for boards and 2*d.* for nails, and a friend made it	1	2

During the wake the house was crowded with people, and the house alongside it also crowded. They got no whiskey or porter; most of them staid up the whole night; they generally begin to go away towards morning. Some think the custom of smoking at wakes leads a great many into it who would not otherwise have commenced it. One reason for this custom of using tobacco and snuff at wakes is to keep the people from falling asleep during the night.

Christening, 2*s.* 6*d.* Station: a poor man's, 1*s.*; a farmer, 5*s.* to 10*s*; petty farmers often give no more than labourers; another, 1*s.*, 2*s.* or 2*s.* 6*d.*

Churching and christening, 2*s.* 6*d.* Godfather and godmother sometimes give 1*s.* each; this is optional. If there is any man particularly comfortable, and there are very few, he brings home the gossips to a little supper.

A system of hiring land exists here equivalent to what is called "con-acre" in other parts of the country. A labourer who is regularly hired with a farmer receives from him an acre or an acre and a quarter of ground, manured and fit for having potatoes sown in it. For this he pays, in general, at the rate of 4*l.* per acre, as has been already stated, by means of his labour. He seldom gets the same piece of ground for two years successively, the farmer generally sowing corn where potatoes were grown in the previous year. This mode of hiring land has been already spoken of in the statements relative to labourers regularly hired with farmers.

Another mode of hiring small quantities of land for a year is common to labourers of every description. It is made use of to a greater or less extent in every part of the country, and arises from the difficulty which farmers find in procuring a sufficient quantity of manure. When a labourer's family is able to collect a heap of manure, any farmer will "turn it out" upon as much of his land as it will cover, and permit the labourer to take from it a crop of potatoes. The farmer always spreads the manure very thickly. The quantities of land manured in this way by labourers vary from less than one-eighth to three-eighths of an acre, scarcely

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scarcely any labourer being able to manure half an acre. It does not appear that this system is in any way productive of crime; it operates however, in addition to various other causes, in keeping wages at the lowest possible point. The labourer having this resource, can work at a lower rate than he could without it.

From the mode of letting larger quantities of land which is practised, it would appear that the worst effects follow to farmers and labourers, and in many instances to the landlords. The number of competitors for every farm makes it easy for a landlord to obtain a rent much higher than the value of the land. In some cases the landlord suffers by an adventurer disappearing after a year, without paying anything. An honest man who has to pay too high a rent must, besides contenting himself with the smallest profit, procure labour at the least possible expense, and often perform operations by himself or his children which, if he was under a moderate rent, would have been performed by hired labour. The great competition among labourers for employment, reduces the price of labour to the lowest possible limit; and hence it appears, of the three portions into which the produce of land is always divided, the profits of the farmer and the wages of the labourer are each at the minimum, while the rent of the landlord is at the maximum; and as the portion which goes to the farmer is composed of the profits of his capital, and the wages of the labour which he himself or his family performs, it appears that he takes to himself as much as he can of that portion which would naturally go to the labourer, in order that he may be enabled to increase to the utmost that part which goes to the landlord. Mr. Fitzgerald, farmer, says, "If we had not to make up so much rent, or if we had better prices, I and my son would not be working from the dawn of day, as we do, but we would hire others."

"Some labourers' wives are able to keep two or three hens, but the most they can make is the price of a pennyworth of tobacco or soap, or salt or candles, or a handkerchief."—(*Butler.*)

A labourer sometimes eats an egg himself in summer. Butler says, "It is a great strengthening when we have hard work before us, and not enough of potatoes."

Anglum has often sent out eggs to be sold, and bought a halfpenny-worth of potatoes; because if he "eat the egg, it would be all to himself, but a halfpenny-worth of potatoes could be divided."

No labourer's wife could earn enough, by the management of fowls, to clothe her family.

Bees are scarcely ever kept; in most cases it would be impossible, because the labourers so frequently change their residences.

It would be impossible to ascertain, without a very long investigation, whether rearing a pig is profitable to a labourer, and if it be, to ascertain the amount of profit. In many cases it certainly appears that the price for which the labourer sells his pig is not enough to cover the original cost and the cost of rearing.

It is common for the wives of labourers to spin worsted and knit stockings for their own families, but it seldom happens that they can earn anything by spinning or knitting.

Generally speaking, no portion of the misery and destitution of labourers is attributable to the indolence or improvidence of their wives.

An ordinary cabin is about 20 feet long and 12 broad. The walls are built of stone or of mud. It is sometimes divided by a thin partition into two apartments of unequal size; it never contains a second story; it is covered or thatched with straw; there is no cieling or plaster, the rafters on the inside being seldom covered with anything but soot.

In many instances the condition of the thatch is so bad that the rain comes through. When the house belongs to a hired labourer, the farmer from whom he holds it ought, by the agreement, to keep it in repair; but if he omits to perform his duty, a labourer does not like to attempt forcing him, lest he should lose his situation. Anglum says, "The rain often comes down into my bed, but I expect my master will repair the thatch."

The floor is simply the ground upon which the cabin is built, made tolerably level, and left uncovered; it is frequently very damp in wet seasons, and where the cabin has been built in a low situation, it is often covered with water after heavy rains.

Every cabin has a chimney; it is made generally of mud, a frame of wicker-work being erected from the hearth to the aperture in the roof. When the smoke does not escape easily, it is felt to be very unpleasant, and very unhealthy. Anglum, whose cabin is a little smoky, says, "I would pay another crown a year to have the smoke away."

Many of the cabins have a pane or two of glass, to let in light; some have only a small square aperture, which at night, or in cold weather, is stuffed with straw. The door is hung on iron hinges, and fastened with a wooden latch.

Almost every cabin has a pig-sty, but very few have a shed for fuel.

The cost of erecting a cabin is variously estimated. A mud cabin, which could let for 25 *s.* a year, might be erected for 6 *l.* or 7 *l.* A stone cabin, which would let for the same sum, might be built for 10 *l.* or 11 *l.*

An ordinary rent is 25 *s.*; in many instances, however, 30 *s.* are paid.

Mr. Green Davis says, "Residences for the poor are the greatest want in this country. Any man who has a room or cabin to let, which is tolerably dry, may get almost any rent he pleases for it. The huts that labouring people live in are often such that they have scarcely a place to lie in, on account of the wet."

Turf, which is the usual fuel in most parts of the country, being very scarce and dear here, a considerable quantity of coal is used. Much privation and misery arises from the scarcity of fuel, no labourer's family being able to burn a greater quantity of fuel than is absolutely necessary to boil their potatoes, and many being unable to procure a sufficient quantity even for that purpose.

The price of coal in Killeagh may be stated at from 3 *s.* 6 *d.* to 4 *s.* in summer, and from

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4 *s.* 6 *d.* to 5 *s.* in winter, per barrel of five cwt. William Walsh, who burns coal, states, that half a barrel, or 2 ½ cwt., for which he pays 2 *s.* or 2 *s.* 6 *d.*, lasts his family for a fortnight in winter, when it is burned on a hearth. He thinks the same quantity would be sufficient for three weeks if it was burned in a grate; he says, it would be a great saving, but he is not able to purchase a grate.

It was considered that on an average it must cost a labourer's family 9 *d.* per week throughout the year, to procure a sufficient quantity of firing for preparing their food.

In point of clothing, the state of a great portion of the labouring class is very wretched. The clothes, or rather rags, of many labourers are utterly insufficient to protect them from the cold. The strongest desire is felt by all to appear in decent clothing at the chapel on Sunday, and hence many, from not having proper clothes, stay at home from mass on Sunday, notwithstanding that the obligation to attend is believed to be most solemn.

Nothing shows more clearly the poverty of the labouring class than their inability to provide proper clothing for their children. Many are unable, from this cause, to send their children to school, though very anxious to do so. Anglum's children, living only half a mile from the school-house, cannot go for want of clothing. Butler cannot send his children for the same reason. Butler, speaking of the dress of children generally, said, "They are all in rags; they have so many wings and flutters about them, that if they go out on a windy day, a smart blast would hoice (twist) them over the ditch."

It is impossible to ascertain accurately the amount of the yearly expenditure of a labourer's family on clothes. The following is a statement of the cost of each article of dress used by a labourer:

	£.	s.	d.
Pair of breeches	–	5	6
Coat	–	9	–
Hat	–	2	6
A pair of shoes	–	3	–
Worsted and dye-stuff for three pair of stockings	–	4	6
Three shirts	–	6	–
Waistcoat	–	3	6
£.	1	14	–

No labourer is able to expend so much as 1 *l.* 14 *s.* on clothes in the course of a year; he buys a hat in one year, a coat in the next, and pair of breeches in the next. "I did not buy a hat these 12 years."—(*Butler.*)——"I am wearing the same hat these six years."—(*Walsh.*)

It is thought that the use of shoes and stockings is increasing.

Half of the labourers have no bedsteads, but lie on straw spread out on the ground. Higgens, a labourer, says, "I have no bedstead; myself and wife and four children sleep together on one bundle of straw." Other labourers state that this is common.

Many have no blankets, but make use of the clothes which they wear during the day for night-covering. The usual furniture of a cabin consists of a dresser or large wooden frame, containing three or four shelves; three or four chairs, entirely wooden, or with straw seats; a table, one or two metal pots, a trencher, and two or three piggens, (small wooden vessels) and two or three spoons; sometimes, in addition, three or four dishes and a few plates for ornament, on the dresser.

The principal food of the peasantry is potatoes; meat is never eaten, except perhaps on Christmas-day. Fish or eggs are very little used. When a labourer has a sufficient stock of potatoes, his family eat three meals a day. During the scarce season, however, or when a labourer is out of employment, it is very common for labourers' families to live on two small meals.

It was considered that a weight and half or 34 ½ lbs. of potatoes in a day are the smallest quantity upon which a man, wife, and three children could subsist. White, or horse potatoes are commonly used, they are the worst sort, being soft and spongy and frequently wet; they are grown by labourers because they require less manure than any other description. The potato continues, in general, to be fit for food until the new crop comes in. New potatoes are fit for consumption in the beginning of September. A great portion of the crop, however, is dug much earlier, from the distress of the people; the stock laid up from the previous year being exhausted with many families, they are frequently obliged to dig the potatoes in July; they are at that time small and wet. The loss of digging them too soon is very great. In some instances ridges of potatoes have been dug, which, if permitted to remain for two months longer, would have produced four times the quantity.

If an abundant crop of potatoes were to arise in any one year, there is no method known by which the surplus could be preserved until the ensuing year. The potato being the principal food of the peasantry, the food in each year is entirely dependant on the production of that year. If ever, therefore, the crop of one year fails, great destitution is the inevitable result. Wheat, barley or oats may be kept for several years. The surplus of an abundant harvest of corn may of course be very easily kept over, so as to supply the deficiencies of a bad year. If a substitution of corn for potato food were possible, the chances of starvation or disease now occasionally arising from the deficiency or unsound state of the potato crop, would be greatly lessened, if not altogether removed.

Corn, from being so much more portable, might be conveyed with much less expense from one place to another. From the expense and difficulty attendant on the carriage of potatoes, it has frequently happened that they have been scarce and dear in one parish, while

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while they have been abundant and cheap not more than 20 miles distant. It was stated, that a man near the sea-side, having no potatoes of his own last year, went to a parish where they were to be sold, and bought a load; after keeping some for himself, he went to another parish where they were dearer than in his own, and sold them; he bought them for 7 *d.* and sold them for 9 *d.*

Potatoes, notwithstanding the expense of carriage, would be often brought from parishes where they are abundant and cheap, to parishes where they are very dear, but for a dread that they would be stopped in some intermediate parish and forcibly compelled to be sold; the price of potatoes being high in such a place, but not sufficiently so to remunerate after the expense of carriage. Potatoes were stopped in this way at Castlemartyr a short time ago; some people staid up all night for the purpose.

During the summer many labourers, having neither potatoes nor money, are obliged to use flour, which may sometimes be got on credit. Many also, who are receiving regular wages, are obliged to use flour, from the impossibility of procuring a small quantity of potatoes at that season. The peasantry would prefer corn food to potatoes, if they could have a sufficient quantity of milk. However, as they are generally obliged to do without any milk, they prefer living on potatoes. Mr. Shea, farmer, says, "Last summer I could not get potatoes for six weeks; I was obliged to get flour. I would sooner have potatoes that were boiled for a week." Dooley, a labourer, says, "Last summer I was obliged to use flour. I took it three times a day, but not half enough of it, nor any one in my house; we were obliged to spare it, to prolong it. We had sometimes a little potatoes along with it. We bought them from beggars. We would rather have potatoes, on account of not having milk."

The peasantry are driven to live on the cheapest and worst food, by the intense competition for employment which forces them to accept the smallest wages on which it is possible to subsist; and as long as this unlimited competition remains, it is impossible that corn food can be introduced.

Extensive emigration has taken place here; but it has not been sufficient to check the competition for labour or land, so as to raise wages or lower rents.

From the statements already made, a notion may be formed of the number which it would be necessary to withdraw from the competition, in order to effect either of these points. The nearest sea-port (Youghal), is only seven miles distant. If a free passage to America were offered, great numbers would accept of it.

Almost every labourer uses a considerable quantity of tobacco. Anglum uses two pennyworth in the week. Butler uses four pennyworth, and has never been three weeks without it for 10 or 12 years; he says, "I could not do without it; I would be content to live for two days in a week on one meal a day, in order to get tobacco."

"Why is it so necessary?"

"Because the only pleasure I have in the world, is just to take a smoke. I would rather have a pennyworth of tobacco than three eggs."

Other labourers stated that they used three pennyworth in the week. Anglum says, "It is very useful; some have hard work, some have the colic; it serves the lungs; some days we do lie cold and shivering, and we get a whiff of tobacco." Butler says, "It is the poor man's luxury."

Anglum: "I got a great many glasses of whiskey since Lady-day; some at my own expense, some at others. If I was travelling, it would keep up my courage against the road; if I was going to a race, or a funeral, or in company; I would not care about it if I was out in company. I would go to a race to divert myself. I went to 20 funerals since Lady-day, some of them on Sunday. Often when I would come down to Killeagh, I would go in with a boy, or ask another to come in along with me. It would be better to keep the money for a time that it would be wanting; but if a person does not think of that?"

E. Wells says, "If you had three or four glasses in, you would rather give money for three or four more, than do anything else with it; you would think nobody poor belonging to you. There was no fighting last fair-day, or the fair-day before the last; a fight about 12 months ago between two factions, the Colberts and the Mountains, they are fighting these 20 years; no man ever killed; they stopped for some time, collected again last August twelvemonth, and had a fight; they were collecting again for another fight, when the priest excommunicated any who should attempt it, and it was put a stop to."

Persons who attended the Examination.

Parish *Liscarrol*. Bar. *Orrery* and *Kilmore*.

JOHN CONNOR, weaver.— —— DALY, esq.—Mr. CHARLES FLINN, publican.—PHILIP FLINN, labourer.—WILLIAM FOX, carpenter.—JOSEPH DEANE FREEMAN, esq., D. L.—Mr. JAMES HARTSTONGE, farmer.—CORNELIUS LEAHY, labourer.—TIMOTHY LEARY, labourer.—MAURICE, LEENY, blacksmith.—TIMOTHY NOONAN, labourer.—Rev. DANIEL O'BRIEN, roman-catholic rector.—Mr. WILLIAM SHARP, clerk of the petty sessions.—Mr. DANIEL SULLIVAN, farmer.—And several others.

ACCORDING to the census of 1831, the number of labourers in the parish of Liscarrol was 316; all these were employed in agriculture or in farming operations of some kind, and it may be assumed that their numbers have not declined since. Mr. Sullivan and Mr. Hartstonge, who are well acquainted with the parish, could not count more than 40 who had

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had permanent engagements with farmers.* They are quite certain that the number of those who have yearly engagements does not exceed 50; and they think that the number of those who are regularly employed by gentlemen, is considerably under 26. To prevent a possibility of error, they suppose that number, and they set down the number of the regularly employed at 76 altogether. The remaining 240 get work only from time to time. Mr. Hartstonge, who is a more extensive employer of labourers than the generality of farmers, gave to the Assistant Commissioners the following estimate of the amount of occasional labour paid for by him in the course of the year :—

Harvest,	12	men for	1	week;	one man	12 weeks.
Potatoes	10	-	3	-	-	30
Turf	8	-	1	-	-	8
						50

being

* The hired labourer gets from the farmer a cabin and half an acre of ground manured for potatoes; for this he pays by his labour; he receives no wages, but at the end of the year a balance is struck, and he very often finds himself in debt to his employer. Many labourers of this description suffer in summer almost as much distress as the man who is only employed occasionally. If their stock of potatoes be exhausted before the new crop comes in, they must take potatoes on credit, at a very high price, from some farmer. In this case again, the only mode of payment is by labour. When the labourer's turf is fit to be drawn home, he gets the use of a car and horse from his employer, for one day, and for this he must give the work of five or six days. Every labourer rears a pig, and the wives of many keep two or three hens. The profits made in this manner afford the only opportunity of purchasing anything. It is stated by the witnesses, that two articles of dress are very seldom purchased in the same year; a hat is bought one year, and a pair of shoes the next, a coat the next, and so on. A peasant's coat or hat is usually made to last for several years. Women sometimes are able to earn a little by carrying turf on their backs from the bog; much turf is also saved by women, and brought into town by girls of 13 or 14. One of the witnesses remarks, "A woman will walk three miles to the bog, and bring a heavy basket of turf three miles into town, to earn 3 *d.*; and she could not make more than two such journies in the day." Few of the poorer classes use candles; whenever the wife can procure a little lard at the farmers' houses, they have recourse, as a substitute, to rushlights; but in general they are obliged to make use of the light afforded by a scanty fire.

Some labourers were questioned as to the reason why their cabins were not kept in neater order, and why the dung-heaps were in some instances spread over the entire space before the door, instead of being collected into one spot. They explained, 1st, that the manure which a poor man could collect was one of his greatest resources, and that many were of opinion that it was increased and enriched by being spread out before the door; and 2d, that as a labourer has no certainty of holding his cabin beyond a single year, he does not take any trouble to make improvements, of which another might enjoy the benefit. Fox, on being asked whether the latter cause operated extensively, replied, "Yes, I know two or three that are tolerably certain of holding their houses, and you may easily see they keep them differently from others. One of them has whitewashed and put a window in it, and has a clean dry floor, and has besides planted some young trees round it for ornament and shelter, and where his wife can spread her clothes to dry. There are many that would be like him if they had a hold of their houses." Much anxiety is displayed on the part of the people to obtain education for their children, but they are in many instances prevented from sending them to school by the want of sufficient clothing. Flinn says that he knew a child of eight years old who lived near the school; for two months he had nothing to cover him but an old petticoat of his mother's, and during that time he never went to school; at last the father got some little clothes for the boy, and since that he has gone regularly. With respect to the general condition of the peasantry as to bed clothing, Smith, a policeman, says, "I have frequently been in cabins at night, and have found five or six persons lying on the floor without any other covering than their day clothes." It was stated that when there were bed-clothes, they were generally in a most filthy state; and when it was observed that "they might easily be washed," it was answered, they would not bear washing, they were so tattered; and another reason was, it would take a long time to dry a sheet or blanket, and having no change, they might be obliged to do without them for a night or two." Many of the cabins which were visited afforded but very imperfect shelter, and admitted rain freely through the roof. Smith says, that "he has known families to be obliged to crouch under the hob to escape the rain which poured in upon them through the roof." Solemn as the obligation of hearing mass on Sunday is considered, it is believed that many are obliged to absent themselves from it from a want of decent clothing. "There was one man," observes Fox, "stayed away last Sunday for no other reason than that he had not a pair of shoes to his feet." Mr. Brown, a farmer, mentions that men at work for himself have been obliged to go home for want of clothes in cold weather, and that children are frequently prevented from going to school by the same cause.

Comparing the present times with the past, it is the opinion of all the witnesses that there is now less employment in Liscarrol than formerly, when much land was under tillage, which is now devoted to pasturage. In the neighbouring parish of Knockatemple, on the contrary, it is considered that the demand for labour has increased. This increase is referred to the opening of roads, which have afforded facilities for the drawing of manure to lands which had previously been uncultivated, and for the carrying the produce of such fertilized lands to markets. The sowing and the spinning of flax used once to occupy a large number of females; it does so no longer. Fox thinks that he sees a greater number of people wearing shoes and stockings than he used, but he knows people coming to mass now in a coat that they would have been ashamed to appear in four years ago. Mr. Freeman says, that within his recollection, the condition of all classes has improved except that of the labourers; their condition is certainly not better than it was formerly. "I know," observes Fox, "many people that were comfortably situated 10 years ago; they are now reduced to poverty, after pawning everything that they had."

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being altogether equal to one man for 50 weeks, or less than one year. Admitting, then, that each of the 22 farmers who employ regular labourers, also give occasional employment to the amount of one man throughout the year, and that the remainder of the occasional employment which is offered in the parish is as much as the yearly labour of 48 men (which is the highest computation), it appears that occasional employment equal to the yearly labour of 70 men, is divided among 240, or, in other words, that each of the 240 has on an average less than four months' employment in the year. The farmers expressed great surprise at this result of their own calculations. They examined them, and ultimately declared that both calculations and conclusions were perfectly correct. They were asked how occasional labourers contrived to exist with so small an amount of employment; when Mr. Sullivan exclaimed, "I declare to God, I do not know how they manage to live throughout the country." The periods of least employment are the winter months, from the beginning of December to March; and again from the middle of June to the middle of August. During the former period almost every family is supplied with potatoes, but during the second interval the scarcity of that article is generally so great, that those who have not friends to relieve them, find themselves compelled either to quit their homes and go beg, or else to take potatoes on credit at a ruinous high rate. Connor, a weaver, says that he took a barrel in May, when potatoes were at 13 *s.*, and that he had to pay 1 *l.* 5 *s.* for it in September. Several others state similar facts. Mr. Sullivan observes, "It may be considered as a general rule, that if potatoes are 1 *l.* a barrel in May, those who take them on credit must pay 1 *l.* 10 *s.* or 1 *l.* 15 *s.*" The labourers were asked why they consented to take them at that price? "We must," said Leary, "either beg or starve, or give whatever they choose to ask us." To a question as to the state of the labourers who were thus spoken of, Fox replied, that they were "in great distress." He was asked what he understood by "great distress?" he said, "I call it great distress for a family to be obliged to leave their house after 24 hours' fasting, and to have to ask a bit to eat from strangers." He adds, that he knows that many people in the village lived on one meal a day during the last summer; many, however, have their feelings saved from the pain of being obliged to ask assistance. "For," continues Fox, "one neighbour goes about and tells another that there is distress in such a house, and there is no man that will not give a share of his dinner to relieve it." He was asked how the distress became known to a man's neighbour? "Neighbours," said he, "are often in each other's houses, and can see how things are going on, and sometimes they see the man stay abroad in his garden at meal time, which is very often the case."

A desperate resource with some poor people, is to dig their potatoes before they are ripe. It is stated that many are annually driven to this step; and that the loss sustained from the immaturity of the roots is very great. Mr. Browne, a farmer, knew a case where, when the roots had been found to be very small, the stalks had been separated, and potatoes grew upon them a second time. Duggan mentions an instance, where a ridge of late-set potatoes was dug about the 15th of August, and produced two bushels; a corresponding ridge was dug about three weeks later, and produced eight bushels; showing that the anticipation, through impending starvation, of the proper period of digging, had caused a loss of three-fourths in the first ridge.

Of labour required in the parish, a good deal is performed by men who come in large numbers from Kerry, more particularly during the season for digging potatoes.

As evidence of the anxiety of the peasantry to obtain employment, cases were quoted to the Assistant Commissioners, of men going four miles in the morning to their work for 8 *d.* a day, and having their dinner of potatoes (necessarily, from the distance, cold,) brought to them by their children; of women going two miles to earn 3 *d.* a day, and having their dinner brought to them in the same way. It was said, that they would go to any distance to get employment, particularly if it were constant.

Persons who attended the Examination.

Parish *Macroom.* Bar. *West Muskerry.*

RICHARD ASHE, esq., J. P.—DENIS COLLINS, smith.—PATRICK CONNELL, labourer.—CHARLES DALY, labourer.—R. HODGES EYRE, esq., Macroom Castle.—Mr. C. R. FIELD, apothecary.—WILLIAM FURLONG, esq., M. D., dispensary physician.—Mr. WILLIAM GOOD, farmer.—Rev. WILLIAM HALLARAN, rector.—Mr. WILLIAM HANAHAN, shopkeeper, vintner.—Mr. JAMES KELLEHER, farmer.—Rev. ROBERT KIRKHOFFER, rector of Clondrohid parish.—Mr. DENIS LENIHAN, farmer.—JOHN M'CARTHY, esq., M. D.—Rev. Mr. MURRAY, roman-catholic curate.—Mr. TIMOTHY REARDON, shopkeeper.—THOMAS SHINKWIN, labourer.—DANIEL SWEENY, labourer.—THOMAS TAYLOR, labourer.—Rev. JAMES WALSH, parish priest.—Mr. JAMES WELPLY, shopkeeper.—Mr. PETER WILLIAMS, postmaster.—And several others of all classes.

MR. HODGES EYRE says, "The wages I give are 10 *d.* a day, paid daily, and I always find enough of labourers. If a labourer has a wife and four or five children, 11 *d.* a day is very poor provision for them."

When a labourer is out of employment, the wife is generally obliged to beg; but that is a poor resource; many, after begging for some time, discontinue the practice. Sweeny, a labourer, whose wife does not beg at present, but did so formerly, gives the following evidence: "I am a lime labourer; I was brought up so; I can get very little employment that way; I got only three weeks' employment since last Christmas; I am earning 10 *s.* this week; I was up last night, and the night before, and will be to-night and to-morrow night.

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night. I may have employment at it next week, but I will not the week after. At other times I work as a common labourer. My wife did not beg this year, but she was obliged to do it last year; she never went out while I could keep her at home; she got very little while she was begging, she made no money of it; she's better off now; she has 14*s.* worth of dung, which herself and the children picked up. We were very much distressed this year. I owed Mr. Reardon in this town 13*s.*, and I was working it out with him as a labourer, attending a mason, at 8*d.* a day; while I was doing that my wife pawned her clothes, and bought a crib of turf and sold it in Kishawns, by which she made something: she is buying and selling the turf since; sometimes she makes the price of a weight of potatoes in the day, sometimes the price of half a weight; sometimes she makes only what little turf she burns herself."

One resource for the able-bodied out of employment is, to go to the counties of Limerick and Tipperary, and the northern parts of the county of Cork; in the harvest and potato-digging seasons great numbers go in this way, particularly of young unmarried men. A few are able to make something by the expedition, but many can do no more than support themselves while they continue out.

Daniel Keeffe, a labourer, says, "My brother went out this season to the country about Kanturk; he staid away about a fortnight, and brought home 6*s.*" Rev. Mr. Murray says, "Labourers seldom stay out so short a time as a fortnight, many stay away three months. I knew a case last year where a man brought home 25*s.* Sometimes they go so far as Clonmel and Kilkenny, and bring home nothing. I know the country about Charleville, which is a place of great resort for these people; sometimes there is good employment there, sometimes it is very difficult to get any; I have known labourers there, when the demand was slack, work for 1*d.* a day and their diet, sooner than return home."

Labourers, going in this way, are sometimes attacked and severely beaten by the resident labourers; cases of this sort occurred lately. Robberies or thefts, in consequence of distress, are very seldom committed. Mr. Walsh, Mr. Smith (chief constable of police) and the other witnesses, agreed that, considering the population and the distress which prevails, the cases of thefts are surprisingly few.

Labourers sometimes get credit for potatoes from the farmers, on condition of paying for them a sum considerably higher than the market price. Collins says, "They buy little pigs, too, on time, to rear, for double the value." Being asked why this was so, he says, "If you have not a shilling to buy the bonnuff*, you would promise them twice the value of it, to have something to depend on for the rent of the cabin or garden." The same witness says, "The times are getting harder every day; people will not trust one as they used to do; a man likes to keep a sure grip of what he has, and to get the most he can. The landlords screw the farmers; they would sooner burn themselves than reduce their rents, that cannot be paid. Many of them owe more than ever they will pay; I know one who owes his landlord over 30*l.*, and all he has outside his skin would not pay 10*l.*; as for the farmers, may be they squeeze the labourers more than the landlords squeeze them."

The following case illustrates one mode in which distressed labourers get credit: Thomas Barry is a labourer, having a wife and three children, the eldest son seven years old; states that his agreement with his employer was as follows: He was to work every day the farmer would give him employment, for 4*d.* a day and his diet (two meals); he was not to charge anything additional in the mowing season; the year is counted from the 25th of March to the 25th of March; he worked 195 days, 21 of these days he was mowing; he had a cabin from the farmer, for which he was to pay 30*s.*; the farmer to give him, in addition, the use of two horses for one day to draw home his turf from the bog. He took a quarter of an acre of manured land, for which he was to pay 1*l.* 15*s.*, being at the rate of 7*l.* per acre. He took half an acre, which he covered with the manure he had collected himself; for this he was to pay 10*s.*, being at the rate of 1*l.* per acre. When the potatoes of the previous year ran out, he took half a barrel on time, that is, on credit, for which he was to pay 10*s.*, at the rate of 1*l.* per barrel. He took also 7*s.* worth of milk, at a fair price. On the 25th of March last, the end of the year, his account stood thus:

Labourer:—Dr.		Cr.	
Rent of cabin	£. 1 10 –	By wages, 195 days, at 4*d.* per,	£. 3 5 –
Rent of ½ acre of manured land	1 15 –		
Ditto ½ acre unmanured	– 10 –		
Half barrel potatoes	– 10 –		
Milk	– 7 –		
	£. 4 12 –		
Deduct wages	3 5 –		
Due to Farmer	£. 1 7 –		

He says, "I owed him 1*l.* 7*s.*; I am trying to work that off; I did not take any manured land this year; for that reason I will be obliged to take twice, three times as much potatoes on time next year. I do not know how I will be able to pay for them, unless I get away from

* Bonnuff, a very young pig.

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from the master I have now to one who will be more kind and give me indulgence." Mr. Hogan thinks Barry's case a hard one, and that farmers in general do not press their labourers so tightly.

Thomas Taylor, labourer, gives the following evidence: "I have to support a wife and six children; none of them is earning anything; the eldest is only 15. Two years ago I took three acres of rough mountain ground from a gentleman for two years, which never was tilled since the creation. I was to have the two crops; he was to give me 20 barrels of lime an acre for the last crop, and to plough it; he did not do either; I had no written agreement; I did not go to law with him; when a poor man gets tangled in a gentleman's agreement, he would rather loose 1 *l.* than stand up about it. First of all, I was to ditch it, 60 perches of ditch; a perch of ditch a day is hard work; then I had to graff it; it took 20 days to the acre; graffing is the hardest work a man can be at; while I was at it I drank but three gallons of milk; I should take it at that work; as for the family they would not touch it, or ask it. I spent the most of my time at that ground. I got 12 barrels of potatoes last year; they were wet, and so light, that if there was a wind they would fly to the other side of the road: if potatoes were 4*d.* a weight, I should get 1½*d.* for them; we eat them ourselves. I am getting nine barrels out of it this year, but the potatoes are better; they would be very good if I got the lime that I was promised." The witness being desired to describe how he lived during the present year, says, "Last 25th of March I took a corner, three or four ropes,* from a man that had an acre; I wanted to build a cabin on it; I was obliged to go to the gentlemen about to get sticks to roof it; I was only able to finish it about a month ago; while I was at it, myself and family lived in a neighbour's house; it is covered with sods; if I thatched it, it would cost me another 1 *l.*; though I have the use of it only so long, I must pay 1 *l.* for it next Lady-day. We lived this year on them bad potatoes I told you of, and on some I had out of a quarter and a half of ground I manured myself; part of my time that I was not working on the land or building the little house I went gathering furze blossoms; I spent about 15 days at it; I sold 20 quarts at 6*d.* a quart, that was 10*s.*; our potatoes were out the 24th of June; I got half a barrel on time; I was to pay 1 *l.*; 15*s.* would buy them in the market; after that I got half a bag of wheat at 12*s.* I commenced digging potatoes about the 20th July; they were not ripe, but I should root them out if I could get anything, for I had no more credit. I have two little pigs I bought six months ago, on time; I am to pay 16*s.* for the two; with money I could get them for half that; I think I may be able to sell them, next 25th March, for 12*s.* or 13*s.* each. I do not know how I shall be able to pay all I owe; I took so much on me because I thought I should get the lime for the ground I graffed, and be able to sell from one to two barrels of potatoes out of it, and I thought there would be a better price for the pigs."

The wages of a labourer would not be more than sufficient for his support, even if he had regular employment; where he has not, it is the utmost he can do to exist. Daly says, "I know a labourer that lodges in the same house with me; he is not long married; he has one child; he is very willing to work if he could get it, but he is often without it; he is in debt 7*s.* for rent; he did not borrow money, because he had no credit to get it. Milk is very cheap now; you would get four quarts for 1*d.*, but I know that man and his wife not to taste a drop these three weeks, because they had not 1*d.* to get it."

Early marriages are more common among farmers' sons, and more particularly farmers' daughters, than in the poorer classes. It arises from their having more means, and in case of the daughters, from the fathers being anxious to settle them in the world, to put them out of danger, and to ensure them protection. Mr. Hedges Eyre says, "I believe early marriages among the peasantry to be a great evil. I do not know the cause, but I have heard some of themselves saying that their riches were their children." Collins, a tradesman, says, "I often and often heard labouring boys say, 'A wife will not make me worse than I am, and if I have children, they will, may be, be a help to me in my old days;' but I never knew any one to marry just for that reason."

Persons who attended the Examination.

Parish *Ross Carbery.* Bar. *East Carbery,* (West Division.)

TIMOTHY CALLINAN, farmer of 20 acres.—Mr. JEREMIAH COLLINS.—THOMAS FITZGERALD, labourer.—Dr. FITZGIBBON, dispensary surgeon.—MICHAEL GALWAY, esq.—JAMES HAYES, farmer of 65 acres.—THOMAS HUNGERFORD, esq., J. P. Cahirmore.—THOMAS HUNGERFORD, esq.—NICHOLAS LOMBARD, beggar.—DANIEL MAHONY, farmer of 45 acres.—Mr. JOHN MAHONY, shopkeeper.—Mr. KANE MAHONY.—JOHN EUGENE MACARTHY, esq., under-agent to Lord Carbery.—Rev. JEREMIAH MALONEY, P. P.—JOHN MENAHAN, labourer.—RICHARD SMITH, esq., J. P.—Mr. JOHN WOLFE, farmer.—Rev. JOSHUA WOOD, protestant curate.—And several others.

THE months of January, February and July are the periods of the year at which the greater number of the labouring population of this parish are usually unable to find employment; but, even during the remainder of the year, the proportion of the employed to the unemployed is, at all times, very inconsiderable.

Many

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* About the tenth part of an acre.

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Many persons have recently emigrated from this parish, and many others have only been prevented from following the same course by the want of means. In the dearth of occupation at home a part of the labourers have recourse to the expedient of going to the north of the country to look for work at the season for digging potatoes, viz. at the latter end of autumn; and it was stated by the witnesses, that at least 100 individuals had left Ross for this purpose during the season that had just elapsed. It would not be easy to exaggerate the distress which is endured by the families of unemployed labourers. During many months of the year they are obliged to subsist on a quantity of food wholly insufficient for the maintenance of a state of health, and their clothing is in general of the most wretched description. Thomas Fitzgerald, who may be considered to represent the condition of his class, says, "I am walking up and down these six weeks without doing anything; I am able and willing to work, but I cannot get employment; I will not allow my wife to beg, for we will sooner suffer anything than that; we would rather live on one meal surely, and many is the day I have worked hard upon one meal." After this man had spoken, the Rev. Mr. Wood observed, "I have known his family, while he was perfectly willing to work, to be in a most frightful state of destitution, his wife lying sick, with scarcely enough to cover her, at a time that everything that could be sent out had been either sold or pawned. Their whole house," adds the Rev. Mr. Wood, "presented a picture of the most heart-rending wretchedness." Mr. Callinan mentioned the case of a man who had come to him one summer after having pawned his own, his wife's and his children's clothes, and, in a state bordering on starvation, prayed to be employed; Mr. Callinan did employ him; potatoes happened to be very dear at that time, and his wages barely sufficed to give himself and his children one meal a day. He nevertheless continued to work on that scanty sustenance, sometimes receiving his supper in addition from his employer.

Mention has been already made of the condition in which the great majority of the labourers are with respect to clothing. The Rev. Mr. Wood alluded to the subject again, and observed, that labourers are often prevented from prosecuting their work in cold weather by the insufficiency of their covering. Thomas Fitzgerald says, that he has worked for Mr. Wood of a winter's day in trowsers and shirt, having nothing else to put on him. A want of decent raiment, in many cases, withholds working men from attending public worship at mass on Sundays.

Early and improvident matches are extremely prevalent in this district. Mr. Hungerford states, "that it would be easy to point out several instances where individuals have married, who between them scarcely possessed the marriage-money or the ordinary fees that are given to the clergyman for performing the ceremony." The same witness remarks, that premature and imprudent matches are a great, and, in his opinion, an increasing evil. They take place to a very great extent among farmers' servants, who form connexions with young women domesticated in the same house as their fellow-servants. Many such unions are also contracted at fairs, where young people of both sexes are brought together and drink, and then in the heat of the moment, without any deliberation, they are too apt to contract hasty and injudicious engagements.

Mr. Galway is inclined to think that rule of the Roman-catholic Church which interdicts the celebration of the marriage ceremony during the period of Lent, is the indirect cause that a great many unions are formed which would not otherwise have taken place. "If a couple," explains Mr. Galway, "be not married before Shrove-Tuesday, they know that they shall have to await the expiration of seven or eight weeks. The effect of this is, that the necessity of deciding before the arrival of a particular period, induces the formation of many precipitate decisions, which, if there had been time for pause, might not have been adopted at all." Mr. Galway states, as corroborating his view of the matter, that "nearly three-fourths of all the marriages which take place in the year, occur during the weeks immediately preceding Shrovetide."

"The reason," says Mr. Mahony, "that girls are so often married young is, that when a man and his wife have nothing to leave their daughter, they are glad to have an opportunity of giving her to some one that will protect and support her, and prevent her bringing shame on herself and friends, for want of some one to look after her. I have," continues Mr. Mahony, "heard both men and women say, that a stale old bachelor that has no one but himself to support, is just as badly off as people that have a house full of children; but I do not mean to assert that such considerations are thought of when young people are going to get married."

ABLE-BODIED OUT OF WORK.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Skull.*

Bar. *West Carbery*, (West Division.)

Persons who attended the Examination.

Rev. JAMES BARRY, parish priest.—Rev. JOHN BARRY, catholic curate.—JOHN BROOKS, farmer, pays 1 *l.* 10 *s.* per annum rent.—BARTHOLOMEW BROWN, labourer.—BARTHOLOMEW DONOVAN, farmer, pays 30 *l.* per annum rent.—Mr. ALEXANDER ENGLISH, churchwarden last year.—JAMES LEVIS, farmer, pays 33 *l.* per annum rent.—CORNELIUS MAHONY, labourer.—PATRICK MAHONY, farmer, pays 10 *l.* per annum rent.—JAMES MAHONY, quarryman and labourer.—JOHN MURPHY, quarryman and labourer.—RICHARD SALTER, farmer, pays 14 *l.* per annum rent.—WILLIAM SHANNON, farmer, pays 36 *l.* per annum rent.—Mr. JAMES SWANTON, merchant.—JAMES SWANTON, esq.—THOMAS SWANTON, esq.— ——— SWEETMAN, esq., dispensary surgeon.—DANIEL SULLIVAN, quarryman and labourer.—JOHN SULLIVAN, quarryman and labourer.—Rev. JOHN TRIPHOOK, protestant curate.—TIMOTHY TUOMY, labourer.

Note.—When the names "Mahony" and "Sullivan" occur, the persons meant are "James Mahony" and "Daniel Sullivan."

FROM the latter end of May to the beginning of August, half the labourers are unemployed. In the months of December, January and February, there is very little employment. Many have been heard to say, it would be better to be in gaol than in their condition when out of employment; but there have been no cases known of persons committing crimes for the purpose of being sent there. There are no instances of labourers being able to save money.

Many of the labourers of this parish who are out of work, go to the northern parts of the county, and to the counties of Limerick and Tipperary to procure employment in getting in the harvest and digging potatoes; some are able to bring home money, and some return without money, being able to do no more than subsist while out. Regan, a labourer, says, "I was out last year, near Doneraile, cutting the harvest; I went out in August, and staid 13 weeks. I brought home 34 *s.*; I did not drink a pint of whiskey while I was out. On a Sunday, when I was not getting my diet from a farmer, I might take a pint of porter, and 1 *d.* or 2 *d.* worth of bread. I did not spend it on myself, because it was for my little family I went out to earn it. I did not go out this season, because I expected to get employment at the mine." Sullivan says, "I went out last season, too, and staid away nine weeks; I brought home 19 *s.*"

Mr. Barry thinks there are about 160 men who leave this parish to look for employment in the potato-digging season. Many were kept at home this season by the hope of getting employment at the mines. I could get 100 men in the turn of a hand to work for 8 *d.* a day without diet. Donovan says, "I know a man living near me, that is looking for employment in the mine; his name is on the list, and he is going every day to see if he will be taken; there are a great many others applying for employment there just as bad."

Labourers go to England also from this parish sometimes. Cornelius Mahony says, "There was a brother of mine went to England last May; he owed some money for potatoes he took on time, and he went to see if he could earn enough to pay it; if he can make up enough to pay, he will come home before Christmas; but if not, he will stay. I am afraid we will not see him at Christmas." Sullivan says, "Two neighbours of mine went off to England last May; one of them, Daniel Duggane, has an old man, a father, a sister, and a brother; he left them a little garden, set, and went to try, would he get as much as would release it; he did not bring home 5 *s.* The other man, Harvey, has a father and mother and sister; he came back about three weeks ago, and brought a sovereign; both of the men had enough to take them to England, but I am in dread it was low enough there with them; they would be ashamed to tell the way they were in."

Being asked how they got home, the witness says, "They had to pay for the steam to Waterford, and they came from that here, much the same as begging; they would go into a farmer's house and ask lodging, and it would not be refused." Mahony says, "I was in England twice, once about eight years ago, and I got nothing by it but what brought me home to Cork; another man, a comrade I had, gave me what brought me from Cork here. I went to England again, about three years ago, and before I came home I sent over 1 *l.* to free a little garden I had." Barry asked the reason why the second trip turned out so differently from the first. The witness says, "I was married, and had a young family the second time. When I had no one but myself, I would spend freer; but when I had them to look to, I would be content to want it in many ways myself, that they might have it." The number who go to England is less than it was formerly. Early marriages are very common in this parish. Mr. Barry says, "I have married boys of 16, and girls of 14 or 15, and many from 16 to 20; it arises in part from the facility of setting up an establishment, and in part from the wretchedness of their condition. Where a poor servant-boy is with a farmer, he says, "I have no one to wash for me or do anything; I may as well have a wife to keep house; we will be able to make out life some way or other, and I do no more now." The following cases mentioned by the labourers illustrate this remark: John Baskum, a servant-boy about 16, married a girl about 17; "he had scarcely as much as could cover his skin; they had scarcely bed-clothes to cover them; he is as badly off now; he could not be worse." Daly, about 17, married a girl about 16 years; they were servants, but not in the same house; "he was not 6 *d.* above a beggar." Mr. Barry says, "I have been

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in his cabin, and he had not 4*d.* worth of anything like furniture in it." James Helen, about 17, married a girl about 17; they were servants in the same house; you may almost take the description of Daly's case for his, he was hardly able to cover himself. Fitzgerald, about 17, married a girl about 17; he was a poor servant-boy; she was very poor too; they are as badly off; they cannot be worse. Sullivan says, "When Fitzgerald came to be married last Shrovetide, Mr. Barry wanted to persuade him against it, but he would not listen to anything; he said he could not be worse than he was." Murphy says, "It is the man that is worst off that marries soonest here; the man that has something is not in such a hurry." Mr. Barry says, "I have frequently entreated young persons who came to me to be married, to desist, and not to bring upon themselves the weight of a family, with so little preparation; but I have scarcely ever been able to prevail."

Mr. Swanton mentions a case which occurred about five or six years ago in the west, and which shows the distress which is sometimes produced by want of fuel: two families who lived near each other, were obliged to burn their chairs and bedsteads to boil their potatoes. When everything consumable was gone, they were obliged to live together in one house, in order to burn the thatch and rafters of the other.

In many cabins the water soaks in through the walls and through the thatch, whenever it rains. Mr. Swanton says, "About a twelvemonth ago I found a labourer's family in a most distressing condition; it consisted of a man, his wife and child, his wife's father and two young lads, in all six persons; the rain was pouring in through the roof, and I saw them all gathered close together in a corner, where the thatch was more sound; they had what clothes they had over them; during the whole night they could not lie down."

Rev. John Barry says, "I had to attend the widow Mahony about four months ago; she was ill. I observed some of the children literally naked, and some of them little better."

Persons who attended the Examination.

Parish *St. Finn Barr.*
City of *Cork.*

Rev. JOHN EGAN, curate.—Mr. EDWARD MALONY, member of the Josephian Society.—Very Rev. THEOBALD MATTHEW, provincial of the Capuchin Franciscan Order.—Rev. —— O'CONNOR, roman-catholic curate.—Mr. RICHARD O. KELLY, member of the Josephian Society.—ROBERT RONAIRE PEARCE, esq., editor of the Cork Mercantile Chronicle.

"THE greatest dependence of the poor is on each other, and those immediately above them. Poor people often give their meal and part of a single room. Many persons relieved by the society were found lying on bare floors, and in such places that it was impossible to see them without a candle.

The wives and children of unemployed labourers are obliged to beg; the children are frequently initiated in thieving, and the inevitable result is to rear up a body of mendicants, distinct from the rest of the community.

No instances occur of their committing trivial offences to be sent to gaol for subsistence, but they sometimes commit crimes to be transported.

The labourer sometimes gets credit, but not to any great amount; the huckster will not let him run too much in his debt.

Labourers brought up in a city in general marry early. The confined manner of living in cities; the practice of many people, of different sexes, living and sleeping in the same room, are the causes of many early marriages.

The habits are as follow: two or three families occupy one room; we have found four families in a room, in one corner a woman who had just been delivered, lying on a little straw, no other straw in the place.

The family of the tradesman is often more wretched than that of the labourer; tradesmen drink so much. Inspecting the houses, we found the most squalid misery in the house of a tradesman earning 3*s.* 6*d.* a day."

Persons who attended the Examination.

Parish *St. Mary's Shandon.*
City of *Cork.*

Mrs. COLEMAM, superior of the convent of the Sisters of Charity.—Rev. Mr. DALY, senior catholic curate.—Mr. EDWARD JAMES DOWNEY, clerk of the chapel for 23 years.—Mr. R. HOWELL, woolcomber.—Mr. JOHN MURPHY, coffin-maker, president of the sick poor society.—Mr. JOHN NAGLE, son of a tradesman.—Mr. JAMES NOLAN, foreman maltster.—Dr. QUARRY, rector of the parish.—Dr. SLOANE, minister of the presbyterian congregation.

IN this parish there are seldom more than half the labourers employed; how then is the family to live? when a poor man has but two days' work in the week, what can he do? Looking at bare walls, and having nothing to eat, his wife or daughter goes out to get what she can, often striving not to be known by the neighbours to do it; even instances have been known of the daughters of decent fathers driven to street prostitution by poverty.

No cases have come within the knowledge of witnesses, of persons committing trifling offences for the purpose of being sent to prison to obtain food and shelter, but some have committed offences to be transported, in order to go to their friends, not from extreme destitution. Yet there are instances of stealing in order to get something for relief; sometimes

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times you see the children of the poor stealing hay and straw from the carts on the quay, and thus grow up to be thieves and pickpockets.

It is usual with labourers out of work to obtain provisions on credit; many small shopkeepers, grocers and hucksters give a great deal of credit. It is often a benefit to them, and they generally charge a fair price; many, however, who give credit suffer by it; persons contract small debts with them, and then take the benefit of the Insolvent Act; in fact, things of this sort must take place, it being impossible to lay by for the time when there is no work.

Early marriages were stated to be very numerous among tradesmen and labourers, the men generally marrying from 20 to 25 years of age, and the women from 18 to 22. There are many houses about the city where the lower classes meet to drink and dance, and this produces early marriages, and connexions of an improper kind too frequently."

Persons who attended the Examination.

Parish *St. Multoze.* Town of *Kinsale.* Bar. *Kinsale.*

Mr. MICHAEL CADOGAN, boatman.—EDWARD DALY, esq., barrister-at-law, resident.—JEREMIAH M'DANIEL, esq., burgess of the corporation.—Mr. DANIEL DEMPSEY, boatman.—Mr. GEORGE DAWSON, boatman.—EDWARD HEARD, sovereign of Kinsale.—Mr. JEREMIAH HURLY, shopkeeper.—Rev. JUSTIN HOLEY M'NAMARA, parish priest.—HENRY THOMAS KING NASON, esq., foundling offices collector.—JAMES SANDYS, esq.—Mr. JOHN SULLIVAN, pawnbroker.—Rev. MAURICE WALSHE, catholic curate.

IN the winter season many are out employment, and very few have regular employment throughout the year. When out of work, they are reduced to few and very scanty meals for their subsistence. On this subject the Rev. J. F. M'Namara, parish priest, says, "But few have regular employment, while there are few who have not some employment occasionally; the consequence is, that though there are not many destitute in the strict sense of the word, there is an immense number in a most wretched condition; they have food, but of a bad kind and quite insufficient in quantity; many of them are reduced to a single meal in the day. The labouring classes (particularly in the country) are often obliged to eat a sort of potatoes which I verily believe would be rank poison if their constitutions were not accustomed to it. I am sure that if a body of English peasants were obliged to use such food for four months, nine out of ten would not survive at the end of that period."

There is sometimes the greatest reluctance amongst the labouring classes to acknowledge the degree of distress to which they are reduced; they pledge the commonest necessary articles of dress, and stint themselves in their meals, rather than make their misery known.

About four months ago there was an attack of cholera here. It was found that some of those who had been attacked were without clothing, and in particular that some women who died were without chemises.

Inquiries were immediately made at the cabins of the different poor, in order to supply a chemise to any who wanted one; not one would admit that she did, and yet in a short time afterward some of them died, and were found to be without.

Hucksters sometimes give the labourers credit, but to a very small extent; they are not charged more than about a fair price, and the small extent of the credit prevents them from being in debt.

The labourers are not rendered reckless by the constant recurrence of destitution; they have a great deal of resignation, attributing their condition to the decrees of Providence.

The opinion of the two roman-catholic clergyman of the parish is, that there is a great tendency on the part of the working classes to contract early marriages, but that it does not arise from recklessness. They say, "We have frequently reasoned with them, and showed them that they are bringing on themselves the burden of a family without any preparation. When they persist, and are bent on marriage, of course we cannot refuse to perform the ceremony; we must preserve them as much from vice as possible, at all events."

Rev. J. F. M'Namara, in continuation, "Commonly a whole family, sometimes two or three families, live in one room. I have found eight persons, unconnected with each other, living in a single room, more than once. Three beggars sometimes join and pay 2 *d.* or 2 ½ *d.* a week to have a room among them; six to a room is about the average number.

"Poor people who do not beg, as well as those who do, sometimes get a corner for charity from those that have but one room.

"At this moment there is a poor old woman employed to keep the chapel clean, at 1 *s.* 6 *d.* a week, and she has very little else to live upon. She has given lodging to a poor boy who is nearly blind, and who has had no friends to assist him for the last nine or ten weeks, and she occasionally gives him food besides."

The same witness says, "I have frequently found a room inhabited where the rain came in through the walls and broken roof. There are a great many without bed-clothes; they are obliged to lie down in the clothes they have worn all day, and these are often wet. There is seldom any regular bedding, they do not think of providing such a thing; they lie on a little straw, which is rarely changed; I have sometimes seen it so broken into pieces by repeated shiftings as to be almost powder."

With poor people, in general, it requires such a struggle to obtain a bare sufficiency of food, that they are delighted when they can accomplish this point, and very often do not provide

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for anything further. On this account, they are often in a most miserable state for want of clothes; the children of tradesmen are often without shoes; "I have known cases" continues the parish priest, "of men being unable to get work; of women being unable to get places as servants; and of children (particularly those of widows) being unable to go to school for want of clothes."

Sometimes women in the country, who are better off than these, are unable to go to mass for the same reasons; I have known a case where there was but one cloak between four or five females; and one would walk off a distance of three or four miles to first mass, and walk back to give her cloak to another to go to the second.

Fishermen.

IN the Hooker-Fishing there are about 300 men employed. Although their weekly earnings vary greatly throughout the year, they are always employed, from the nature of the agreement between them and the boat-owners. The boat-owners supply the boats and agree with the fishermen by the year. They go out every day, unless the weather is very bad; on an average they would be able to go out five days in the week. Of the fish brought in, a certain proportional part (varying at different seasons of the year,) is given to the boat-owners, the remainder is the property of the men. Very few weeks occur in the year, during which the earnings of the fishermen are not more than 2*s.*; and very few also occur in which they amount to 25*s.* or 26*s.*, 10, 11, 12.

On an average more than three-fourths of the fishermen earn 8*s.* a week; 10 between 7*s.* and 8*s.* a week; 11 between 8*s.* and 9*s.* a week. "I kept an account of the earnings of my men, and taking the whole year round, and dividing by 12, I found it was between 8*s.* and 9*s.*"

The remainder of the fishers, who go out in inferior boats, earn, on an average, from 4*s.* to 5*s.*

A few of the fishers are exceedingly decent and comfortable, but by far the greater number of them lead wretched lives. When they get a large payment, they go at once to the whiskey shop; and when fish is scarce, and their weekly income little, they are sometimes almost starving, pawning their very jackets to get food. Their earnings, at the very lowest average, are 7*s.* 6*d.* a week; and out of that, they could very easily provide, not only for scarce seasons, but also for their widows and orphans; but they make no provision for anything. Their infatuation, in getting drunk, prevents them from earning near so much as they might.

"The earnings of each man of the crew of one of my boats (the William the Fourth) for the fortnight before Monday last, amount to 55*s.*, 50*s.* in actual money and about 5*s.* worth of fish." That is, each man earned 27*s.* 6*d.* a week. They were to sail again on Monday; the boat was ready, but the master and two of the men were absent; they went off to some dancing house in Kinsale, and got drunk; I was obliged to get strange men; they went out and brought in 3 *l.* worth of fish in the morning."

There is a custom of giving a bottle of spirits, or the price of one, with the money, for every batch of fish that is bought; of course it is in reality part of the price of the fish; this produces a great deal of drunkenness.

At present there is not one of them out of employment, that I am aware of.

The Seiners are another description of fishermen; there are about 120; they fish in the harbour, and the season lasts from June till about Christmas or January. They earn 4*s.* or 5*s.* a week, and have almost all of them potato gardens; many of them work as labourers, during the early part of the year, and their wives go out to the country with pins and needles, tobacco, and other little things, and get more than their value in potatoes, in exchange.

The Drift-Net fishing employs about an equal number, and the men resemble the Seiners very much in their condition and habits.

Immediately before the fishing season commences, the Seiners are often in great distress; their potatoes are out, and their wives and children obliged to go out to the country to beg; but they suffer any privation, rather than beg; they go to the country with tobacco, and get potatoes in return, and though the potatoes are often given from charity, they are not regular beggars, so long as they give in exchange.

Persons who attended the Examination.

Parish *Templetrine.* Bar. *Courceys.*

WILLIAM CONENEY, shoemaker and publican.—Mr. WILLIAM CONNELL, farmer.—Rev. JOHN ROGERSON COTTER, rector.—DANIEL CROWLEY, labourer.—EDWARD FARMER, grocer, and clerk to petty sessions.—JAMES GIBBONS, esq.—JOHN M'KENNEDY, labourer.—JONAS MAURICE SEALY esq., J. P.—Dr. SAMUEL WOOD, dispensary surgeon.

DURING the first six months of the year there are a great many of the labourers who have only partial employment. About 30 labourers go to England in May, and there remain at least 120, who have not regular employment; these in summer, just before the potatoes are out, or when they are exhausted, are obliged to do with fewer meals, generally two; sometimes one; there are at least 40 families so reduced every summer.

Crowley says, "I have been obliged to do with one meal myself during the summer, when I was out of work; not for a whole week together; I could not do that; but for two and sometimes

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sometimes three days at a time." There is no regular fund to meet this distress, but there was 1,000*l.* left about a year ago to the poor of the barony by Mr. Rochfort. It has been nearly all distributed.

They stick to their houses as long as they can, and pawn their clothes to buy potatoes; when they are obliged to ask for charity they do not go round as common beggars, but to the houses of the farmers, with perhaps a little tobacco, or something of the kind, and get three or four times its value in potatoes.

They sometimes joke about the superiority of the condition of prisoners to their own, but no one of them would ever think of committing a crime to be sent to gaol. They have a spirit of decency which prevents them from this: not long ago, there was a man sent to the tread-mill for three or four months; he went in thin and miserable, and came out fat and well-looking, the change was universally remarked, and caused much merriment, but no one was induced to get himself sent to the tread-mill in consequence.

Mr. Cotter states, "I am living here nearly 11 years, and I never knew so honest a people; firing is exceedingly scarce in this district. I have had some furze cut, lying out in a sort of thoroughfare, and forgotten for nearly a month, not a single bundle was stolen." And Mr. Gibbons corroborates the statement. "I frequently," said he, "have furze out all night, I scatter it over a large space of ground, and none of it is ever stolen; I think any one of them would rather go supperless to bed than steal it to boil their potatoes."

Some persons give credit to their labourers when they are out of work, and it is often very injurious to those who take it; there are some persons in the barony, though not in this parish, who will give credit for 10*s.* or 15*s.* worth, and force nearly double the value of that in labour in return; in such cases the exertions of the labourer are paralyzed, and he cannot make a sufficient provision for winter. For a labourer who is regularly employed by a farmer through the whole year, and has a potato garden and a pig, and whose wife and children occasionally get something to do, it may be possible to make provision against contingencies; but for more than one-half of the labourers, it is impossible. It is not possible to ascertain the precise nature of the feeling which is created in their minds by this unfortunate destitution; but they often say, 'Happen what may, we cannot be worse off.'"

Farmers sons in general marry earlier than labourers; but of the labourers themselves, those who are best off are certainly most cautious in contracting marriages; when a labourer is comfortable, he looks about for a little money before he settles himself; the poorer labourers generally marry young, from 20 to 25, and women of the same class, from 19 to 22 or 23; the improvidence of some of them in contracting marriages, is most deplorable. Mr. Cotter says, "In visiting the cabins, to find out the fittest objects for the Rochfort Charity, I found two or three young couples, not four months married, who had no bed-clothes; yet I do not think, that in contracting improvident marriages, the labourer is influenced by the feeling that he cannot be worse off than he is; he looks rather to the society and positive pleasure of a family, and it should be recollected that these are often the only comforts of the poor labourer during his life."

Mr. Rochfort's bequest of 1,000*l.* for charitable purposes, was about a year ago, when, in order to distribute it, we visited the cabins of the poor to ascertain their actual state; we found numbers lying on a little straw on the floor of their cabin, we then gave out about 700 bedsteads and 300 pair of blankets, since that time they are of course much better off. "I feel the greatest reluctance (says Dr. Wood,) in ordering medicine which requires patients to be warm, they have no means against the cold."

The following Statement is from Mr. *Cotter:*

IT has been lately said that, in the prosecution of public works, the chief difficulty was to obtain a sufficient supply of labourers. From this many would think that there were no labourers wanting employment. It is probable that this is not the case; if the labourers in that district are situated as they are here, the difficulty is easily explained. They have generally to walk a great distance from home to their work in making roads, and they have no way of getting their meals but having their potatoes sent to them. This is often very difficult, and when it is done occupies their children entirely, and they get the potatoes cold. The wages are so small for all this hard work and privation, that any sort of existence near home is preferable, and they have often told me so; they have said that the wages would scarcely pay for the wear and tear of their shoes and their children's shoes.

When I came from Dublin, about the middle of last June, I heard that there was a great deal of distress in the parish; I got oatmeal boiled into porridge, and commenced giving out portions of it, once a day, to any who would come for it (about a pint to each). It was of such a description that no one would come for it, unless reduced to the greatest distress.

There were about 400 persons who took this relief, able-bodied as well as infirm men, women and children. There were probably 50 able-bodied men; many of these poor people told me that they had nothing else to depend upon.

I am satisfied that many of the labouring class suffer permanently in health, from insufficient food and want of necessary accommodation; I have often observed smart and healthy looking young women becoming pale and languid and old looking, within three or four years after getting married, and I think it is owing to damp cabins and insufficient protection against cold; their clothing is very bad, and firing is scarce.

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Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Tracton*.
Bar. *Kinnalea*.

Persons who attended the Examination.

Mr. PATRICK DONOVAN, publican and farmer.—Rev. THOMAS O'CONNOR, parish priest.—Mr. PHILIP PAND, farmer.

WHILE they can, they get in a stone of potatoes to serve them when they are out of employment; when they see the potatoes nearly at an end, they reduce the quantity and number of their meals, to make the provision hold out, and in this way are often forced to live on a single meal. Labourers in employment take three meals regularly; even now (September) there are some labourers in the parish living on their potatoes and without work.

Begging is their last expedient, but they are sometimes driven to it.

Labourers used to get credit from the farmers; but they do not now, because many of them endeavoured to avoid the payment of their debts.

The desire to relieve distress does not induce the gentlemen or farmers in the parish to employ more labourers than they want; and, under all the circumstances of labourers, it would be utterly impossible for them to lay by, in working season, for the time of non-employment. Marriage, among labourers, takes place at about 25 in men, and 22 or 23 in women.

Hitherto the country has been most quiet; but there will be more labourers out of employment shortly; some farmers are turning from tillage to feeding, and it is doubtful how long the quietness may continue.

The following account was given by two farmers examined, of the accommodation of the poor in the parish generally.

Men and women are sometimes obliged to stay within for want of sufficient clothes to appear in; poor people are generally obliged to lie in the clothes they wear during the day. When their houses were visited, at the time of the cholera, many were found without bed-clothes. Blankets were given to about 100 of the most distressed families, that is, a single blanket to a family; numbers of them are obliged to lie with only a sheet to cover them, and in their wet clothes, that they have worn during the day. They get clean straw about once a year.

County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Cahir*.
Bar. *Iveragh*.

Persons who attended the Examination.

Rev. Mr. CHUTE, curate of Cahir, Killenaule and Glenbargh.—Rev. Mr. FITZGERALD, parish priest of Cahir and Killanane.—Mr. HOARE, shopkeeper.—Rev. Mr. SULLIVAN, coadjutor.

DURING a considerable portion of the summer months, the greater part of the labourers are unable to procure any employment; and at this period, when wages are not to be had, it usually happens that potatoes have reached their highest price; with both these circumstances against him, there is no source whence the labourer can draw any assistance; he becomes entirely dependent for his daily subsistence on the small savings which he may have made from his earnings during the latter months of the year, when he had the produce of his potato crop to maintain him and his family. An able-bodied man is never to be seen begging; he will endure the greatest privations before he permits his wife or children to have recourse to mendicancy, which is at all times the last resource of the distressed peasantry.

Thefts committed by persons in a state of destitution are rarely if ever heard of; "There may be," says the Rev. Mr. Sullivan, "one instance of it in 5,000, and not more."

In the months of June and July the poor in the country parts of the parish are compelled, by immediate and pressing necessity, to take provisions on credit, as there is then no work excepting occasionally at making fences. "At this period," observes Mr. Hoare, "the poor of the town, though equally in want, cannot procure themselves the questionable advantage of obtaining food on trust; but still they suffer an immensity before they will go out to beg." Early marriages are universal; the usual age for contracting matrimony being about 20 on the part of the man, and from 16 to 20 on that of the woman, but more frequently 17. With respect to the effects of destitution in leading to improvident and premature unions, it has been remarked that the greater number of such connexions take place, not so much among the extremely poor as amongst those who are a little further removed from want.

Parish *Dingle*.
Bar. *Corkaguiney*.

Persons who attended the Examination.

Rev. Mr. GOODMAN, curate of the parish of Dingle.—Mr. FITZGERALD, apothecary.—Mr. LAURENSON, chief constable of Corkaguiney.—Rev. Mr. SULLIVAN, roman-catholic curate, in a line of 14 miles in length along the southern coast.

IN winter, perhaps 100 men of this class are out of employment for four or five months, getting a day's work only occasionally. They live on potatoes and the price of the pig, and sometimes get con-acre for 25*s.* a quarter, which they manure themselves. Fish is also much eaten by the peasantry in this neighbourhood; and some of them go out to

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Parish *Dingle*. Bar. *Corkaguiney*.

to sea and fish themselves, while others purchase it at a low rate; 2 *d.* would in general buy a "hake" (a fish larger than a haddock), which is generally enough to make a meal for three men, with potatoes; sometimes it is dearer, and sometimes cheaper. The labourers out of work are forced to beg in the summer. Mr. Goodman stated that pilfering was not considered as a general resource for poor labourers in a hard summer. They are forced to steal a sheep from the mountain sometimes, but what is called pilfering is very rare in that quarter.

With regard to the system of credit, the labourers who are without work or provisions, frequently do resort to it, and pay sometimes in work, or pass their notes for what they receive, or borrow some potatoes in the presence of a witness. It was the general opinion however that a saving's bank would be of no use in that quarter, as the farmers would be afraid to put deposits into it for fear the landlords would find it out. Potatoes obtained on credit in this manner, are always procured upon much higher terms than in the market. It was the general opinion of those present that labourers when in employment endeavour to save as much as they possibly can.

Mr. Sullivan remarked with regard to early marriages, that all the peasantry in general marry very young. The labourers however earliest of any. The servant boys do so in order to have a person to attend them, and to wash their clothes, &c.; and the servant girls in order to have a provision for their old age. These marriages are not in general the result of inclination, but rather prudential arrangements between the parties.

Persons who attended the Examination.

Rev. Mr. GODFREY, rector of Kenmare and Morsert.—JOHN HICKSON, esq., J. P., agent to the Marquis of Lansdowne.—Rev. Mr. FITZMAURICE, parish priest of Kenmare and Templenoe.

Parish *Kenmare*. Bar. *Glanerought*.

IN the interval between December and March there is very little employment for the able-bodied labourer. In the summer months also, a large number of working men are unable to find profitable occupation on shore; and consider themselves fortunate if they can procure themselves a subsistence by fishing. The condition however of the peasantry, on the whole, may be considered as having improved; the men now never go barefooted; whereas, formerly five out of six had neither shoes nor stockings.

At one period of the year many entire families leave the country for the sole purpose of begging, and of others, the husbands alone remain, either to attend to his own garden, or to work for his immediate landlord, who is generally some small farmer, the number of days which it has been stipulated that he shall be allowed to count as part payment of his rent. In this case the eldest daughter sometimes stays with her father.

Petty thefts are not uncommon in this neighbourhood, and in times of scarcity they increase perceptibly in frequency. Pits of potatoes are then often fraudulently opened, and their contents removed; gardens are plundered of fruit and vegetables; fish are stolen from the shore, and even sheep have been taken from the mountains.

Some poor people who have no other means of existence, get potatoes on credit, on which they endeavour to subsist until the time arrives when they are accustomed to leave their homes on their annual tour of mendicancy; an exorbitant rate of interest is generally exacted for an accommodation of this kind; a few months are "indulged" to the debtor, at the expiration of which, he is compelled to pay for what he has borrowed, in most cases at double the price at which the article was to be had in the market at the time of contracting the debt.

The labouring classes marry very early in these parishes, females on an average at 16 or 17, and males at from 21 to 22. "I have married girls of 12 and 13," observes the Rev. Mr. Fitzmaurice, "and at this moment there is a married woman in Templenoe, who has had a child at the age of 14: the child is still alive, and is well formed." It has not been observed that any particular class of the inhabitants are more prone to premature unions than another. The witnesses state, all are nearly of the same class, and that a common motive of matrimony is, that the parties may have children before they grow old, amongst whom they may divide their means, if they have any; many are also anxious to settle their children while young, in order to withdraw them from the danger of immorality.

Emigration to some extent has recently taken place from Kenmare; 30 or 40 labourers and tradesmen, of a class somewhat above the lowest, have gone to the colonies. Many others declare that want of means alone prevents them from following their example.

At no period of the year, not even in harvest, are all the labourers of the parish employed. But in December and January, and still more so during a part of the summer, a large proportion of the labouring men are completely without work. The witnesses state that, on an average, a man, not permanently engaged in the service of some individual, is not employed for more than half the number of days in the year. In general, however, a working man does not depend on hire for his subsistence, his con-acre potatoes last him until about April or May, when those are exhausted and employment is not to be had, many labourers after having pledged their clothes to procure food, leave the parish and go elsewhere in search of work. Their wives and children remain behind, and either apply privately for aid to those farmers near whom they live, and to whom they are known, or else beg openly about the neighbourhood. In some cases a disposition to beg seems to be inherited.

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Parish *Killarney*. Bar. *Magonihy*.

Persons who attended the Examination.

Mr. CONNOR, manager of loan fund.—Rev. Mr. DUNNE, coadjutor.—Rev. Mr. FITZMAURICE, parish priest of Killarney and part of Aghadoe.—Rev. Mr. HERBERT, vicar of Killarney and Kilcummin.—Rev. Mr. HERBERT, rector of Castle Island.—Mr. DAVID MURPHY, linen-draper.

THE Rev. Mr. Fitzmaurice has heard it said of families in the south: "No wonder the daughter begs, the mother was a great beggar before her." He adds, however, that even of these, poverty was the original cause of mendicancy.

The system of giving provisions to the unemployed poor on credit, and exacting a high rate of interest for the accommodation, has never become common in this parish. Sometimes a person that has not ready money is obliged to promise too high a price for a cow, or a pig, or for seed oats, but this is only to farmers, and never to gentlemen.

The ordinary wages of the place are 8*d.* a day, without diet; in harvest something more. Those who have constant employment at 10*d.* or 1*s.* a day are considered much better off than any mechanics.

Marriages take place at a very early age among the labouring population, and amongst the smaller description of farmers. Many girls are married at 15, and there is at present in the parish a woman who was the mother of a second son before she had arrived at that age. The witnesses state that parents, who have a grown-up family, and who have but small means to support them, are in favour of these premature matches, in order that as many of their children as possible may be thrown upon their own resources, and in the case of daughters that their virtue may not be endangered, and that the burden of their fortunes may be distributed over the wider surface. A woman in the poorest class is always ready to marry; "It takes her," as she would say, "out of the people's mouths;" and when advanced in years she has one motive, in addition to those which actuated her at an earlier period of life, she wishes to have children to support her in her old age. "In fact," observes one of the witnesses, "poverty is not only the consequence of early marriages, but still more frequently the cause of them; and it has occurred in one instance, that a woman had an illegitimate child with a view (as she herself stated) of having somebody to look after her when she was too old to take care of herself."

Persons who attended the Examination.

Parish *Listowell*. Bar. *Iraghticonnor*.

Lieut. W. E. BRADY, chief constable of police.—Mr. CHURCH, shopkeeper.—Captain HEWSON, magistrate.—Rev. Mr. MAHONY, parish priest of Listowel and Galey, in Iraghticonnor Barony, and part of Kilshinane and Finago, in the barony of Clanmaurice.

THE remuneration for the able-bodied labourer is very inadequate, consisting only of from 6*d.* to 8*d.* a day; they will, however, work for anything sooner than be idle. It is very bad policy to give low wages, because they drag out the labour, and do as little as possible; the heart does not go with the hand.

This want of employment is owing entirely to the want of smart farmers; the majority of the landholders do only what they cannot avoid. The labourer gets, on an average, about 150 days' work in the course of the year; the worst periods for them are during the winter and summer quarters. During the winter three months, they live upon the produce of their potato ground; more of them have quarter ground than gardens; and, in general, in the quarter ground they have two crops. The rent varies from 5*l.* an acre downwards. They manure and till the ground themselves.

In the months of May, June and July, many buy potatoes from the persons for whom they work, and at whatever time they get them they pay the summer price for them. Some of the farmers do this, but it could not be said exactly that any of the gentry do it. They repay them in work sometimes, and sometimes in money.

The labourer is always very averse to beg, nor will his wife and children beg unless times are very bad.

There are not many from that parish who are in the habit of going eastward in search of work, and those who do go, in general, do not take families with them, but either leave provisions with them at home, or send remittances to them. When they do take their families, which is but very seldom, they shut up their cabins after them.

There were no robberies in that parish, nor had there been a house forcibly entered for upwards of six years. The only crimes were a little potato pilfering in times of great distress.

Mr. Brady stated, "That the gentry were, in general, very hostile to ameliorating the condition of the poor at their own expense. They generally say that 'the poor are damn'd well off.'"

All these classes marry young; the poor labourers even as early as any others. As to the subdivision of farms among the children, that system is very nearly put an end to in that parish; and, in general, farmers provide for their children now without dividing the land,

as

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as they used to do formerly. Some of them are bound to trades, but invariably the children of farmers become worse off than the father; they descend to the class of labourers. In very many cases the desire of avoiding destitution in old age is an inducement to marriage.

The Rev. Mr. Mahony observed, on this subject, that he has heard the observation made, that single women somewhat advanced in life, and without hope of marriage, will have illegitimate children, in order to support them in their old age. There are a good many unmarried persons above 30 years of age among the labouring classes. The difficulty of getting land at present discourages marriage; there is, however, a great facility of building cabins near the towns.

Mr. Church, apothecary and postmaster of Listowell, states, "There was a great many vagrants in that town, who were able to work, but preferred going about begging; this arose, in a great degree, from the bad habits in which they were reared. Vagrancy, however, is not increasing, and is greatest during the months of May, June and July; it is not so great however in winter." There were many cases there of persons who go about in search of work, and take their families along with them. There was a great number of resident beggars, some of whom were the wives of labourers whose husbands were absent working; others of them have their husbands at home.

The men seldom beg in this neighbourhood, though able-bodied strangers occasionally do; but they are generally single men, representing themselves to be poor tradesmen. A few of this class are impostors, who, the moment they get a few halfpence, go and drink it; they always wish to get money, yet still they never refuse provisions; they generally ask for money to pay for their lodgings. Those who have gardens do not generally beg, at least in the neighbourhood, and the tradespeople of the town, though very poor, are not given to begging.

There are no public works, no road-making going on in this neighbourhood, at present.

Strange beggars mostly come from the west, and some from the county of Limerick. Many confirmed beggars, reared from their infancy to it, beg from mere indolence; they might make about 4*d.* a day on an average. The shopkeepers do not give much to the common mendicants, but they are very charitable to the poor room-keepers; they give money to these, but only common potatoes to the others; they give about as much as 10*s.* or 12*s.* each in the year to poor pensioners of this class.

The beggars in this quarter rarely resort to any deception; they may say that they are ill when they are really not so, but they are sometimes abusive when refused, and often utter a curse, but none but the most ignorant are afraid of it.

Strolling beggars are not in the habit of committing depredations.

Those who give relief, in general know nothing of the characters of those to whom they give it. The worst description of beggars are the strangers who flock to the fairs; some farmers relieve as many as 20 or 30 persons in the course of the day with provisions. They generally proportion the quantity given, to the number of the family, and the extent of distress. Even the poor labourers give whatever they can afford, and none give less than half-a-dozen of potatoes at a time, sometimes a night's lodging also. He thought that the shopkeepers were even more annoyed than the farmers were, and he would willingly give an annual sum to get rid of the beggars; alms-giving, in his opinion, was always from a charitable or a religious motive, but never from fear; sometimes it might be from importunity.

The principal beggars about the town were old and impotent, and generally reduced from sickness; an able-bodied man would not get relief there; there were many old persons who lived with their families or relatives, and begged besides; these were persons whose relatives were in general very poor. It was considered a disgrace to beg, and "beggar" was a term of reproach.

There was no employment open to widows with young children, they must either live with their relations, or be reduced to beggary. The poor labourers often give a day's work to this class; generally on a Sunday or holiday; they seldom beg openly, but go about among their friends. It is utterly impossible for a father to provide enough by his labour for a widow and family.

There is no fund for the sick poor, and what chiefly retards their recovery is, that they cannot provide for themselves; some of the gentry, and others in the neighbourhood, employ from charity, those who are badly able to work. Those who are out of work sometimes live on one meal a day, and often go to bed supperless. Mendicants frequently spread disease, and particularly fever.

Persons who attended the Examination.

Parishes *Tralee* and *Ardfert.* Bar. *Clanmaurice* and *Trughenackmy.*

H. J. BROWNRIGG, esq., sub-inspector of police.—Rev. Mr. M'ENNERY, parish priest of Tralee Union.—Rev. Mr. O'SULLIVAN, parish priest of Ardfert, Kilmoily in Clanmaurice, and Ballinahaglish, in Trughenackmy.

THE periods of the year at which there is least employment, are from the 1st of June to about the 15th of August, and from the 1st of December to the 1st of March. The number of labourers in constant employment is not considerable, including those who are employed in the corn stores and on the roads, &c.; many of them near the town get as much as 200 days' work, sometimes in the course of the year, but there is less employment further

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farther off in the country. Since tillage had increased, and consequently pasturage diminished, in consequence of the greater demand for corn, there had been a great subdivision of land, which had increased the demand for labour considerably; during the idle times of the year the labourers depend on their stock of potatoes, or on the price of their pigs, and if these resources do not suffice, their wives are forced to beg, or to pawn their clothes for subsistence; they also get potatoes on credit, and pay for them afterwards by labour; if they have no resources, in summer particularly, they are in the constant habit of shutting up their houses and going begging. There is very little pilfering or stealing in the neighbourhood.

It was the general opinion of those present, that the ordinary extent of employment would not support a labourer, even on potatoes, if he had a family to provide for. It was also remarked by Mr. M'Ennery, that the poorer the individuals were, the more anxious they were to marry. He had observed the same disposition in France, and in other countries. This chiefly arose from the anxiety to have children to support them in their old age; and he often heard them express these very sentiments; women despairing of being married often get bastard children, with the very same view. It was his opinion that early marriages were the very strongest proof of the poverty of the country. They were as early too, among the farmers, as among the labourers, and the poorer the parties were, the less were their parents consulted on these occasions; more remain unmarried among the labourers than among the farmers, for the labourers often do so, to support their parents if alive, rather than undergo the care and responsibility of a wife and children, others of them think that the expense of children when young will be repaid them, when they advance to manhood, for the more grown their children are, the more independent the fathers become. A farmer also sometimes marries his son early in order to give him a portion of his farm, and in order to enable him to get himself through his difficulties, when he expects not to be able to pay his own rent.

Person who attended the Examination.

Rev. Mr. DAY, rector of Valentia Island.

Parish *Valentia*. Island of *Valentia*.

THE people are well off, as compared with the rest of the community; the Knight of Kerry employs many at the slate quarry; in harvest, it is difficult to get labourers, they generally have ground of their own; there is but little score-ground; I have let con-acre at 2*l.* 10*s.* an acre, finding sand and sea-weed; the former is delivered on the ground, the sea-weed is cut and carried by themselves; they have the potato crop for two years. The manure costs me the rent I receive; there is little work from 1st November to 1st March, wages are then 6*d.* without diet; for the other months 8*d.* Their stock of potatoes is generally exhausted about May; the quarry-men buy potatoes, and others get employment in spring; in June and July, those who do not work in the quarry, fish; the quarry-men are able to earn 10*d.* or 1*s.* a day.

Person who attended the Examination.

County Limerick.

Rev. MICHAEL FITZGERALD, parish priest of the Union of Askeaton and Ballytun.

Union of *Askeaton*. Bar. *Lower Conello*.

THERE is now more employment in this parish than there used to be, in consequence of surplus hands being taken away by emigration; there is employment at most times of the year, except during the winter, for those without land.

Several of the families of labourers in this village are in the habit of begging. In general, the gentlemen are anxious to give employment, provided they do not lose by it.

All marry young; the labourers the youngest, as the farmers look more before them.

It is rare to find an old maid or a bachelor among labourers, but it is very common among farmers, especially of the more comfortable description. The farmer wishing to dispose of his daughters first, keeps his sons to help him. The farmers marriages are marriages of interest, arranged by the parents, but among the labourers they choose their own wives.

Persons who attended the Examination.

Mr. MORRIS, sub-agent to Lord Charleville.—Rev. Mr. WALLER, rector of Chapel Russell.—And a farmer resident in Kilcornan.

Parishes *Chapel Russell* and *Kilcornan*. Bar. *Kenry*.

IN the winter season there is little employment. The labourers are never dependant on their daily hire, but trust to their potatoes.

June, July and winter are the periods during which the labourers are without work; in harvest all are employed in digging potatoes. The majority of fair labourers get employment about half the year, and many are in constant employment. Their food at times, when not employed, is very scanty; so much so that it is often amazing how they live the year through, and how they get fuel, &c.

Begging is the last shift, and is very seldom resorted to; and not more than a few instances have been known for five or six years.

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Bar. *Kenry*.

There is not much pilfering; in great scarcity potatoes will be taken, but this occurs very rarely. There is a good deal of pilfering of potatoes out of the pits, and pilfering of turf and wood is always going on, but it does not increase in times of distress. At such times the gentlemen subscribe.

The farmers or gentry do not employ more labourers than they actually require.

Mr. Morris's opinion is corroborative of the foregoing statement.

The poorer classes marry earliest. It is a frequent practice for a man to elope with a farmer's daughter, and not to marry her until he forces her parents to give a larger fortune than their means would justify, in order to save her character.

The labouring classes marry earliest. Marriages have often taken place when the parties had nothing more than a guinea to give the priest. They say they marry in order to have a place of their own, instead of working for another.

Persons who attended the Examination.

Rev. Dr. COLL, parish priest of Newcastle.—ALFRED FURLONG, esq., agent to the Earl of Devon.—Rev. JOHN LOCKE, rector of Newcastle and Monygea.—JOHN PEARCE, esq., surgeon and physician to the dispensary.—Mr. PERCY, chief constable of Newcastle upwards of 13 ½ years.

Parish *Newcastle*.
Bar. *Upper Conello*.

THE times in which there is least employment are Christmas and Midsummer; when the potatoes are dearest, then there is least employment. An average labourer in casual employment can get work at least two-thirds of the year, if he is willing to work and does not absent himself for tilling his potatoes; there is a great deal for county works, which is so managed as to give work at all times; there is sufficient employment for all the natives, but the strangers come and settle here, and they generally loose their obnoxiousness if they take lodgings, and are not "spalpeens." There is not permanent employment, however, for the entire population, and when out of employ they have only to live on their potatoes; what has been done in that neighbourhood is an effort.

This class do not often beg, but they ask relief privately. The wives and children sometimes beg about the neighbourhood, but the men themselves never do.

Labourers occasionally, when out of employ, borrow from one another; sometimes their employers make an advance to them.

The farmers, in letting land to labourers (for which the rent is paid in labour), set the highest possible value on the land, and the lowest possible value on the work.

Lord Devon employs a great many poor labourers there.

Persons who attended the Examination.

The Rev. M. GRIFFITH, protestant curate.—The Rev. D. HOGAN, parish priest.—Mr. MULCAHY, shopkeeper.—WILLIAM SMITH, esq., J. P., sub-inspector of police.

Parish *Rathkeale*.
Bar. *Lower Conello*.

THERE are particular periods of the year at which a portion of the labourers are without work, and there is no fund out of which they receive assistance.

There are at least 200 families in this town without straw to lie on, and without any potato ground, and as they get little employment except in harvest, it is a miracle how they live. These do not go round, they go only to a few neighbours whom they know, and nothing but the greatest necessity compels them to beg; sometimes they will almost starve before they communicate their want. In the scarcity of 1822, 5,000 persons were relieved in the Union of Rathkeal, being nearly one-half of the population.

There has been no case in this parish of able-bodied persons and their families committing trifling offences for the purpose of being sent to prison, in order that they might obtain food and shelter. Pilfering of hay, potatoes, &c., is always going on, and increases in times of distress.

Potatoes are given in advance by those who employ the men, and they afterwards work off the score. Mr. Smith states, "I have known gentlemen in three or four instances give potatoes to labourers on tick, and not name the price till July, when potatoes are at the highest, these gentlemen are not in very necessitous circumstances; the general opinion of the class of gentlemen in this part of the country would condemn their conduct."

Sometimes employment is given in order to relieve the labourers; this is generally done by residents, but no labour-rate is known. Considering the calls upon them from destitute friends and relations, a labourer could not save sufficient to make a provision against want of work.

Early marriages are most common among the lowest, who have no ground; marriages are settled between the parties often at fairs, but amongst those who have land, they are arranged by the parents. The farmers marry their children very young, in order to get rid of them; the daughters are married youngest.

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Par. *Shanagolden* and *Robertstown*. Bar *Lower Conello*.

Persons who attended the Examination.

Rev. Dr. COLLINS, parish priest of the union of Shanagolden, Robertstown, and Ballyhargill.

DURING December and January there is little employment. "Two men who are constantly employed by me through the year, are more comfortable than those in casual employment."

There is but one case in this place of constant begging, in a labourer's children whose wife is dead; and except in seasons of scarcity, occasional begging among labourers' wives is of rare occurrence.

Robberies by persons with a view to relieve themselves from a state of destitution, do not happen; there is not much pilfering, and it does not increase in times of distress.

The labourers who are without work do not obtain provisions on credit until they are again in work, as no credit would be given them.

The gentlemen or farmers do not employ more labourers than they require, from a desire to relieve distress in this neighbourhood.

It is the very poorest classes who marry youngest; they think they will be of assistance to each other; the girls also wish to be married, so as to have their characters out of harm's way. The farmers' children marry older, but even they are married very young; yet they do not marry with the same avidity as the poorer sort, for among farmers the marriages are arranged by their parents, while among the labourers they originate with the parties themselves.

County Tipperary.

Parish *Carrick*. Bar. *Iffa* and *Offa*, (East Barony.)

Persons who attended the Examination.

FRANCIS BRANIGAN, gentleman farmer.—Rev. Dr. CONNELLY, parish priest.—WALTER CULLEN, tradesman.—TIMOTHY DONOVAN, brogue-maker.—Dr. LEACH, M. D.—Rev. Mr. MANDEVILLE, protestant clergyman.—MICHAEL MULLEN, weaver.—WILLIAM O'DONNEL, esq.—Dr. O'SHEA, M. D.—JAMES PRENDERGAST, esq.—JAMES QUON, clerk of roman-catholic curate.—Rev. Mr. SANDS, rector of Carrick.—And others present at different times.

THERE is not much work for the labouring classes from May to August; in winter there is ploughing. They suffer a great deal in summer, when there is no work; their stock of potatoes is then exhausted, and provisions are high. The men are at that time ready to work for their diet; the wives and children spread over the land and beg; and begging is then a bad profession, as the people have little to give. At this time labourers and even tradesmen can scarcely get one full meal in the 24 hours. It often happens that a labourer then goes to bed supperless. Besides this, they will often collect the cornkail and rape and nettles, and eat them; the latter only happens in a dear summer, such as this year (1834).

It corrupts the children to send them about begging; they meet with every sort of bad character and vice, if the parents do not keep them under their correction. They separate in order to get more alms, and thus the children are removed from the control of the parents. In reference to whether persons in distress relieve themselves by pilfering, it was stated that petty thefts increase in summer, as of fowl, potatoes, bundles of grass, &c. Turnips and carrots and other vegetables are also stolen out of gentlemen's demesnes at this time.

Labourers often get meal on credit, by paying double for it; and whoever they are working for will go bail for them; they are seldom in debt, as they cannot get credit.

Several gentlemen in this neighbourhood employ more than a sufficient number of labourers in times of scarcity, in order to assist the working classes in their distress.

The labourers cannot save anything out of their best wages, if they have families; single men who come from a distance may put something by.

The working classes marry at a very early age, the men generally about 20, and the females at about 17; the parish priest knows of no instance of a person marrying at 16.

Labourers marry earlier than farmers. John Walsh, tradesman, says, "The poorer they are the earlier they marry;" but the parish priest denies this. Others say that early marriages are discountenanced by the general feeling; "under 20 is a wonder." There are few applications to the parish priest. The early marriages are to gratify passion and to serve themselves, and enable them to live better, as they think there will be more compassion for them if they are married.

Michael Mullins says, "He knows men of 60 who never married, and they are not a halfpennyworth better off than those who have families. If that a man is sick, who will attend to him without payment, or who will wash or cook for him?"

Idleness (that is want of labour,) is the cause of early marriages. "If a man had employment to keep the devil out of his mind, he would not be talking to women in the town."

ABLE-BODIED OUT OF WORK.

Munster, County Tipperary.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Roscrea*. Bar. *Ikerrin*.

Persons who attended the Examination.

Mr. ALLOWNEY, actuary for the savings' bank.—Mr. THOMAS CROTTY, woollen-manfacturer.—Dr. DELANY, M. D.—Rev. Mr. HIGGIN, rector of Roscrea.—SAMUEL H. LAWSON, esq., chief constable of police.—Rev. Mr. O'SHAUGHNESSEY, parish priest.—Hon. Mr. PRETTY, J.P.

THE great majority of labourers are not employed constantly; during the winter, and again in summer, before harvest work begins, they are in general quite idle; at these periods, they subsist on potatoes which they have themselves sown, and for the ground necessary to produce which, they have paid an acreable rent. There is no want of industry on their part to avail themselves of any employment which may offer, and many who possess asses or horses, are enabled to earn 8 *d.* or 10 *d.* a day, by drawing manure or turf-mould, when other kinds of labour are suspended. Those to whom this or some other resource is not open, endure great privations, and are reduced to very scanty food in seasons of extreme distress, which are stated to occur at intervals of two or three years, and whose appearance is not looked upon as anything extraordinary, or out of the common course of events: the poor have been known to live on "prassagh," (a yellow weed), or on unripe cabbages or potatoes; even in ordinary seasons no small number of labouring men are compelled to allow their wives and children to have recourse to begging; these solicit alms, not in their own neighbourhood, but at a distance from their homes; they provide themselves with bags to carry the potatoes which they receive from the farmers, and as they never remain absent longer than a day, they do not always take their children. The stuff-weavers, for the last four or five years, have been altogether out of employment. Many have gone to England, but several have remained and are in great want, as there is not any agricultural occupation for them. On the point of the decay of manufactures in Roscrea, Mr. Crotty said, "The making of serges, stuffs, and coarse flannels, has declined since the protecting duty was removed. Six years ago 1,000 persons, of whom 600 or 700 were women, were employed by me in Roscrea, or its immediate neighbourhood. The females spun the worsted, and men combed and wove the wool; the latter earned 1 *s.* 8 *d.* a day at combing, and about 1 *s.* 4 *d.* at weaving. The women could not make more than 1 ½ *d.* a day; but even this small sum being well applied, and for the most part to their own clothing, had a marked effect on their appearance in general; all are completely destitute, and the husbands are wandering about looking for work, but being men of 40 years and upwards they cannot compete with young labourers."

There were about 300 weavers employed in Roscrea and its neighbourhood six years ago; since trade has fallen off, nearly a third of them have gone to Leeds and Bradford, and none of them have returned. They have in many instances written to their friends, expressing themselves contented with the change they had made, and some have sent remittances of money. There are still remaining in Roscrea about 200 weavers, who are nearly all in a state of destitution; even for these there is but little employment at their trade, and they are only wanted in the fields at hay-making. They are as correct a body of men as can be met; I use some authority over them, and they are chiefly my tenants, but recently they have held their houses rent-free, they stand higher than the labouring classes, and though many of them are forced to go out begging, or to send their wives and children, yet their pride always makes them go to a distance of at least three or four miles from town.

The practice of committing offences for the purpose of getting into gaol may be said to be unknown.

Mr. Lawson, catholic clergyman, was unable to mention more than one positive instance of it: "A man was taken up for breaking the windows of a public-house, and attempting to take a bottle from it; on being questioned, he said he was a tailor, that he had gone from Cork to Dublin, and had come from Dublin to Roscrea, that he was unable to get work, was starving, and was only anxious to get into gaol."

The Rev. Mr. Higgin states, that there is a good deal of pilfering and petty thieving in the neigbourhood of the town, such as the cutting of grass and milking cows. These offences, however, are not committed so much by persons in distress as by idle young men, who go prowling about the country, who spend their time in debauchery, sleep during the day and awake for mischief in the evening. When potatoes are scarce, in the commencement of the season, they are often secretly dug up at night before they are ripe; and in winter the pits in which they are stored are not unfrequently opened and plundered. Under the pressure of urgent and present necessity, it has been known that individuals of the labouring classes have sent their children into the street, and have instructed them to purloin potatoes, or if these were not to be had, anything that could be converted into food.

The difficulties under which labourers are placed, when not employed, are momentarily alleviated by the system of credit through which they obtain provisions from the small traders, to be paid for at some future period, but with an exorbitant rate of interest. Some landlords are in the habit of becoming surety to a miller for their tenants, who are thus supplied with meal on trust.

There are few landlords who, in permitting their tenants to work out the rent of their holdings, allow them to do so only at the rate of 4 *d.* a day in winter, and 6 *d.* in summer; these, however, are the lowest rates, and not very common.

Marriages are universally contracted at a very early age among the peasantry; the usual period for men being at 21, and for women at 19; but both sexes frequently seek partners two or three years sooner. It has been observed that the most numerous families are to be found, first, with the lower order of farmers, and next with persons who are mere labourers.

ABLE-BODIED OUT OF WORK.

Munster, County Tipperary.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Roscrea*. Bar. *Ikerrin*.

In order to give an idea of how destitute the condition of a labourer must be who is in a state of want, the following sketch was given of the income and expenditure of a working man, depending on occasional employment, but whose lot is not, under ordinary circumstances, to be considered unfavourable. In a majority of instances he has a wife and children, but their earnings, if any, are so insignificant that they are not taken into account.

	£.	s.	d.
Income:			
Three days' employment in the week, at 10 *d.*	6	10	–
Profit of a pig, bought at 10 *s.*, sold at 1 *l.* 10 *s.*	1	–	–
Total Annual Income £.	7	10	–
Expenditure:			
Rent of a cabin	1	10	–
Leaving to be expended on himself and family in clothes and food	6	–	–
£.	7	10	–

It is to be observed, that the rent is generally paid out of wages, and very often in part worked out. The profits derived from the sale of the pig is more especially appropriated to the purchase of clothes. What remains of both wages and profit is set apart to buy potatoes, and if it be not enough, the wife must make it up by begging.

ABSTRACT from the Books of *Roscrea* Savings' Bank.

Furnished by Mr. Allowney, Actuary.

Number of Depositors.		£.	s.	d.
103	Whose respective balances on the 20th November 1833, including interest, not exceeding 20 *l.* each	815	10	10 ½
99	Ditto above 20 *l.*, not exceeding 50 *l.*	2,981	14	8
44	Ditto above 50 *l.*, not exceeding 100 *l.*	1,487	17	5
1	Ditto above 100 *l.*, not exceeding 150 *l.*	116	10	11 ½
247	Depositors £.	5,401	13	11

Of 455 persons who made deposits during the last four years and three months,

16	were large farmers.
142	were small farmers.
51	were tradesmen.
34	were shopkeepers.
35	were servants.
45	were labourers.
109	were females.
13	were police.
10	were on behalf of charitable institutions.
455	

Mr. Allowney remarks, that several labourers with gardens of two or three acres, and a considerable number of farmers holding from 10 to 40 acres, were among the depositors. There are 10 cottiers for one farmer, but the former must be in constant employment to enable them to lay by. Tradesmen are few, in comparison with the other classes, and in general the country people seem to value the advantages of the savings' bank more than those who reside in the town. Deposits are usually made after the crops have been reaped, and are most frequent between September and Christmas, when the corn has been sold. Depositors generally draw once a year, for the most part about the time when their rents fall due. They have been regularly increasing in number since the establishment of the institution. It is a practice with small farmers to deposit the marriage portion of their daughters, amounting to from 20 *l.* to 30 *l.*, and this sum is not withdrawn until the daughter has been married.

ABLE-BODIED OUT OF WORK.

Munster, County Tipperary.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *St. Mary's, Clonmel.*

Bar. *Iffa* and *Offa*, (East Barony.)

Persons who attended the Examination.

Rev. Mr. BALDWIN, roman-catholic clergyman.—Rev. Dr. BELL, master of the endowed school.—BENJAMIN B. BRADSHAW, esq., J. P.—WILLIAM CHAYTOR, esq., mayor of Clonmel.—Mr. GRUB, merchant.—Mr. JOHN HACKET, proprietor of Tipperary Free Press.—Mr. HODGES, attorney.—DAVID MALCONSON, proprietor of factories.— ——— MEAGHER, shoemaker.—Mr. O'CONNOR, foreman of the Clonmel Advertiser.—Rev. Mr. STEVENSON, protestant clergyman.—THOMAS WALSH, labourer.—And many others present at different times.

TOWN labourers are chiefly attendants on slaters, masons, &c. They have not 3 *s.* a week; 2 *s.* on an average from November to April; they suffer privations at such times. Sheahan says, he has often known his comrade spend the whole day without work, and go to bed without supper, and get work the next day and work till two o'clock before he could get 6 *d.* to buy food. It is very common to have one meal a day; when everything is pledged, sometimes they borrow articles from friends, in order to pledge them. John White, a pensioner and dealer, says he has lost many things in that way. When they have not work, they live regularly on one meal a day. Only now and then it happens that a person passes an entire day without eating.

A policeman present says that a labourer told him last summer, he passed 24 hours without eating. Half of the labourers in town have no potatoes; the country labourers generally have some potatoes, and are much better off than the town labourers.

The wives and children go round in the unemployed months.

Meagher saw a discharged soldier break a window, in order to get into gaol for something to eat. About two years ago many persons committed felonies in order to be transported. They wish for emigration.

Persons in great want often steal provisions, but never without great necessity. A person stated that he knew a man last August to steal potatoes for his family, who were in want.

When the provisions are out in the country, the richer farmers join the labourers in an I. O. U., and this enables them to get meal and potatoes at a high price, 6 *s.* or 7 *s.* a cwt. more than the price.

Sheahan says, if a labourer can get credit, he is never out of debt. It is only those with ground who can find any one to go bail for them. A man without ground can only live by begging, till he gets employment again; some steal, being ashamed to beg; they would do neither if they could get employment.

A loan fund that existed was given up because the bails were so often called upon to pay the money; the want of punctuality, or of means, was the cause of its failure.

It very seldom happens that the land-owners employ more labourers than they require; if they give employment under such circumstances, the wages are lower. Farmers' sons now work who did not formerly; they cannot afford to pay labourers, the price of corn is so low. They assist one another, "I work for you to-day, if you work for me to-morrow." It is impossible for a labourer to lay by; he cannot count a single farthing his own at night; what can he save out of a shilling? If he had a little clothes he may pawn them; this is the only provision he can make.

A man mostly marries from 20 to 22 years of age, women from 18 to 20; sometimes under 17, very seldom under 16. Nobody present had heard of a girl of 13 being married. Farmers wish to get off their daughters as fast as they can, to preserve their purity; farmers' sons marry earliest, and girls, who marry at 16, usually have fortunes. The parents make up the match, in order to prevent them from running away.

Farmers' boys and servant girls sometimes marry early, but not so often as those who are more comfortable; 30 or 40 years ago no man married till about 28 or 30, and the woman 23 or 24, now they marry thinking to better themselves; the one will help the other; they never think of having children; it steals on them at last. People sometimes look forward to having children to support them in their old age. Young boys mostly make the worst marriages. The labourers marry much earlier than the mechanics; the apprenticeship of the mechanics lasts till they are 20, and then they do not marry immediately.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ahoghill.*

Bar. *Lower Toome.*

Persons who attended the Examination.

R. ARNOLD.—S. ARNOLD.—Mr. JAMES CHRISTIE, churchwarden.—Mr. E. CRAIG.—Messrs. EWART, LOGAN, &c. &c. including several of the police.—Rev. J. JOHNSTON, late curate of Ahoghill.—Captain KENNETT, officer of police.—Rev. GEO. KIRKPATRICK, rector.—Rev. JOHN KRELAN, parish priest.—Rev. Mr. HARKE LEE, Moravian agent.—G. LOGAN.—Rev. T. MALLALIEN, of Gracehill.—A. M'MANUS, esq., magistrate.—Dr. MILLER, surgeon of dispensary.—H. O'HARA, esq., magistrate.—JAMES O'HERRITT.—W. QUILLAN.—Mr. JAMES SMYTH, merchant.

A PORTION of the labourers are without work in winter, and necessarily reduced to few meals in the day; there is no fund for their assistance; still the wife and children seldom beg, or are abandoned by the husband. No destitute poor have ever been known here to steal, in order to relieve their necessities.

Among the farmers, credit is generally given to those who are without work, and the credit price is not much higher than the money price.

The gentry and farmers do not employ more labourers than they require, for the sake of affording work in times of scarcity. A labour-rate has never been in operation here.

The poor of every class marry earlier than those who are better off. In cases of previous connexion, the clergy generally encourage the parties to make reparation by marriage.

ABLE-BODIED OUT OF WORK.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Antrim*. Bar. *Upper Antrim*.

Persons who attended the Examination.

Dr. BRUCE.—Dr. BRYSON, surgeon of dispensary.—Rev. JAMES CARBY, presbyterian minister.—Mr. S. CLARKE.—G. S. CLARKE, esq., magistrate.—Mr. M. CRAUFORD.—Rev. DANIEL CURAL, parish priest.—Mr. M. DICKIE.—Mr. M. GIBSON.—Rev. WILLIAM GREENE, protestant vicar.—Mr. J. E. LEDLIE, publican.—Dr. M'MASTER, surgeon and apothecary.—Rev. ROBERT MAGILL, presbyterian minister.—Mr. J. SKELTON, agent to Lord Ferrard, &c. &c. and many of the paupers.

LABOURERS are not so often without employment here as in other places, but it occurs, to a certain extent, in winter; women are very often without employment, and their wages are as low as 4*d*. per day. When without work they are not known to be reduced to fewer meals in the day than when at work. They do not beg, but they receive some relief from the Mendicity.

There are very few women with families here, abandoned by their husbands.

No instances were known of persons committing crimes, for the purpose of being sent to prison and obtaining support there; nor have any been known either to steal or commit personal outrage for the purpose of relieving distress. Provisions are not so generally given on credit to labourers out of work as formerly; the farmers still give credit to those whom they know, and do not charge materially above the ready-money market price. The hucksters also give credit, but charge much more than the market price.

No gentry or farmers ever employ labourers, when they might have avoided the expense, for the purpose of relieving the distress occasioned by a want of work.

In some cases a saving might be made by labourers against a scarcity of employment; but the surplus of their wages, after supporting the family, is generally spent in a public-house, to which improvidence there is a great temptation by there being so many in the town. The labouring classes are frequently rendered reckless by want of employment, and are then improvident in contracting marriage, and are remarkable for marrying at an earlier period of life than other classes; while the sons of farmers, and persons who are in a more comfortable condition in life, do not marry so young, and are much more cautious. The clergy are not observed to be particular in dissuading from early marriages.

Parish *Ballymoney*. Bar. *Upper Dunluce*.

Persons who attended the Examination.

Mr. J. CUMMING, farmer.—Rev. Mr. DENVIR, parish priest.—Rev. J. DUNSEATH, protestant curate.—The Very Rev. Dean GREEN.—Mr. R. HAMILTON, farmer.—Mr. W. HOPKINS, farmer.—GEORGE HUTCHINSON, esq., J. P.—Dr. MOORE.—CHARLES O'HARA, esq., J. P.—Mr. W. ORR, shopkeeper.—Mr. S. PERRY, farmer.—Surgeon REYNOLDS.—Mr. R. ROWAN, farmer.—Surgeon TAYLOR.—Mr. B. THOMPSON, farmer.—Mr. J. THOMPSON, shopkeeper.—Dr. THOMPSON.—Mr. J. WHITE, shopkeeper.—Police, labourers, &c.

DURING the winter a large portion of the labourers is without work; most of them have a patch of potato ground, on the produce of which they live when unemployed. There is no regular fund for their relief. Their wives and children very rarely beg. There is no instance known of a labourer either stealing to relieve himself and family from a state of destitution, or committing crime for the purpose of being sent to prison and there supported.

They procure provisions on credit from the hucksters and farmers; little or no difference is made between the price demanded for provision, taken on credit, and those for which ready money is given.

There is no instance known of the gentry or farmers giving employment merely for the purpose of relieving distress.

The wages of an ordinary labourer would not admit of his laying by a sufficient provision out of his wages to maintain him in the winter season, when there is a want of work. The constant recurrence of destitution produces recklessness among the poor.

The unanimous opinion was, that the most destitute poor married the earliest.

Parish *Billy*. Bars. *Carey* and *Lower Dunluce*.

Persons who attended the Examination.

HUGH ANDERSON, esq.—Rev. JAMES BOYLE, presbyterian minister.—Mr. R. DUNLOP, surgeon of dispensary.—Rev. HUGH HAMILL, presbyterian minister.—Mr. R. HUEY, farmer.—Mr. S. JOHNSTON, farmer.—Mr. A. MACAW, surgeon and apothecary.—Mr. W. M'MULLEN, grocer.—JAMES STEWARD MOORE, esq., magistrate.—Rev. JAMES MOREWOOD, rector of Dunluce.—Rev. JAMES O'HARA, parish curate of Drumseverick.—Mr. B. STEWARD, draper.—W. R. TAYLOR, grocer.—Mr. JAMES WALLACE, baker.—Several of the police, &c. &c.

THERE are no periods of the year at which a portion of the labourers are out of work here.

In the beginning of the summer provisions increase in price, and then the farmers and hucksters sell food on credit, at a price about one-third above the money price: a witness called this a "grinding system."

The poorest people are always remarked as marrying earliest, and those who have never been in want are less prone to it than the destitute and wretched.

ABLE-BODIED OUT OF WORK.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Carrickfergus.* Town of *Carrickfergus.*

Persons who attended the Examination.

Mr. DANIEL BLAIR, merchant.—WILLIAM BURLEIGH, esq., magistrate.—Rev. Mr. CARTER, protestant curate.—Mr. JOHN COATES, secretary to the grand jury, county Antrim.—Admiral DAWSON.—Mr. SAMUEL ERSKINE.—Rev. Mr. FLINTER, independent minister.—Dr. FORSYTH, physician to the dispensary.—Rev. ARTHUR O'NEILL, parish priest.—Rev. Mr. PAUL, presbyterian minister.—Mr. PRICE.—Captain ROWAN, late inspector of county Antrim gaol.—Mr. GEORGE SPEAR, treasurer to the mendicity.—WILLIAM STEWART, esq., magistrate.—Mr. WILLIAM STEWART, surgeon.

A PORTION of the labourers are unemployed in winter and during the changes of the crops. Dr. Forsyth mentioned the case of a poor man who asked him for the loan of some money, and promised to pay it in work. Perceiving during the whole of the next day (which was Sunday) that the cabin of this poor man was blocked up, he was induced to make inquiry, and found that the man had not risen from his bed during the day, having nothing to eat. Next morning Dr. Forsyth offered him some money, and the following morning gave him some work out of charity. There is no fund out of which the class of poor under consideration might receive assistance; their wives and children sometimes beg, but not until the greatest privations have been endured. There are no instances known of women being driven to prostitution by the want produced by scarcity of employment. No thefts are known to have been committed for the purpose of relieving destitution. When out of work labourers sometimes obtain provisions on credit, for which they pay usuriously. In the country parts provisions or fodder is often obtained on a cow, the cow being a surety for the payment of the debt. It would appear that taking provisions on credit must necessarily cause much embarrassment to the labourer, as many processes are instituted for such debts at the quarter sessions. The gentlemen or farmers are not in the habit of employing more labourers than they require, through a desire to relieve distress. A labour rate is altogether unknown.

The number of unlicensed dram-shops is a great temptation to the labourer to spend any surplus which might otherwise be saved from his wages, after supporting his family; licenses are thought to be too low in price. The poorest of all classes marry earliest; the greater their wretchedness the greater is their inclination to early marriage, and the more comforts they possess the less prone they are to marry young.

Parish *Drumaul*, including Town of *Randalstown.* Bar. *Upper Toome.*

Persons who attended the Examination.

Mr. ADAMS, coach proprietor.—Mr. JOHN BROWN, merchant.—Mr. JOHN BRYSON, gentleman.—Mr. COLE, clerk of petty sessions.—Mr. COOPER, innkeeper.— ———COURTNY, esq., under-agent of Earl O'Neil.—Mr. THOMAS COURTNY, boot-maker.—Mr. JAMES CRAIG, manufacturer.—Rev. ——— CUROE, parish priest.—Rev. SAMUEL HEATLY, vicar.—Mr. HENDERSON, farmer.—Mr. M'AULEY, innkeeper.—Dr. M'KEON, apothecary, &c.—Rev. THOMAS REID, seceding minister.—Mr. ROBINSON, cotton manufacturer.—Dr. REESON, surgeon of dispensary.—Mr. THOMAS SWAN, grocer.

LABOURERS are without work in winter and very severe days, or wet harvest days. When unemployed they are necessarily reduced to few and scanty meals. There is no fund from which they can receive assistance when not employed. Their wives and families do not beg.

Many are then supplied with potatoes, &c. by the farmers, the price of which is to be repaid in work. Credit is not so generally given by shopkeepers as it formerly was, but some labourers of good character get credit from them, sometimes to the amount of 2*l.* The shopkeepers expect a considerable advance in the price of goods given on credit, but the farmers do not. By this system the labourer is sometimes so deeply involved in debt that he has no hope of extricating himself, and becomes reckless. No gentry or farmers employ men for the purpose of relieving their distress. All the labourers live up to, and some of them beyond their means. Recklessness is often caused by the frequent recurrence of destitution.

Labourers marry earlier than any other class; the more wretched their circumstances are the earlier they marry.

Decent farmers and mechanics are far more cautious in contracting marriage.

Parish *Glenavy.* Bar. *Upper Massareene.*

Persons who attended the Examination.

Rev. N. ALEXANDER, presbyterian minister.—Rev. DANIEL BELL, protestant cuate.—Mr. JOHN HOWE, cotton manufacturer.—Mr. JOHN M. JOHNSTON, grocer and farmer.—Rev. WILLIAM LANGHRIDGE, presbyterian minister.—Mr. WILLIAM M'NICE, innkeeper and churchwarden.—Mr. JAMES MURRAY, surgeon and apothecary.—Mr. JOHN SEFTON, innkeeper and farmer.—And several others who were visited and conversed with, by Assistant Commissioners.

ABOUT Lammas and the middle of summer, the labourers are without work, and some are reduced to beg, as there is no regular fund out of which they receive assistance.

When the husband is out of work, the wife and children beg about the neighbourhood, and thus the rising population become habituated to mendicancy, but the women or girls have never been known in such cases to resort to prostitution, nor have the husbands been known to abandon them.

No cases have been known of able-bodied persons, or their families, committing trifling offences for the purpose of being sent to prison that they might there receive food and shelter.

ABLE-BODIED OUT OF WORK.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Glenavy*.

Bar. *Upper Massarene*.

No instances have occurred of persons being guilty of petty robberies with a view to relieving themselves from a state of destitution.

Some few obtain provisions on credit, but credit is not often given. Shopkeepers exact a price for goods purchased on credit materially above their market price.

The gentlemen, as farmers, do not employ with a view to relieve distress, more labourers than they actually require, nor has there been any labour-rate in operation here.

The wages of the labouring population, considering the calls upon them by their destitute friends and relations, render it impossible for them to make a provision against a want of work. They are not rendered reckless by the constant recurrence of destitution through the want of employment, or the high prices of provisions.

The lower orders marry earlier than any other, but those who have been always well off, and have known comfort, are less prone to marriage than those who have never known anything but extreme wretchedness. The clergy do not encourage or dissuade from early marriages; but in case of the seduction of a female of previous good character, the man is in general advised to make reparation by marriage.

The general rate of wages for labourers in this parish is about 1*s.* per day without diet, with diet about 7*d.* or 8*d.*; and for mechanics 2*s.* 6*d.* without, and 1*s.* 6*d.* or 1*s.* 8*d.* with diet.

Persons who attended the Examination.

Parishes *Kirkinriola* and *Ballyclug*, including Town of *Ballymena*.

Bars. *Lower Toome* and *Lower Antrim*.

JOHN BLACK, surgeon.—JOSEPH CRAIG, shopkeeper.—Rev. HENRY CUMMING, rector of Ballyclug.—GEORGE DUGAN, shopkeeper.—WILLIAM GIHAN, Esq., magistrate, and agent to the Ballymena estate.—Rev. CLARK HUSTON, covenanting minister.—Rev. BERNARD M'AULY, parish priest.—ARTHUR MAGILL, shopkeeper.—JOHN PATRICK, surgeon.—Rev. ALEXANDER PATTERSON, presbyterian minister.—JOHN ROSS, surgeon.—Rev. WILLIAM STANHOPE, presbyterian minister.—JOHN TELLET, shopkeeper.—JOHN WATSON, shopkeeper.—JOHN WILSON, farmer.—Dr. YOUNG.—Together with a large number of farmers, labourers, police, &c.

LABOURERS have no employment in winter, during which period the generality of them subsist on the produce of a small plot of potato ground, obtained from some farmer without lease or the payment of rent, as a return for collecting manure for the farmer's use. There is no regular fund from which relief might be afforded them, and whatever clothes they have are generally pawned in winter when they are most needed.

The greater part have potatoes sufficient to subsist them during that time, but those who have not are obliged to solicit alms, or ask relief from the Mendicity. There have been no instances known of women or girls having been driven to prostitution in consequence of the family being unemployed, nor is there any instance known of a man forsaking his wife and family.

When without work, labourers obtain provisions on credit from farmers, and occasionally also from hucksters. Half as much again is the average difference of price between provisions got on credit and provisions bought in the market, but the charge varies with the necessities of the individual who asks the loan, thence in general it increases in proportion to his distress and inability to repay. Labouring people employed on the roads have been often processed at the assistant barrister's court, for debts due for provisions got on credit. The effect produced by processing for such debts in the minds of the poor people is uniformly bad; the man processed becomes reckless and desperate, and if committed to prison is thoroughly corrupted.

Gentlemen or farmers are never known to employ more labourers than they actually require, with the design of relieving distress. The wages of the labourer, considering the many calls he has upon him, do not admit of his making a provision against a want of work.

It is remarked, that the poorest are always the more ready to marry.

Persons who attended the Examination.

Parish *Larne*, part of Villages of *Invermore* and *Inverbey*.

Bars. *Upper Glenarm* and *Lower Belfast*.

Rev. Mr. ALEXANDR, presbyterian minister.—Mr. ATKINSON, treasurer of the Mendicity.—ARCHIBALD BARCLIE, esq.—Dr. BLAIR.—R. BURKE, esq.—Rev. Mr. M'CLOUGHY, seceding minister.—SOLOMON DARCUS, esq., clerk of the peace.—Mr. GARCH, shopkeeper.—Rev. S. GUYNNE, protestant rector.—Dr. KIRKPATRICK.—MALCOLM M'NEILL, esq.—Rev. Mr. MOLYNEAUX, presbyterian minister.—Rev. Mr. PORTER, presbyterian minister.—Mr. ROBINSON, farmer.—Mr. SIMPSON.—Mr. SMILEY.—Mr. TURNER, shopkeeper.—Rev. Mr. WARD, presbyterian minister, &c. &c.

A PORTION of the labouring population is unemployed in winter, and at the change of the potato season; and during these periods, their meals are fewer and more scanty than usual; but the small farmer is stated to be oftener in greater distress than the labourer, in consequence of high rents, which have trebled their amount within the memory of many of the witnesses.

When out of work and food, their wives and children beg about the neighbourhood, and thus habituate the rising population to mendicancy. There are no instances of women having families, being abandoned by their husbands.

Hucksters give credit to those who are without work; and farmers advance food to able-bodied men, on promise of receiving labour at a future occasion; but the payment promised

ABLE-BODIED OUT OF WORK.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Larne*, part of Villages of *Invermore* and *Inverbey*.

Bars. *Upper Glenarm* and *Lower Belfast*.

promised is materially above the ready-money price at the time of the credit being taken. The labourer is thus kept constantly in debt, without any hope of being able to extricate himself, and necessarily becomes reckless.

None of the gentlemen or farmers are known to employ more labourers during these periods than they actually require. The wages of the labourer are not sufficient to allow of his making provision against a want of work.

The poorest classes are reckless in contracting improvident marriages, and marry the earliest. The more comfortable the poor are situated, the less inclination they have to marry early.

Persons who attended the Examination.

HENDERSON BLACK, esq., magistrate.—Mr. EDWARD BOLTON, treasurer of charitable society.—Rev. R. BRIDGE, protestant curate.—WILLIAM CALDBECK, esq., sheriff county Down.—Mr. ROBERT M'CALL, one of the commissioners of charity society.—WILLIAM COULSON, esq., diaper manufacturer.—Mr. SAMUEL GAMBLE, present churchwarden.—Mr. JOHN GILLBURN, grocer and huckster.—Rev. A. HENDERSON, presbyterian minister.—EDWARD JOHNSTON, esq., magistrate.—WILLIAM MONTGOMERY, farmer, Ballinderry.—JOHN MOONEY, publican and farmer.—Mr. FRANCIS O'FLAHERTY, clerk of petty sessions.—Mr. JOHN READ, late churchwarden.—Rev. H. SMITH, roman-catholic clergyman.—The very Rev. JAMES STANNUS, dean of Ross.—Mr. JAMES WARD, secretary to charitable society.—THOMAS WITHERED, surgeon and apothecary.—With many others in conversation.

Parish *Lisburn*.

Bar. *Upper Massareene*.

DURING part of the winter, many of the labourers are without work; and at these periods are reduced to fewer meals during the day, and those more scanty; there is no fund out of which they can receive assistance.

When out of work and without food, the wife and children, in many instances, beg about the neighbourhood; still the rising population is not by this means habituated to mendicancy, nor do the women or girls frequently resort to prostitution; this crime is not common in this town. It is very rare for women, having families, to be abandoned by their husbands.

No persons have ever been known here to commit offences for the purpose of being sent to prison, where they might obtain food and shelter, and thereby leaving their children liable to mix with the worst characters in society, by which means they would become demoralized. Nor have any been known to have been guilty of robberies with a view to relieve themselves from destitution.

Credit may be procured by individuals of good character, but it is not so generally given as formerly, either in town or country.

There is generally an increased price on provisions got on credit. The system, as far as followed here, of keeping the labourer constantly in debt without hope of extricating himself, does not necessarily render him reckless.

The Marquis of Hertford (an absentee,) and the Marquis of Downshire, both employ great numbers of poor in winter, at works undertaken expressly for their relief.

There has never been a labour-rate in operation except as above. The labourer might make a provision against want of work in some instances, as in case of a small family; but it is not generally done, and there is no observable difference in the dispositions to economy among the poor, when wages are high or low.

The lower classes marry much earlier, they usually marry at from 17 to 25 years of age; farmers' sons are not so likely to marry early as those reared in indigent circumstances; the clergy do not encourage or discourage marriage, if the consent of the parents be obtained; but if the female is pregnant, the young man is advised to make reparation by marrying her.

Persons who attended the Examination.

Dr. BOYD.—Rev. Mr. CREERY, rector.—Mr. WILLIAM HILL, shopkeeper.—Dr. KNOX.—Rev. SAMUEL LYLE, presbyterian minister.—Mr. SAMUEL M'ALLISTER, shopkeeper.—CHARLES M'GILDOWNEY, esq., J. P.—ALEXANDER M'NEILL, J. P.—ALEXANDER MILLER, esq.—Dr. O'NEIL.—Mr. GEORGE SAMPSON, farmer.

Parish *Ramoan*, including Town of *Ballycastle*.

Bar. *Carey*.

MANY labourers are without work during the three winter months, and till the end of April. The poor are stated in general to be worse off on a rich, than a poor soil, like that of the neighbourhood of Ballycastle. On the latter, labour is constantly required, and this contributes greatly to their independence of character and industrious habits.

When the husband is out of work and food, the wife and children beg in the neighbourhood, the rising population is in this way so much habituated to mendicancy, that when the husband obtains work, the practice is often continued.

Those who are without work obtain credit both in town and country from farmers and hucksters, the credit price being at least a third more than the actual value of the article. The labourer is thus constantly involved in the miseries of debt.

His wages could not possibly enable him to provide against a want of work, and he is consequently rendered reckless by the hopelessness of his destitution.

The very poorest class marry the earliest, being more careless and improvident than those who are acquainted in some degree with comfort, the latter are more cautious.

ABLE-BODIED OUT OF WORK.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Resharkin*. Bar. *Kilconway*.

Persons who attended the Examination.

THOMAS BRINNIE, esq., magistrate.—Rev. WILLIAM DICKSON, rector.—Mr. ROBERT ELDER, schoolmaster.—Mr. ROBERT GREEN, farmer.—Rev. Mr. HAMILTON, presbyterian minister.—PATRICK HENRY, farmer and shopkeeper.—PAUL HENRY, farmer and shopkeeper.—EDWARD KELLY, farmer and shopkeeper.—MICHAEL KELLY, farmer and shopkeeper.—JOHN M'CULLOCH, farmer and shopkeeper.—JOAN M'KINLEY, farmer and shopkeeper.—Rev. P. M'MULLEN, parish priest.—Mr. JOHN M. WATERS, late churchwarden.—JOHN SCOTT, farmer and shopkeeper.—Mr. JAMES SMYTH, farmer.—Rev. Mr. WALLACE, presbyterian minister.

DURING two months in winter many of the labourers are without sufficient employment; and notwithstanding the small store of potatoes, which is usually planted on some half acre or so of land, rented of a farmer, and generally paid for in labour, many suffer great privations in winter, or seek for credit at advanced prices. There is no fund out of which relief can be obtained. Credit is given to a considerable amount by the farmers, some say, at 25 per cent. others say 50 per cent. above the ready money price. This system involves the labourer in debt, and leaves him very little hope of extricating himself, which renders him reckless.

Decrees with costs are constantly obtained against labourers and cottiers, for such debts, at the quarter sessions and manor courts. Gentlemen or farmers are never known to employ more workmen than they require, through a desire to afford relief to those who are distressed through want of employment, and a labour-rate is unknown.

Unemployed labourers' wives do not beg, nor are labourers known to steal for the purpose of relieving themselves from destitution. The witnesses were divided in their opinion, whether an ordinary labourer could save from the wages earned in summer, a provision against the want of employment in winter.

The poorer classes always marry earlier than the others, and their inclination to early marriages increases in proportion to their wretchedness, and decreases in proportion to their knowledge of comforts. No general practice of dissuading from early marriages exists among the clergy.

Parish *Tickmacraven*. Town of *Glenarm*. Bar. *Lower Glenarm*.

Persons who attended the Examination.

Rev. ROSS JEBB, rector.—Mr. GEORGE HALLARAN.—Mr. HANNA, clerk to Seneschal of the manor—D. M'AULAY.—Rev. GEORGE M'CAUGHLEY, presbyterian minister.—Mr. JAMES M'FAUL, grocer.—Mr. WILLIAM MARTIN, farmer.—Rev. ALEXANDER MONTGOMERY, presbyterian minister.—Captain SERVANTE, R. N.—Rev. Mr. YOUNG, parish priest, &c. &c.

THERE is no complaint here of want of employment; the construction of the new coast-road to the Giant's Causeway, employs labourers all the year round, and in winter time barn work can be procured.

Credit is often given to the labourer by farmers, and sometimes by hucksters. The interest demanded is extremely variable, and depends on the covetousness of the lender, and the necessities of the borrower. The huckster has little hold over the borrower, as he wants no work to be done, and yet he is in general less exorbitant in the price he requires for provisions given on credit, than the farmer is, who, notwithstanding that he has better security, as he is always in want of a workman, yet he is the less lenient of the two.

The wages paid to a labourer are not sufficiently large to enable him to make a provision against a want of employment.

The most destitute marry earliest, and according as destitution increases, so does the desire to marry early increase. The clergy, of all persuasions, discourage early marriage, except in cases of pregnancy; but pregnancy before marriage is by no means uncommon.

County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Clonderhorkey*, including Town of *Dunfanaghy*. Bar. *Kilmacrenan*.

Persons who attended the Examination.

Rev. WILLIAM BATTERSBY, protestant curate.—Mr. J. BOYLE, a small farmer.—Mr. JOHN BURNS, farmer and whitesmith.—Mr. EDWARD CALL, farmer and innkeeper.—Mr. SAMUEL DINIMORE, farmer.—Mr. RICHARD DOHERTY, shopkeeper.—Mr. EDWARD GALLAGHER, farmer.—Mr. THOMAS HARPER, farmer.—Lieutenant HARRINGTON, royal navy.—WILLIAM HOGAN, labourer.—Mr. JOHN IRWIN, farmer.—Mr. CHRISTOPHER KING, farmer.—Mr. DAVID M'ELVORY, petty sessions clerk, and agent to the Ard's estate.—Rev. JOSEPH MAGEE, parish priest.—FRANCIS MAGURTY, labourer.—Rev. SAMUEL MAHAFFY, retired clergyman of the established church.—Mr. WILLIAM MITCHELL, farmer and enumerator of the parish.—Mr. WILLIAM MOFFITT, farmer.—Mr. HUGH O'DONNELL, farmer and grocer.—DANIEL O'DONNELL, labourer.—JAMES RANKIN, M. D., surgeon of dispensary.—Rev. DAVID REID, presbyterian minister.—Mr. BERNARD RODEN, farmer.—Lieutenant STEPHENS, R. N., chief officer of coast-guard.—Rev. CHARLES STEWART, rector.—Mr. GEORGE STEWART, farmer.—WILLIAM STEWART, esq., J. P., Hornhead.—Mr. JOHN WILKINSON, farmer.

IN the summer months, June, July and August, employment is most scarce. In December it gets scarce again, and continues so till past March. In winter, food is generally plentiful, but the poor are always pinched in the summer time. The fishing classes have many resources; they are much better off than the other labourers.

When out of work, frequent cases occur of the labourers obtaining food on credit, until they get into work again, in fact it is their only resource against begging; even the farmers

ABLE-BODIED OUT OF WORK.

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Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Clonderhorkey*, including Town of *Dunfanaghy*. Bar. *Kilmacrenan*.

do it; they sell their corn cheap at one season of the year, and buy it dear at another. This occurs to labourers in towns, as well as in the country. Daniel O'Donnell, labourer, says, "I was obliged to do it last year; I bought half a hundred of meal, and the price was 6*s.* for money at the time; I got four months' credit, and had to pay 8*s.*" And William Logan states, that he promises to pay in six months 15*s.* for what he might have got for 10*s.*, ready money.

Francis M'Guirly, labourer, gives the following case: "I wanted meal last July; I went to a meal-man, the price of the day was 12*s.* a hundred weight; he said he would only sell on credit; I desired him to weigh out half a hundred weight, he did so, saying the price would be 16*s.* the hundred weight; I put down 6*s.*, took up the meal, and took it forcibly away."

Mr. Coll says, "I have, in a rising market, known 20*s.* to be charged for that, of which the market price was 10*s.*, but the usual charge is 4*s.* on 12*s.* for six months' credit.

Mr. Coll, is himself a meal vender, but thinks that it would be very well to have some plan as a substitute for it.

The poorest classes are supposed to marry earlier than any other.

Persons who attended the Examination.

Parish *Clonleigh* or *Lifford*. Bar. *Raphoe*.

Mr. IRVIN AIKEN, churchwarden.—Mr. DANIEL BOYLE, farmer.—Mr. HUGH BRADY, late churchwarden.—Rev. WILLIAM BROWNE, roman-catholic curate.—Rev. E. M. CLERKE, curate, and inspector of Lifford gaol.—Mr. ANDREW CLERKE, of Porthall, a gentleman farmer.—Rev. JOHN CROCKET, protestant clergyman, resident in an adjacent parish.—JOHN GREER, esq., M. D., dispensary physician, Lifford.—Rev. JAMES HOUSTON, presbyterian minister.—Captain HUMPHREY, J. P. —Rev. WILLIAM KNOX, rector of Clonleigh.—Mr. W. M'CLINTOCH SPENCER, secretary to grand jury of county Donegal.—Rev. ARTHUR M'HUGH, parish priest.—Mr. JAMES MAHAFFY, a farmer. —Mr. PATRICK SCANLAN, farmer and vintner.—Mr. JOSEPH SHARKEY, late churchwarden, a carpenter.

THERE are seasons, when work is not to be had for all the labourers, June, July and August, and after the harvest; they are then reduced to fewer and scantier meals in the day, and there is no fund to afford them assistance.

The wife and children of labourers out of work form the largest portion of the beggars; the rising population is thus habituated to mendicancy, but neither the women or girls become prostitutes; the husbands very rarely desert their families; a few, however, have done so, and have emigrated.

None have been known to steal, or commit any other offence in order to be sent to prison.

Very few are guilty of thefts or robberies, to relieve themselves, and never are of outrages on persons. Society certainly suffers more by the demoralization caused by destitution, than it would by giving these individuals a subsistence.

Credit is very commonly given, both in towns, and by the farmers in the country, to those who are out of work; the most enormous interest is charged, and the labourer is thus very much depressed; many have been utterly ruined by such causes, and some have been thrown into gaol.

The resident gentry and farmers often, in times of scarcity, employ more labourers than they require, but the absentees never do. A labour-rate has never been in operation. The wages of the labouring population could not possibly enable them to provide against a want of work. Even under their present privations, they are admitted to be extremely honest and well conducted. The poorest invariably marry earliest, from the recklessness produced by a total absence of comfort; those who are better off are more cautious. In cases of previous connexion between the parties, it is the practice of the clergy to recommend marriages, unless there is some objection, from the character of the party, or other causes.

Persons who attended the Examination.

Parish *Conwall*, including Town of *Letterkenny*. Bar. *Kilmacrenan*.

JOHN BOYD, esq., K. C., and treasurer of county Donegal, J. P.—JAMES COCHRANE, esq., clerk of the peace, county Donegal.—JOHN DEVENNY, a working mason.—MARY DEVENNY, his daughter.—Mr. WILLIAM FISHER, wine and spirit merchant.—HANNAH GALLAGHER, widow, a poor housekeeper.—Rev. Mr. GAMBLE, dissenting minister.—Rev. Mr. GUIRLY, roman-catholic curate of Letterkenny.—SAMUEL HALL, painter and churchwarden.—KITTY HAGARTHY, widow, a poor beggarwoman.—Mr. ROBERT HUNTER, farmer.—Rev. Mr. LYTLE, dissenting minister.—Right Rev. Dr. M'GITTIGAN, roman-catholic bishop.—Rev. Mr. NOWLAN, protestant curate of Letterkenny.—SUSAN M'LAFFERTY, a blind beggarwoman.—FRANCIS MANSFIELD, esq., of Castlerea, J. P.—Mr. ALEXANDER MUNN, shopkeeper.—Mr. THOMAS PATTERSON, merchant.—Mr. ROBERT RAMSAY, farmer.—JOHN BOYD, esq., K. C., and treasurer of county Donegal, J. P.—Rev. Mr. SPRATT, presbyterian minister.—ALEXANDER ROBERT STEWART, esq., of Ards, J. P.—JOHN STEWART, esq., of Rock Hill, J. P.—GEORGE STRAIN, an old mendicant.—WILLIAM WRAY, esq., of the Park, J. P.

THERE are periods of the year, viz. between spring and harvest, and in the depth of winter, when many labourers are out of employment. The last witness (George Strainer) states, "That his son has been dependent for his support, at different times, on the wages of two days in the week. In truth, he is often glad of a few potatoes, which I gather for him,

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Bar. *Kilmacrenan*.

from the neighbours, and but for them, may be the children sometimes would go to bed with hungry bellies." There is no regular fund for the relief of unemployed labourers. Their wives are often, through want of work, obliged to have recourse to mendicancy.

Right Rev. Dr. M'Gittigan, and the Rev. Mr. M'Guirly, stated, that no practice was more common, in all parts of the county, than for the labouring classes, both in town and country, when out of work, to take provisions on credit, till they get employment again.

Lady Styles, gave one year 150*l.* in small loans, for food and seed-corn, every penny of which was repaid. A loan-fund would be highly valuable. As a proof of the extent to which the credit system is carried, Dr. M'Gittigan states, "A man buys two hundred weight of meal on the 1st of June, the market price being 1*s.* per stone; he passes a note, payable at Christmas, for 1*s.* 6*d.* per stone, being an interest of 100 per cent. per annum. The clergy are frequently obliged to interfere to prevent those usurious practices, and wherever I go I protest against it." The system is terrible, and involves the creatures in distress for life, generates litigation, and is the cause of two-thirds of the processes at quarter sessions.

Mr. Samuel Hall states, that he knows the barrister is in the habit of examining closely into such cases, and of reducing the claim of the party.

Mr. Mansfield says, he has known but very few instances of more than the requisite number of labourers being employed during times of great distress, on the absentee estates. The Right Rev. Dr. M'Gittigan states, that there is no such thing known.

If the ordinary wages given could be constantly had, (which is very rarely the case,) a provident labourer may be enabled to lay by something for a time of distress. The constant recurrence of destitution sometimes renders the labourers reckless; for, although they are not, by any means, so badly off here as in other parts of Ireland, yet in and near towns, they are frequently so badly off, that they care not what they do.

Right Rev. Dr. M'Gittigan states, that the labourers and farm servants, male and female, marry much earlier than the farmers; and that his clergymen marry five of the former for one of the latter. When asked, why they marry while so poor, they generally say "they cannot be worse off than they are, and that they may help each other." The more comfortable take care, however, to look before them, when they are well off, and in this diocese are generally the last in marrying. The Roman-catholic clergy recommend marriage as the only way of doing justice to the female in cases of illegitimate offspring, particularly where it occurs between persons of nearly the same rank, and when the previous character of the female has been unexceptionable. W. Wray, Esq. J. P. says, that the clergy of the Established Church recommend marriage, but do not enforce it, as the Roman-catholics do. W. A. Stewart, Esq., of Ards, is of opinion, that increasing the comforts of the people would be one of the most effectual restraints upon population, and that other circumstances besides mere destitution, operate to increase it. The ministers of some religious sects, indeed of all but the Established Church, draw their chief maintenance from the numbers of their congregations. He also thinks the great abundance of fuel which exists in this country, and the facility of raising potatoes, which form the chief food, calculated to increase the population.

Persons who attended the Examination.

Parishes *Donegal* and *Killymard*. Town of *Donegal*. Bars. *Banagh* and *Tyrhugh*.

JOHN BAIRD, clerk of the petty sessions.—THOMAS BROOKE, esq., Lough Esk, high sheriff of the county.—CATHERINE CAROLIN.—FRANCIS CLARK, painter.—Mr. DILLON, innkeeper.—Mr. A. DIVER, post master.—Rev. JOHN ELLISON, rector of Killinard.—Rev. RICHARD HOMAN, rector.—M. W. LOVE, farmer.—JAMES M'CLARKY, labourer.—M. M'CORSCADAN, grocer.—PATRICK M'DIARMID, cottier.—ANTHONY M'DONNELL, esq.—Mr. W. M'DONAGH, merchant.—Rev. Mr. M'HAFFERTY, roman-catholic clergyman.—ANNE MAGUIRE.—Mr. W. MARKIN, shopkeeper.—PATRICK MULLINS, labourer.—Dr. MULRENY, dispensary surgeon.—JOHN SHEEHAN, labourer.—Dr. SWAN, dispensary surgeon of Mount Charles.—M. TAIL, farmer.—Rev. J. THOMPSON, parish minister.—And others, mendicants.

MR. BROOKE, the high sheriff, said upon this subject, "The want of regular employment is the greatest evil in the country, and yet I have no doubt that the proprietors would have a fair return in cultivating the waste lands. I have a large tract of waste land, which I have lately divided into allotments; I commenced by making the size of each farm 40 acres, but I find lots of 20 acres much better. I provide timber for roofing the houses, and 40*s.* towards the expense of building each. I find the people who have undertaken the improvement of those lands most industrious and indefatigable, and they are even beginning to be prosperous; their condition is far superior to that of labourers."

The tranquillity of the country has never been interrupted, notwithstanding all the privations and distress of the poor.

Mr. Brooke's opinion on the credit system was as follows: "It is, in times of distress, the great resource of the poor, and the practice has indeed prevailed to a most mischievous extent. The most cruel system of usury is practised; it has been very much checked by the assistant barrister lately, and by the Roman-catholic clergy, but there are persons still who disregard the one and evade the other." It was the general opinion of those present that this system was no doubt a grievous curse in the country, but if it did not exist there would be no resource for a poor person in a moment of distress but mendicancy: and although the evils of the system were acknowledged, yet until it is superseded by the establishment

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Parishes *Donegal* and *Killymard*. Town of *Donegal*. Bars. *Bannagh* and *Tyrhugh*.

of some well-regulated system of loan fund, it is very questionable how far it may be desirable to see it altogether suppressed.

On being asked whether the employment of labourers out of work was adopted by the gentry as a means of relieving distress, Mr. Brooke said, he remembered when on an occasion of great distress, they all subscribed, undertaking, at the same time, that each person should expend in labour the amount of his subscription, and they found it a most excellent plan.

It was observed by M'Diarmid, that the men who are employed have not so much time on their hands to mix in the company and make acquaintances of females. In the more northern part of Ireland the people who live there are more constantly employed, and have more work, and it was thought that they do not marry near so young as in this part of the country.

Persons who attended the Examination.

SAMUEL BELL, farmer.—THOMAS BOLDRICK, churchwarden, tanner.—JOSEPH COCHRANE, shopkeeper and churchwarden.—JAMES COOLLY, spirit merchant, Bandanna.—Captain DARLEY, J. P., Buncrana.—JEREMIAH DEVLIN, farmer and merchant tailor, Buncrana.—The Rev. —— DOHERTY, roman-catholic clergyman of Clonmany parish.—The Rev. —— DOHERTY, roman-catholic clergyman of Fahan.—CON DOHERTY, farmer, and collector of county cess.—PATRICK DOHERTY, county cess collector, shopkeeper, Buncrana.—PATRICK DOHERTY, Long Barrack, farmer.—Mr. MICHAEL DOHERTY, rent agent, Glen-house.—Doctor EVANS, surgeon of the dispensary.—PATRICK FARMER, grocer, Buncrana.—The Rev. WILLIAM HAWKSHAW, rector of Upper Fahan.—PATRICK KERR, innkeeper, Bandanna.—The Rev. Mr. KELLY, roman-catholic clergyman of Dysertegny parish.—JOHN LANGHREY, farmer.—Mr. M'DOHERTY, rent agent, Glen-house.—WILLIAM M'GRATH, farmer.—The Rev. EDWARD MAGINN, roman-catholic priest.—CHARLES NORMAN, esq., J. P., Fahan.—CONSTANTINE O'DONNELL, clerk of petty sessions.—DOMINICK O'DONNELL, Cock-hill, farmer.—PATRICK O'DONNELL, shopkeeper and farmer, Buncrana.—The Rev. WILLIAM O'DONNELL, parish priest of Clonmany parish.—The Rev. HAMILTON STEWART, rector of Lower Fahan.—Several other farmers and traders appeared at the meeting of the Assistant Commissioners.

Parishes *Fahan, Upper* and *Lower*. Town of *Buncrana*. Bar. *Ennishowen*.

THE Rev. Mr. Maginn says, "The credit system (though much discouraged by the Roman-catholic clergymen) prevails to a considerable extent in this district. In general 33 per cent. is demanded and got from the poor labourers, when out of employment, for six months' credit; very often as much as 50 per cent. has been made by the farmers who carry on this system, which nothing would tend so much to undermine as well-regulated loan societies.

The wages of the labouring classes are so extremely low, as to render it quite impossible for them to lay by anything as a provision for a time of want; and in addition to the low rate of wages, their great disposition to support their destitute relatives, and to assist the beggars who come to their doors, prevents them from being able to lay by any provision for a time of want or sickness.

The poorer classes are invariably found more anxious to marry early than the more comfortable classes: the farmers, and those who are better off, do not marry until they have some little subsistence; those, however, who are very poor, are frequently heard to say, "We cannot be worse off than we are, and probably our children will be a great support to us."

It depends entirely on the character of the individuals, whether the clergy dissuade from early marriages. If a woman has what is termed a misfortune, and is induced, under peculiar circumstances, to yield to her seducer, marriage would generally be recommended as a reparation for the injury done her character amongst equals.

Persons who attended the Examination.

CHARLES BOYLE, farmer.—The Rev. DANIEL COYLE, roman-catholic clergyman, Inniskeel.—The Rev. DANIEL EARLY, parish priest, Inniskeel.—ANTHONY GALLAGHER, farmer.—Mr. ALEXANDER HILL, farmer.—DANIEL M'DIVETT, clerk of the petty sessions.—PATRICK M'SWINE, farmer.—ROBERT RUSSELL, esq., agent to Lord Conyngham.

Parish *Inniskeel, Lower*. Bar. *Bannagh* and *Boylagh*.

WITH the exception of the scarcity in 1817, the labourers have generally been enabled to allow themselves the usual three meals; there is no regular fund of any kind, out of which they could receive assistance.

The wives and children of the labourers out of work seldom resort to begging about the neighbourhood, unless when the men go to the low countries in search of work.

There are very few who can support themselves without getting provisions on credit. Mr. Early said he knew instances of persons anxious to raise money on the spur of the moment, buying, for example, a pig at 2 *l.* and selling it sometime afterwards for 1 *l.* When meal was sold at 12 *s.* the cwt. I have often known a third more than the price to be given for it, to persons very little removed above those who bought it, in consideration of obtaining six months' credit. Hill said, that under these circumstances the labourer is kept in debt, with little hopes of relieving himself. He imagines that some day or other, when his little family grow up, they will be able to extricate him from his difficulties; he was of opinion that being constantly in debt rendered them less industrious. "It is hard," says a cottier tenant, "for a man who is over head and ears in debt to be industrious, he knows not what to look to."

ABLE-BODIED OUT OF WORK.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Inniskeel, Lower.*

Bar. *Bannagh* and *Boylagh.*

In the year 1831, Lord Conyngham and Mr. Orr gave work to their own tenants, in making drains on their estates, but the cottiers were not so employed. The Rev. Mr. Early thought that if the labouring population could get regular employment at 10*d.* a day, the rate of wages in that country, they would certainly make a provision against a want of employment. He even thought that at 8*d.* a day and constant work, they could live in a comparative state of independence. So far from their being rendered reckless by a want of employment, or other causes, they are, notwithstanding all their privations, contented and peaceable. On the subject of marriages, the Rev. Mr. Early states, that they are all on an equal footing in this part of the country, and marry young; you seldom see a woman of 24, or a man at 30, unmarried, except those who have misconducted themselves. He also says, that if there was no disparity in their state of life, he would, unless there was something against the woman's character, advise marriage, in case of previous connexion.

Mr. Russell remarked, with regard to the system of credit, that it had materially diminished since the abolition of manor courts. The juries usually summoned in these courts were persons generally interested in keeping up the system. The difficulties thrown in its way by the assistant barrister, who invariably inquires the market price of each article at the time of the contract, and the rule he has laid down of striking off all but the legal interest, has tended much to lessen the practice. When meal is selling at 12*s.* the cwt., the general interest is frequently still one-third more than the actual price. He has known a countryman buy a cow for 6*l.* on credit one day, and sell it back the next day to the same person for 4*l.* cash; and a cwt. of meal to be taken at six months' credit, the purchaser stipulating to give from a barrel and half to two barrels, at the expiration of the term, the price of which would be about 24*s.*, that is 100 per cent.

Persons who attended the Examination.

Parishes *Kilbarron* and *Innismacsaint*, including Town of *Ballyshannon.*

Bar. *Tyrhugh.*

Mr. W. ALLINGHAM, merchant.—Mr. BARTLEY, attorney, Dublin.—Mr. WILLIAM BELL, publican.—Doctor CRAWFORD, surgeon of the dispensary.—S. CRAWFORD, esq., attorney.—The Rev. JOHN CUMMINS, parish priest of Kilbarron.—M. DAVIS, esq., J. P.—Rev. JOHN DUNBAR, curate of Innismacsaint.—WILLIAM ERSKINE, merchant.—Captain CHARLES FERGUSSON, J. P.—PATRICK GORRIGLE, a small farmer.—The Rev. GEORGE GRIFFITH, curate of Kilbarron.—Mr. IRWIN, clerk of the petty sessions, and collector and secretary of the Ballyshannon Mendicity.—Rev. D. KELLY, roman-catholic curate, Kilbarron.—Mr. P. KELLY, brewer.—Mr. J. KERRISON, Bundoran, innkeeper and farmer.—Rev. FRANCIS M'DONNELL, parish priest, Innismacsaint.—Mr. J. M'GOWAN, merchant.—Mr. JOHN M'GOWAN, bangbeggar to the Mendicity of Innishannon.—Mr. J. MORIARTHY, publican.—Rev. Mr. RAMSAY, roman-catholic curate, Kilbarron.—Mr. JOHN SCOTT, stamp distributor.—Doctor J. SHEIL.—SIMON SHEIL, esq. Wardtown.—The Rev. G. NESBIT TREDENNICK, rector of Kilbarron.

MR. KERRIGAN said, upon this subject, "I farm a good deal, and when I want labourers, I find that I can get five for every one that I have business for. I have land, it is true, but the present prices of produce will not enable me to pay for working it, and the evil must increase to the poor labourers if those times continue, no man can pay wages, and the land must lie waste or be turned to pasture."

The Rev. Mr. Tredennick stated, that cases of the commission of theft or other trifling offences, for the purpose of being sent to prison, were never known; the poor bear their privations with unexampled patience. "My income," said he, "as the rector of Kilbarrow is drawn, chiefly, from the value of a large glebe; I live constantly on it, and am surrounded by a very dense population, exclusively Roman-catholics; I have not a single Protestant on the glebe; I find them quite peaceable and amenable; they submit all their little differences to my adjustment, and rarely resort to petty sessions, and thus I find, that, without the authority of a magistrate, (for I do not hold the commission of the peace,) I can effect much more, in the preservation of order and the prevention of litigation, than if I were a magistrate. They have, it is true, their prejudices and their old notions, and it is not easy to force them out of the usual course of injudicious and bad farming, and it is particularly difficult to effect what I am trying to do, the residence of each holder on his own cut; but upon the whole, I am quite sure I could succeed materially in improving their condition, if the nature of my tenure did not render it imprudent for me to expend the property of my family on a life estate. I assure you, that so perfectly tranquil and free from crime do I consider the neighbourhood where I live, that I scarcely think it necessary to lock or bolt my doors."

The custom of giving credit does prevail, but it has been much checked by the interference of the Roman-catholic clergy, and of the assistant barrister for the county. The Rev. Mr. M'Donnell stated, with regard to this subject, that the labourers and small farmers resort to it in times of distress, either when their stock is exhausted, or when the farmers want the ready money to meet their engagements, such as rent or county cess. It will sometimes happen, that in order to evade the laws against usury, a farmer will first sell for money to supply his present wants, and afterwards purchase from the same person, for the sustenance of his family, the very same article, on long credit of six months, at an extravagant price, never having parted with the possession of the goods all the time. Mr. Irwin observed, that the poorest class generally marry first; they feel that their situation cannot

be

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Ulster, County Donegal. Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parishes *Kilbarron* and *Innismacsaint*, including Town of *Ballyshannon*. Bar. *Tyrhugh*.

Parishes *Killaghtee* and *Killybegs*. Bar. *Bannagh*.

be worse, and they are reckless, but on this account they are also remarkably virtuous, and when unrestrained by the considerations of prudence, a word quite unintelligible to the pauper, they take the first opportunity to marry, if they can raise the marriage money and food enough for a season. The comfortable farmer will, on the contrary, either look for some fortune for himself, or take care that the fortune, which he can give to his daughter or sister, shall not be given to any but a man of substance.

Persons who attended the Examination.

Doctor ANDREWS, Killybegs.—Mr. T. BROGAN, farmer, Killybegs.—Mr. R. CORSCADDAN, farmer.—NICHOLAS M'DONAGH, esq., chief constable of police.—Rev. Mr. DRUMMOND, parish priest of Killybegs and Killaghtee.—Mr. A. GRAHAM, churchwarden, Killybegs.—Mr. A. HAMILTON, farmer.—JOHN JOHNSON, labourer.—ANDREW LYONS, labourer, Killybegs.—Mr. OWEN M'CLOOKY, foreman and bailiff on Mr. Wm. Murray's estate.—Mr. W. M'ENTIRE, baker.—Mr. J. M'LAUGHLIN, farmer, Killybegs.—Mr. R. M'MULLEN, shoemaker.—Mr. J. MAGRATH, farmer.—Mr. HUGH M'BRIASTY, farmer.—Mr. A. MAGEE, churchwarden, Killybegs.—Mr. P. MULRANNY, bailiff on Mr. Murray's estate, Killybegs.—Mr. E. MURRIN, publican.—Rev. G. STEWART, rector of Killybegs.—Rev. CHARLES WALSH, curate of Killaghtee.—Mr. J. WATSON, farmer, Largysallagh.

EMPLOYMENT is most scarce in the winter season, and between spring and autumn, except when the fishing happens to set in; it is then abundant, and all hands are at work, but it cannot be counted on. Except in seasons of great scarcity, few persons in this parish go without regular meals, such as they are, poor enough, no doubt, sometimes as low as dry potatoes.

The Rev. Mr. Drummond stated, that they struggle hard to avoid begging. Many a time do they live on shell-fish, or on weeds, in seasons of scarcity, until human nature can no longer bear what they suffer, and they are in the end driven to mendicancy. No doubt the feeling of aversion to this resource is strongest in the commencement, and once broken down, it soon vanishes altogether. Worse habits cannot possibly be generated than habits of idleness.

There have been no outrages on persons known to be committed by these poor people.

Obtaining provisions on credit did prevail much more in this parish than it does; the clergy opposed the system, and so did the assistant barrister, both in town and country. The price of a hundred weight of meal has been often charged, for six months' credit, at 12*s.*, 15*s.* and 16*s.*; and Mr. M'Briarty said, that though some families have been ruined by it, yet others have been saved from starvation. The labouring population can do little more than provide for the present day.

The poorest persons are generally more regardless of prudence with respect to early marriages, than those who have acquired some means of subsistence. Those who are most comfortable generally look before them. The Rev. Mr. Drummond said, that the clergy generally encouraged marriages "*inter pares*," where any intimacy or connexion has taken place between the parties.

Persons who attended the Examination.

Parishes *Upper* and *Lower Moville*. Bar. *Ennishowen*.

Rev. DAVID BABINGTON, curate of Lower Moville.—Mr. JOHN BARR, innkeeper and farmer.—JAMES CAMPBELL, esq., gentleman farmer.—Mr. SAMUEL CARMICHAEL, an extensive farmer.—Mr. JOHN EAKIN, farmer.—Rev. CHARLES GALWEY, rector of Lower Moville.—JOHN IRWINE, esq., M. D., surgeon of Moville dispensary.—Mr. EDWARD LARKEY, shopkeeper and farmer.—HUGH LYLE, esq., J. P., treasurer of county Londonderry.—Mr. M'ARTHUR, Castle Carey, agent to Sir A. Chichester, baronet.—Rev. WILLIAM M'CAFFERTY, parish priest of Upper and Lower Moville.—Mr. JOHN M'DEVITT, shopkeeper and farmer.—Rev.—— M'DONAGH, roman-catholic curate of Upper and Lower Moville.—Rev. SIMON M'LEER, roman-catholic curate of Upper and Lower Moville.—Rev. STEWART MARKS, curate of Upper Moville.—Mr. NEIL O'DOHERTY, shopkeeper and farmer, Moville.—Mr. HUDSON REYNOLDS, farmer.—Rev. JOHN STAPLES, rector of Upper Moville, J. P.

DURING the winter months no labourer excepting those constantly employed by gentlemen can count upon more than three days work in the week; this is the period when they generally subsist on their own stocks of potatoes; when those are consumed, the wife and children are driven to begging as their only resource; no case has occurred of females, even of the poorest classes, being driven to prostitution when work fails the family. The husbands often emigrate, and leave their children and wives no resource but mendicancy till they are able to send them some relief, which they always do, when they can.

They never commit offences here, for the purpose of being supported in gaol, neither have they been guilty of outrages to avoid starvation.

The practice of obtaining provisions on credit very generally prevails, and has given rise to great extortion, on the part of farmers, and others, who avail themselves of the distresses of the poor labourers; this is the case, both in town and country, but the exertions of the clergy have lately produced a great alteration for the better; 3*s.* is charged for a credit of three months, on 14*s.* worth of meal, and sometimes 6*s.* exclusive of the market price; this

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this produces direful consequences, distress, ruin and litigation, and keeps the labourer constantly in debt.

When distress prevailed, and provisions were high, Lord Caledon and Sir A. Chichester, with a view to relieve the labourers, frequently employed more hands than they required; but this relief has been generally confined to their own tenantry. A labour-rate has never been in operation; those who have constant employment may, by extreme frugality, make some provision against want of work, but there are very few cases indeed, of a labourer who has been able to save even a trifle; the most destitute are invariably the most improvident and most disposed to early marriages. The greatest number of early marriages is among servant boys and maids; those who are comfortable look before them, and the more substantial farmers do not allow their children to marry, without considering their future prospects. The clergy invariably advise marriage, in cases of previous connexion, unless where there is some reasonable obstacle, such as impropriety of conduct on the part of the female, or great inequality of rank in life, or canonical impediments.

Persons who attended the Examination.

Parish *Stranorlar*, including Towns of *Stranorlar* and *Ballybophay*.

Bar. *Raphoe*.

ANDREW ALLEN, farmer.—JAMES ARMSTRONG, farmer.—JOHN BATTEN, shopkeeper.—JOHN COCHRAN, esq., J. P., Edinmore.—Mr. COCHRAN, gentleman, elder of the presbyterian congregation.—ROBT. CORCADDIN, farmer.—Dr. DAVIS, surgeon, dispensary of Stranorlar.—Rev. Mr. DERINNEY, roman-catholic curate of Stranorlar.—Rev. Mr. DOHERTY, parish priest, Stranorlar.—D. DOHERTY, farmer.—WM. FENWICK, esq., J. P., Raphoe.—Mr. ROBERT FLETCHER, farmer.—Mr. GREER, innkeeper and churchwarden.—Mr. GUNNING, sen.—Mr. GUNNING, jun. shopkeeper, Stranorlar.—Mr. JAMES HOLMES, farmer.—JAMES JOHNSTON, esq., J. P.—JOHN KEAN, farmer.—EDWARD KEAN, farmer.—Mr. ROBERT KILPATRICK, farmer, Longhill.—DANIEL LYNCH, shopkeeper.—Mr. E. M'LOUGHLIN, farmer.—Mr. M'MIMININ, shopkeeper, Stranorlar.—RALPH M'KENLEY, farmer.—THOMAS MAGILL, shopkeeper.—ROBERT ROLLESTON, shopkeeper.—Mr. SMITH, farmer.—Mr. SPEER, gentleman farmer, Knockgannon.—Mr. SPENCER, farmer, Mullindrait.—Rev. J. STEEL, presbyterian minister, Stranorlar.—H. STEWART, jun. Trycallon.—ADAM TAIT, farmer.—Mr. WILLIAM WALKER, gentleman farmer, Kilcordan.—Mr. W. WALKER, land-agent, Drumboe.—CORMACK and HANNAH WARD, two old beggars.

FROM June to August there is the greatest want of employment and the greatest pressure on the labourer, in consequence of the scarcity of food. In the winter months, employment is also slack, but at that time they have their little stock of provisions; during scarce summers they are reduced to fewer and more scanty meals in the day. There is no regular fund to assist them.

When out of work, the wife and children beg about the neighbourhood; this is the first stage of mendicancy, but there are no cases known where the want of employment has driven the women or girls to prostitution. Rev. Mr. Doherty, in his memory, has known 9 or 10 families deserted by their husbands, who afterwards married in strange places.

There are no cases known of able-bodied persons having committed trifling offences to be supported in gaol.

Mr. Stewart has heard no instance of theft, in order to relieve themselves, amongst them. The destitute through their necessities have never been guilty of outrages on persons here.

Obtaining provisions on credit is a very common practice; it is the only resource, except mendicancy, of the destitute in town and country at particular seasons of distress; when meal is sold at 11 *s.* 6 *d.* or 12 *s.* per cwt. there are instances known, where on a note payable in six months, 1 *l.* was given, and there are many cases where the debt having been 3 *l.* an additional sum of 1 *l.* was paid, on process being served, for a further extension of time to the next sessions.

It has been the practice with some very few gentlemen, particularly with Mr. Stewart of Tyrcallen, to employ more labourers than they required in times of distress. Considering the wages of the labourer, it may be said to be impossible for him to make any provision against want of work.

Rev. Mr. Doherty said, the poorest class were invariably the first to marry; the most wretched are most regardless of prudence in making early and improvident marriages. Mr. Stewart's father has been in the habit of immediately discharging any of his labourers' sons who got married; this restraint has operated very favourably, having generated provident habits, stimulated industry, and has never been the cause of licentious habits. Rev. Mr. Doherty said, that in cases of previous connexion, it was invariably the practice among persons of every religious persuasion to recommend marriage when the parties were of equal rank, and when there was no particular objection, such as bad character, on either side.

ABLE-BODIED OUT OF WORK.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Parish *Aughadowey*. Bar. *Coleraine*, half Barony.

Persons who attended the Examination.

Rev. Mr. ALEXANDER, rector.—ALEXANDER BAIRD, farmer, 33 acres.—JOHN BISHOP, farmer, 30 acres.—Rev. Mr. BROWN, presbyterian minister.—Rev. Mr. BRYCE, seceding minister.—Dr. FULLERTON, dispensary surgeon.—DAVID GILMOUR, farmer, 33 acres.—JAMES GLASS, farmer, 40 acres.— —— HENRY, farmer, 16½ acres.—THOMAS M'CLEAN, labourer.—DANIEL MOON, farmer, 100 acres.—BARNEY MOONEY, farmer, and under-agent to the Ironmongers' Company.— —— ORR, esq. J. P.— ——OSELAND, esq., agent to the Ironmongers' Company.—Rev. Mr. ROLLESTON, curate.—JOHN WALLACE, farmer, 14 acres.

THOMAS M'CLEAN (a labourer) said, "Work is scarce from November to February, and most plenty from May to August: wages are generally 1*s.* a day, but if a man was employed all the year round, he would only get 8*d.* or 9*d.* In the slack time I get about three days work in the week, and at other times I get as many as six days. From November to February I would be glad to take 6*d.* a day and my diet for constant employment. I have supported eight children and my wife, and would have been glad of 8*d.* a day and my diet, from the time I first began to work; I would have saved at least 10*l.* by this time. I never saved more than three guineas, and that was when I was a bleacher at 28*s.* a month. There is no broken time with a bleacher, he is always employed. I never was reduced so low as two meals in the day; if I had been, I would have got assistance from my neighbours." "I never knew a labourer," said Moon, "to be reduced to two meals in the day; the labourers in Aughadowey are better off, and have more employment than the generality." "There is no fund to assist those who are out of work," said M'Clean, "but the savings' bank, and I never put any money in there."

"I never heard of a labourer in the parish begging, except from laziness. My children earned enough by spinning and labour in the fields to clothe themselves. I always planted potatoes against a slack of work, or the wet season. Labourers get from the farmer a small piece of bog or poor soil to plant potatoes in, on condition of manuring it." One labourer, who has not more than half a rood of ground, grows potatoes in it sufficient for a family of five when he is out of work, and often sells potatoes in the dear months of May and June. Another labourer was mentioned, who after having got regular work for three years, at 9*d.* a day, (wet days only being excluded) lent between 1*l.* and 2*l.* to another labourer. Moon said, "I never saw the day when a man who could work would not get it." Employment is so general in this parish, principally owing to the number of bleach greens, that no labourer can be reduced from necessity to mendicancy, nor have the women or girls ever been known to become prostitutes. One labourer only had deserted his wife and children, but domestic discord, not destitution, was the cause. No one had ever been known commit any offence in order to be sent to gaol, nor will they steal in seasons of scarcity. "I had potatoes in the pits," said Moon, "during the scarce time of 1817, and none of them were touched or disturbed." Mr. Browne said, "I have seen England and Ireland, and think both property and life as safe in one country as in the other."

The farmers generally give credit to the labourers when out of work; the hucksters are too poor to do so; the latter take yarn and clothes as pledges for tea and whiskey." M'Clean said, "I never paid above the market-price, and never was more than three months in debt." Mr. Orr said, "I know that a considerable difference is often made in the price, and it is considered a very fair bargain to pay the highest price between the time of borrowing and that of paying; 15*s.* is often charged for meal, which is worth only 10*s.* It is common too, to pay 13*d.* for the loan of a guinea for a month." John Bishop said, "Many farmers charge above the market price only half the difference between the price of the meal, at the time when it is borrowed, and the highest price it reaches before it is paid for. Very few processes are brought, both farmers and hucksters are paid in general what they have lent. Moon said, "I have sold many a peck of flax to the farmers and labourers, and was always paid within six months."

Employment is at all times very general in this parish. No labour-rate has ever been in operation. During harvest, labourers come down from the mountains, and return as soon as the harvest has been got in.

Moon thought, "That a labourer, with constant employment, at 5*s.* a week, might lay by something at the end of the year; but a person must always," said he, "ask his wife whether he is going to do well or not. She ought to spin for him four hanks a week, and get 3*d.* a hank, 1*d.* more than they get in Derry, for they spin finer here. No labourer here who was willing to work has ever suffered from want of employment." The poorest invariably marry earliest, having nothing to lose; the farmers are more prudent, and all agreed that in proportion as a man was comfortably circumstanced, he was more cautious in forming such an engagement.

ABLE-BODIED OUT OF WORK.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Parishes *Coleraine* and *Killowen*.

Bar. Town and Liberties of *Coleraine*.

Persons who attended the Examination.

Mr. BLACK, farmer.—Mr. JAMES CALDWEL, churchwarden.—Dr. CARSON.—Rev. Mr. DOGHERTY, roman-catholic priest.—Mr. D. DUNLOP, shopkeeper.—Mr. EDWARD GRIBBEN, shopkeeper.—Mr. JAMES GRIBBEN, churchwarden.—Rev. E. HARVEY, rector of Coleraine.—Dr. HUSTON.—SAMUEL KNOX, esq., mayor of Coleraine.—Dr. LEVER.—HUGH LYLE, esq.—Mr. WILLIAM MARK, shopkeeper.—Rev. Mr. M'CORMICK, protestant curate of Coleraine.—Mr. JOHN M'KEE, churchwarden.—Dr. M'NEAL, dispensary surgeon.—Rev. Mr. MAGILL, roman-catholic curate.—Rev. Mr. SILLETO, rector of Killowen.—Mr. JOSEPH WILSON, farmer.

FROM June to August, and the depth of winter, are the periods of the year at which a portion of the labourers are out of work; most of them live on potatoes which they have planted on some small plot of ground which they rent.

If the family do not rent a plot of ground, the wife and children beg about the neighbourhood; and a large portion of the rising population is habituated to mendicancy by such means. No instances were known of the women and girls being driven to prostitution when work fails the family.

No cases have been ever known of able-bodied persons or their families committing trifling offences for the purpose of being sent to prison, and there obtaining food and shelter.

To steal potatoes is a common practice.

Those out of work obtain provisions on credit, from farmers principally; and in such cases the price is considerably above the money price at the time of credit being taken. Few have been processed at sessions, the credit is generally repaid in the course of a few months. No instance is known of a labourer becoming reckless by reason of debts of this kind.

The wages of the labourer are 8 *d.* with diet, and 10 *d.* or 1 *s.* without. The providence of the labouring classes is destroyed by the constant occurrence of destitution. The poorest marry earliest. Those who have little knowledge of comfort are so reckless as to contract improvident marriages; but those who have always been well off, and who know some comfort, are less prone to marriage, and are far more cautious.

Parish *Upper Cumber*.

Bar. *Tyrkeeran*.

Persons who attended the Examination.

—— BLAIR, farmer.—Rev. Mr. BROWNLOW, rector, Upper Cumber.—Rev. Mr. BURROWS, presbyterian minister.—Mr. R. CAMPBELL, farmer, 30 acres.—Mr. J. CHRISTIE, farmer, 21 acres.—Mr. CRAIG, agent to the Fishmongers' Company.—JAMES DIVINE, farmer, 50 acres.—EDWARD DIVINE, shoemaker.—Mr. ANDREW DUNN, farmer, 30 acres.—— —— DUNN, farmer, 120 acres.—— —— GRIFFITH, clerk.—Mr. HANDCOCK, farmer, 27 acres.—Rev. M. HAYDEN, rector of Lower Cumber.—Rev. Mr. HENRY, roman-catholic rector.—Mr. HUNTER, churchwarden.— —— M'CLOSKY, farmer, eight acres.—THOMAS M'GIVIGAN, carpenter.—JOHN M'IVOR, farmer, eight acres.—ANDREW MILLAR, labourer.—WILLIAM MILLAR, an old beggar man.—CHARLES MORRISON, farmer, eight acres.—WILLIAM MULLEN, labourer.—E. O'NEIL, labourer.—JAMES SMITH, farmer, eight acres.

FROM November to March none but those hired as farm servants get employment. Not more than three days' work in the week is obtained on an average during the year. "I worked" said Mullen, "from November to March for 6 *d.* a day, and had only two meals in the day." Many of the farmers said that work was slack in the spring months, not because there was nothing to be done, but because the farmers could not afford to pay their labourers, and had bad leases, and no inducement to improve. During the spring months, therefore, the labourers are frequently reduced both in the number and (if it is possible) in the quality of their meals. The labourer usually holds from a quarter of an acre to an acre of ground, in which he plants potatoes, in order to maintain him during the winter months. His crop generally fails in summer or spring months, and then, unless in constant employment, he is reduced to the greatest distress, having no resource from which he can hope for assistance.

Every labourer endeavours to hold a small patch of land, to maintain himself by when out of employment. If unable to accomplish this, he either gets credit, and is thus involved deeply in debt, or is reduced to beg, and even then he returns to work when he can get it. The females are never driven by distress to prostitution, nor were any instances known where husbands had, for this reason, deserted their family.

Potatoes have sometimes been stolen in hard times, to relieve immediate destitution, but very few offences of this nature have been committed. Millar, however, said, "I have heard a man declare, when he was in great distress, that he wished he was in gaol, for then he would be fed, at least." But no instance was known where persons had endeavoured for this reason to be sent to gaol. Very few thefts, and no outrages, have been committed owing to destitution.

Labourers, when out of work, get credit in the country from the farmers, and in town from the hucksters; 2 *s.* on a cwt. of meal is the least advance that is paid, and 50 per

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per cent. is frequently given. A large advance on the price is charged, whatever security may be given. "I offered the other day" said a labourer, "a decent man's line to a huckster, and he charged me 3*s*. above the market price for the meal." The usual bargain is, the highest market price between the time of borrowing and that of repaying. Very high interest is always charged for the loan of money. "I have known" said Morrison, "24*s*. given for the loan of 20*s*. for a month." "There is a power of processes for these bargains," said Mullen, "at quarter sessions; the huckster and farmer almost always recover what they lend; they never lend without good security, and the farmer can pay himself by labour; so, between them, the poor man is kept constantly in debt."

In one or two instances gentlemen have employed, in hard times, more labourers than they require; farmers had never done so.

"A labourer," said Morrison, "cannot lay by anything; he can hardly make the two ends meet in the year, when he has full employment."

The poorest marry the earliest, frequently from the hope of having children to assist them in their old age. "I have often heard men say, that he who grew old without marrying, would rue it in the end; and it is a common remark, that they are better off who have children to maintain them.—(*M'Ivor.*)——"The poor think," said Morrison, "that any change must be for the better." Those who are better off, look for a fortune, and the farmers' sons always marry later than the labourer, and are more cautious. Millar, a beggar, said, "A poor man ought to marry young, that his weans may be able to assist him when he grows old."

Persons who attended the Examination.

Parish *Drumachose*, including Town of *Newtown Limavaddy*.

Bar. *Kenaught*.

DAVID CATHER, esq., J. P.—Mr. COLE, grocer.—Dr. DILL, dispensary surgeon.—Mr. DOHERTY, grocer.—Mr. FOREST, farmer and agent.—HENRY GREIR and others, labourers.—ROBERT HENRY, court-keeper.—Mr. HUNTER, grocer.—Mr. LANE, solicitor.—MARCUS M'CAUSLAND, esq., J. P. —SAMUEL M'COY, small farmer.—Rev. Mr. M'DONOUGH, roman-catholic curate.—Mr. MOODY, linendraper.—Mr. O'HAGAN, schoolmaster.—Rev. Mr. OLPHERT, rector.—Mr. O'NEIL, baker.—Rev. Mr. PORTER, presbyterian minister.—Mr. PROCTOR, grocer.—Rev. Mr. STEEN, presbyterian minister.—Mr. STEWART TATE, small farmer.

FROM June to August a great portion of the labourers are out of work, and afterwards in winter; but then they have plenty of potatoes, generally three meals of them, with salt or sometimes a herring. From June to August they have but one meal of potatoes, which, if the family be large, is often very scanty. There is no regular fund for relieving them.

When out of work the labourer shuts up his cottage and sends his family to beg, sometimes accompanying them, and sometimes not; they thus become habituated to mendicancy, and sometimes beg even at home. The women and girls are never driven to prostitution, though in the country many "tramping" women have children by different parents. Some of them have had four by different fathers, but chiefly beggars. Few parents or husbands intend to desert their families, but many, especially of late, have left them to go in search of work, and never returned; they sometimes send for their families. Henry Greer knew two cases of total desertion in two years.

No distress causes them to commit offences to be sent to gaol. Henry Greer knew one man who was driven, through destitution, to steal some potatoes for his wife and family; he was sent to gaol, but is now an industrious man, caretaker to a gentleman near this, and his wife and children bear an excellent character. No misery, in 99 cases out of 100, leads them to commit offences.

They rarely, if ever, steal, and then only sufficient of potatoes to prevent starvation. They have never been guilty of outrages upon person. The witnesses all agreed that a provision for the poor would be productive of much good, by preventing the evils resulting from vagrancy.

The labourers out of work obtain credit from the farmers, but not from the hucksters; the usual agreement is, that they should pay the highest intermediate price between the period of obtaining and paying for the provisions; the usual difference is 3*d*. a bushel, value 1*s*. Greer, however, when out of work, had obtained credit from many gentlemen round, without any advance of price, but this is attributable to the excellence of his character. The labourer is, in general, kept much in debt, and rendered reckless.

No labour-rate has ever been in operation; two cases only were known where persons had employed a greater number of labourers than was necessary; many even in times of scarcity turn them off when the immediate necessity for their labour is over; they never on absentee estates employ more than are absolutely necessary.

One or two cases only were known where labourers had saved. Mr. O'Hagan knew one man, with a large grown-up family, and in constant employment, who had saved about 12*l*., but this was a very rare case. Greer never knew an instance of a labourer saving, though he thought they would if possible. Mr. Forrest said, "If I were to fetch in a mechanic having 10*d*., and another having 2*s*. per day, the former, though not perhaps so well fed, would have as good a coat on his back as the latter." All the witnesses agreed that mechanics were more improvident and drunken than labourers; the latter are not improvident, but cannot save.

Those who saved anything are always more cautious and later in marrying. The most

ABLE-BODIED OUT OF WORK.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Parish *Drumachose*, including Town of *Newtown Limavaddy*.

Bar. *Kenaught*.

destitute marry earliest, as they cannot be worse off. The young labourer of 19 is induced to marry, because he thinks himself able to maintain a wife, and has no apprenticeship to go through like a mechanic. A saving man is always most cautious.

An experiment was tried in the neighbouring parish of Tamlaght Finlagan, where for three years a voluntary contribution for the relief of the poor was made. The number of landholders in the parish was about 800; the number of subscribers about 340. A majority of the subscribers, assembled in vestry, agreed to assess themselves by annual payments; after succeeding very well for two years, and declining during the third, the experiment utterly failed. This was attributed by the generality of the witnesses to the refusal of some of the wealthier farmers to contribute, there being no power to compel them; by others to their still being unwilling to refuse relief to strange beggars; and by some few to favouritism in the distribution of the money, and the small amount of the subscriptions of the gentry compared to their means. The first years' subscription was 175 *l.*; that of the second 242 *l.*; in the third year it failed. There are about 12 mendicants in the parish at present, for every one seen there during its continuance.

Persons who attended the Examination.

Parishes *Dungiven* and *Banagher*.

Bar. *Kenaught*.

—— DOHERTY, wandering beggar.—Rev. Mr. GIBSON, presbyterian clergyman.—JOHN IRWAN farmer 50 acres.— —— KING, esq., gentleman farmer.—Mr. KYLE, collector of county cess.—MICHAEL M'CLOSKEY, farmer 22 acres.—MICHAEL M'CLOSKEY, farmer 12 acres.—Mr. MITCHELL, churchwarden.—HENRY MORRISON, grocer.—ANDREW MULLEN, small farmer seven or eight acres.—JAMES O'HAGAN, farmer 16 acres.— —— O'KANE, woollen draper.—ANDREW QUIGLEY, farmer 11 acres.—Rev. Mr. Ross, protestant rector.—MICHAEL ROSS, esq., gentleman farmer.—BRYAN M'TAGUE, and several other labourers.

N. B. —The small farmers in this district all labour occasionally for others, and combine the wants and feelings of both classes.

IN winter, from November to March, three-fourths of the labourers are unemployed, and during the three summer months at least half are out of work; during this period they are frequently reduced to two and sometimes to one scanty meal a day. A working man ought to have four pounds of potatoes three times a day, viz. 12 pounds a day, or three pounds of meal, but he is frequently reduced to one meal of three pounds of potatoes or one pound of meal; he could not, on this, get through a good day's work. When he is thus reduced, he has no fund from which he can obtain any assistance.

Their wives and children are frequently compelled to beg, and in that case go to a distan parish, from feelings of shame. Still they would half starve before they would become mendicants, and frequently bring on illness by their abstinence before they will go out and ask relief. If they have an opportunity of giving up mendicancy they do, "but before they betake themselves to it they have lost their little holdings, and can never make head again." —(*M'Closkey.*)

The husbands very rarely, if ever, desert them intentionally, but often go to England for work, and cannot return for a long time.

"They would rather half starve themselves than beg, and any begging is better than stealing."—(*Irwin.*)

Of the few who have been sent to gaol for trifling offences caused by destitution, almost all become again industrious. "They will do all but starve, and that is as much as any man can require."—(*Irwin.*)

Few or no instances are known of their stealing. Potato pits constantly in their power are untouched, except in very rare instances. The most destitute have never been known to commit outrage on persons for the purpose of preventing starvation; no degree of distress is found much to demoralize the poor.

The labourers, when out of work, obtain credit from both farmers and shopkeepers, generally from those farmers who are in the habit of employing them. When meal is 10*s.* a hundred, the labourer is frequently obliged to pay 15*s.*, and in some cases, from fear of being prosecuted for usury, the farmers first nominally sell it to the labourers, and then buy it back from them at half price. The labourer is thus kept constantly in debt, and when he does make a little money is obliged to expend it in paying off arrears, and can never be comfortable.

Some one or two persons near this parish, in times of scarcity, have employed more labourers than they at the time required, for the sake of affording relief; but the custom is very far from being general, and is never known on absentee estates.

None could lay by a provision against the time of want, even when without destitute relatives, unless there were in the family two or three grown-up children, who, as well as the father, were in constant employment. A single man perhaps, in constant employment at 5*s.* a week, might lay by a little. A family would pay 8*d.* or 10*d.* a week for their lodging, and 1*s.* for a load of turf; potatoes might average from 2*d.* to 3*d.* a stone; and, if casualties be added to their necessary expenses, &c., they could not, except in the above-mentioned instance, lay by anything.

The poorest marry the earliest; but latterly not so early in life as they once did, having been taught wisdom by experience. Exactly in proportion to a man's having laid up any property, is his caution about marriage, and his care "to whom he will trust it."

N.B.—The small farmers in this district all labour occasionally for others, and combine the wants and feelings of both classes.

ABLE-BODIED OUT OF WORK.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Parish *Kilrea*, including Town of *Kilrea*.

Bars. *Loughinsholin* and *Coleraine*, half Barony.

Persons who attended the Examination.

ROBERT HOLMES, esq., J. P. and agent to the mercer's company.—THOMAS M'CAY, farmer of 13 acres.—DANIEL HUNTER, grocer.— —— THOMPSON, grocer.—WILLIAM ANDERSON, farmer of 8 acres.—Rev. Mr. RODGERS, presbyterian minister.—Rev. Mr. WADDY, rector, J. P.—Rev. Mr. M'CAMMON, presbyterian minister.—KENNEDY M'CAN, schoolmaster.—Mr. ADCOCK, innkeeper.—ROBERT ARMSTRONG, farmer of acres, and weaver.—LAURENCE O'REGAN, farmer of 20 acres.—JOSEPH IRWIN, farmer of 9 acres, and weaver.—HUGH HUNTER, spirit dealer.— —— M'CROWLEY, farmer of 10 acres.—JOHN ADAMS.—Mr. HOUSTON, grocer.—JOHN BRADLEY, journeyman baker. ROBERT LAUGHLIN, farmer of 13 acres.—Mr. Church, surgeon.

DURING the months of June, July and August work is very scarce, and in winter from the end of November to the middle of March. In June there is a little employment at cutting, drying, and stacking turf. In July and August there is no work, many then go over to England or Scotland, where the harvest is early, and return here for their own harvest time. All agreed that there was not more than two days' employment in each week at agriculture; during the remainder of the week they weave, "but this," said Mr. Holmes, "is a bad combination, they frequently say to me when they return to their loom, that their "hand is put out for weaving." In winter they have more food than in summer, generally their own potatoes, with a salt herring or some leeks, but no milk.—(*Bradley.*)

They usually have a little patch of land, or the use of it for manure. "If thrown on the market," said Mr. Holmes, "they could not live at all. In summer they have but little potatoes, but some milk; they then get meal and give their labour for it afterwards, (the highest intermediate price between the time of getting credit and the time of paying being the usual bargain.)"

"Last summer," said Bradley, "when potatoes were 1*s.* 6*d.* a bushel, they would have been glad to have got two meals a day of them."

In July the potatoes are generally 10*d.* a bushel, three bushels a week, which is a small allowance for a family, would be 2*s.* 6*d.* a week; there is no fund that affords them any assistance. When heads of families are out of work it is very common for the wives and children to beg, not however in the immediate neighbourhood.

Mr. Holmes had little doubt that many of the cottiers when out of work went begging.

"I have met them myself," said he, "going to Port Stewart, and I knew they were begging; one man here holds three acres, and pays his rent very badly; he is believed to beg and to steal, but the children do not beg."

All agreed that the practice tended greatly to increase mendicancy.

"Begging," said Mr. M'Cammon, "is decidedly the best business. I have known them able to sell by it, every night, five pounds of meal, and heard a man in the county of Down, say he was worth 18*s.* a week by begging."

"Oh! sir," said Bradley, "the beggars had a monopoly of it then, but there is plenty of opposition in the trade now."

All agreed that the girls were often driven by distress to prostitution. "In fact," said Mr. M'Cammon, "there are but very few of them who are not prostitutes."

And destitution was believed by all to be the most common cause of this.

Bradley says, "the poor would all but starve; they would live on half a meal a day before they beg, much less before they would steal."

Potato pits have been occasionally, in scarce times, opened by destitute persons, but not since Mr. Holmes came, he had found frequently his potato pits broken open, but generally traced it to thieving rather than to want.

When out of work the labourers usually get credit, 4*s.* interest in the 1*l.* is frequently given, and often 15*s.* is given for meal when the market price is only 10*s.*, and the credit six months, 2*s.* in the cwt. of meal is generally allowed. The dealers purchase it in November for 10*s.*, when the small farmer sells it to make up his rent, and sell it in June and August for 12*s.*, giving credit until the November following." "Character," said Bradley, "determines the price; an honest man gets it at 12*s.*, others have to pay more. A labourer gets another man better off to get it for him."

Mr. M'Cammon says, "The labourer, cottier or small farmer, is very seldom indeed out of debt, they frequently get their seed one year, and pay for it the next, and are almost always a year in debt."

Mr. Holmes and Mr. Waddy have employed some men at fencing, and a few girls at weeding, when they did not require it, but the practice is very uncommon." "Absentees never do so, they have no feeling for the country," said Mr. Waddy, "they live beyond their means, and make the tenants pay for it." A statement in which all present concurred.

John Bradley says, "The poorest class marries earliest; they frequently have to borrow the money to pay the clergyman, and the expenses of the wedding feast. The men marry at from 19 to 25, the women whenever they are called on."

"They have no providence whatever," said Mr. Holmes, "sometimes indeed, they look to a grown up family as a blessing, at least they allege to me as an excuse for going back in their rent, that they have a large small family; the parents, and especially the mothers, encourage early marriages, especially in the case of girls who cannot earn their own support by labour, and therefore are a burthen to their parents; they have also a look out for their character, and wish to have them settled; all depend on contingencies."

M'Can says, "they are often very poor when they marry, but generally have a small family before their distress is seen."

ABLE-BODIED OUT OF WORK.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Parish *Kilrea*, including Town of *Kilrea*.

Bars. *Loughinsholin* and *Coleraine*, half Barony.

"Another reason for their marrying so early," said Mr. Holmes, "is, that a woman is actually necessary to superintend their household, so much so, that a wife will get on better (if she holds her husband's land) without her husband, than the husband without the wife. She makes a far harder bargain than he does; the men often excuse the non-payment of rent by saying, they have not a woman to look after the house, and that their property is in the hands of strangers."

"A widow, holding land and paying a man to work for her, pays me in every case better than a single man. A young man came to me the other day, and asked my leave to marry; he was only 19, and the girl 18. I endeavoured to dissuade him, but he said, he had before a father and a mother to see to him and to his property, but now he must have a woman. Those who are better off, are more cautious, they can support their children at home, and therefore are not so anxious to get rid of them off their hands."—(Mr. *Holmes.*)

The farmers often hang back to obtain a larger portion. A cow is usually considered a fair portion, with a bed, a chest of drawers, and a wheel. A farmer of eight acres, if he has money, will give some, and if not, frequently promises or gives his bond for such a portion as this; the man, on the other hand, is expected to have two or three acres of land, or to be a good weaver or tradesman. All, when they are married, separate from their parents, and get a house of their own."—(Mr. *Holmes*, *Bradley*, *M'Can.*)

N. B.—The assistant commissioners attach the greatest weight to every part of the evidence given by Mr. Holmes. He appears to me the most active, intelligent and benevolent witness we have yet examined; and his opinions, as coming from an Englishman, and one, therefore, free from party prejudice, appear to me deserving of the greatest attention.

Persons who attended the Examination.

Parish *Maghera*. Town of *Maghera*. Bar. *Loughinsholin*.

SAMUEL AIRL.—JAMES ANDERSON.—J. BARCLAY, shopkeeper.—JAMES CHAMBERS.—ALEXANDER CLARKE, esq.—J. DRIPS.—W. FORRESTER, esq., J. P.—Mr. HENRY, apothecary.—J. M'CLELAND, shopkeeper.—H. M'HENRY, schoolmaster.—P. M'KENNA.—Rev. SPENCER KNOX, rector of Maghera and Tubbermore.—A. MILLER.—S. MOORE, grocer.—Mr. ORR.—T. PETTIGREW, shopkeeper.—D. SCULLION.—JAMES SMITH.—A. WILSON.—E. WILSON.—Rev. Mr. VESEY, protestant curate.—Four of the police, and several labourers.

MANY of the labourers are without work from November to March; at this season some of them weave, and others live as well as they can on their small store of potatoes, but are poorly provided for; there is no fund for their assistance.

The wife and children of unemployed labourers do not beg through the neighbourhood; there are many instances where women, with families, have been abandoned by their husbands.

No poor have ever been known to commit offences in order to be sent to gaol, nor have they stolen to relieve themselves from destitution, or committed outrages upon persons.

In the country the farmers give credit, the hucksters seldom do so now; the former generally charge one-fifth more than ready-money price; the debt is paid, in general, cheerfully, but some are processed at the quarter sessions for such debts; the barrister looks to the amount, and inquires if it is fairly due.

Mr. Clarke and Mr. Stephenson give work in ditching and draining, which they reserve or undertake to meet the distress of the season, when least employment is to be procured.

Many are greatly relieved, and appear very grateful towards these gentlemen.

The poorest generally marry the earliest; farmers' sons, and those who are reared comfortably, seldom marry early.

Persons who attended the Examination.

Parish *Magherafelt*. Bar. *Loughinsholin*.

Mr. JOHN ARCHER, farmer.—G. W. BLATHWAITE, esq., J. P.—Mr. JOHN BOYD, farmer.—Mr. ARCHIBALD BRADLEY, farmer.—Mr. ALLAN BROWNE, shopkeeper.—JOSIAH BRYAN, esq.—Mr. DUNCAN, shopkeeper.—Doctor EVANS.—Captain GRAVES, J. P.—Mr. HENRY.—Mr. EDWARD HULL, shopkeeper.—Mr. LITTLE, farmer.—Rev. Mr. NEVIN, P. P.—Doctor SHANNON.—Mr. THOMAS SHANNON, farmer.—Mr. WILLIAM SHINGLEY, farmer.—ANDREW SPOTSWOOD, J. P.—Rev. S. TWIGG, curate.—Rev. T. J. VESEY, rector.—Rev. James WILSON, seceding minister.—Police, labourers, &c.

FROM December to March is the period at which a portion of the labourers are without work; they generally have a patch of potato-ground planted, on the produce of which they subsist during the winter months; they are not reduced to so few meals in these months, as in the months of May, June and July. There is no regular fund out of which they receive assistance.

They beg much more in the summer months; begging is not so common in the winter months, when least work is to be obtained. Individuals, who have been compelled by necessity to beg in the summer months, have continued it afterwards when the necessity ceased to exist. The women and girls are very rarely driven to prostitution. When work fails the family, there are no instances in the parish of women, having families, being abandoned by their husbands.

There

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Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Parish *Magherafelt*. Bar. *Loughinsholin*.

There has been no instance of able-bodied persons, or their families, committing offences for the purpose of being sent to prison, in order that they might obtain food and shelter there.

There is no instance known of persons having been guilty of robberies, with a view to relieving themselves from destitution.

Credit is very common in the country, but rare in towns. Farmers are the persons applied to; 50 per cent. above the market price is frequently charged; 2*s.* or 3*s.* are commonly added to the price of one hundred weight of meal, value 10*s.* Processes for such debts, at the quarter sessions, are discouraged by the assistant barrister, who reduces the amount, if immoderately high.

Nothing like a labour-rate has ever been known, and county works have been generally undertaken when work was most plentiful. The wages of the labouring people could not enable them to lay by anything; but they suffer more from the occasional high price of provisions, than from want of employment. The very poorest marry the earliest; it is a common practice to borrow money in order to pay the licence. The only requisite then is to get a shelter for the night. The clergy are not often consulted. Farmers' sons are observed to be much later and more considerate in their marriages than labourers.

Persons who attended the Examination.

Parish *Templemore*, including City of *Londonderry*. Bar. City and Liberties of *Londonderry*.

ROBERT ALEXANDER, farmer of 130 acres.—Mr. ANDERSON, secretary to the Mendicity Institution. —Rev. A. BOYD, curate in cathedral.—JOHN DENNIS, shoemaker.—HANNAH DERLIN, gives lodging to beggars.—JOHN DERMOTT, small farmer and labourer.—JOHN DOGHERTY, farmer, seven acres.— —— GALLAGHER, bangbeggar.—CORNELIUS GALLAGHER, labourer.—Rev. GEORGE HAY, presbyterian minister.—JOHN KEELER, publican.—THOMAS LYONS, decayed farmer.—Mr. M'ARTHUR, guardian of deserted children.—Rev. WILLIAM M'CLURE, moderator of the Synod of Ulster.—JANE M'DOWD, poor widow, six children.—Right Rev. Dr. M'LOUGHLIN, roman-catholic bishop of Derry.— —— MARTIN, mason.—JAMES MURRAY, working tailor.—Rev. —— O'KANE, roman-catholic curate.—CHARLES OWENS, an aged labourer.— —— RAMSAY, merchant.—Dr. —— REGAN.—KITTY ROURKE, wife of a labourer, obliged to beg.—Ross SMITH, esquire.—CHRISTOPHER WALSH, labourer.

WORK is very scarce from the middle of November to the middle of March, and during the three summer months after the export ceases. The labourers agreed in stating, that half of their whole number were constantly out of employment, and very often still more; very many of the tradesmen are without work during at least one-third of the year. "I know 50," said Gallagher, "like myself, who, with the exception of employment in their own garden, or in harvest time, do not get work two days in the week." During the periods mentioned above, the labourer is frequently reduced to two, and sometimes even to one scanty meal of potatoes in the day. Mr. Ross Smith said, "From November to March employment is very general, but during the three summer months very little is to be had; and then the men go regularly over to England or Scotland, and return about September: this I know to be the case about my father's distillery. I do not believe that they are frequently reduced in the number of their meals, but that on many occasions they do not get anything but potatoes." Mr. O'Rean, when asked his opinion on this point, said, "I do not know; they would not tell their clergymen; they would be ashamed to do so." All agreed that though in the town employment might be comparatively general, yet in the country around a very large proportion of labourers were often out of work.

The wives and children of unemployed labourers frequently beg. When Rorke is either unemployed or gets but little for his labour, say 6 *d.* a day, which he often works for, his wife and six children must beg, in order to support themselves; many go to a friend, or sell their beds and pawn their clothes, to avoid begging.

In general the wives and children would fast before they would go out. Mr. Hay said, that "few residents, but many strange families, begged in this way; they generally returned to labour; but, no doubt, having once begged, are less reluctant to do so afterwards."

Prostitution sometimes arises in towns from distress; they "cannot starve," but nothing can compel to it in the country. Mr Hay thought prostitution never arose from want, but almost always from seduction in the first instance; they never sink so low at once, but are driven out by their friends and compelled to it; many, when out of work, leave their wives and children on the Mendicity to go in search of employment; few of these return, being generally of bad character, their families are well rid of them.

None have ever committed offences to be sent to prison, except the "walking" girls, who break a pane sometimes. Mr. Hay knew several act thus, and who were in prison, and after being discharged without means of living, wanted to get back again; but under the improved system, silence being enforced, and stone-breaking and other employments introduced, all are most anxious to avoid it; only 17 persons are now confined for trial within four months.

Paupers do not steal; but housekeepers, through fear of starvation, have been known to open potato pits; this is very rare, and only occurs in hard seasons. No outrages have occurred from want here.

A cottier would never get credit unless by giving good security; many poor women said, they got provisions at market price, but out of town the price is considerably advanced.

ABLE-BODIED OUT OF WORK.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. Joseph Pollock, Esq.

Parish *Templemore*, including City of *Londonderry*.

Bar. City and Liberty of *Londonderry*.

John Dermott often knew meal sold for 15*s.*, the market price being 10*s.*; he himself borrowed 5*l.*, for which he paid 6*l.* in six months; 24*s.* for 20*s.* was frequently given for the same time, and good security required. The people are most anxious to pay their debts, so that many live on one meal a day to do so. Dermott would sell his cow to be exact to the day.

Neither gentlemen or farmers have ever employed more labourers than they require; and but one instance was recollected where a number of labourers were employed, out of a general subscription fund, in breaking stones, for which they were afterwards anything but grateful. "They relieve themselves by going to Scotland," said Mr. Smith. A weaver might once have made 1*s.* 4*d.* or 1*s.* 6*d.* a day, but now not more than 1*s.*, and he has not constant employment. Porters on the quay get from 1*s.* to 1*s.* 6*d.*; labourers, in town, from 10*d.* to 1*s.* None could lay by anything; they can barely support themselves. Rorke's wife, when married, was only 17, he himself 20; a labourer without land. Rose M'Donnell's husband, in the same circumstance, married at the same age, as well as M'Dowd, who was a butcher. In all cases the women were found to marry from 17 to 19, the men about 20, and all extremely poor; many marry young, to have children to assist them when old; but they generally say, no change can be for the worse. Brown married at 24, but said, "Many here marry at 13, and that is what makes so many beggars; a houseful of children, and they unable to support them." In towns they marry early, from being crowded together in the same house; but all agreed, that in proportion as a man had saved anything, or was comfortable, he was cautious in marrying. "The farmers have more wit than to marry early," said Brown; the lower classes say, "As they have no other comforts, they can get a marriage cheap;" so that a man with 6*s.* a week is more likely to marry than a man with 9*s.* or 10*s.* "They marry in the country earlier than in towns," said Mr. O'Rean. Mechanics are much more considerate than labourers.

Mr. M'Clure and others agreed in thinking, that in towns the men married later, not only because they were generally better off, but that greater facilities were there afforded them for indulging their passions.

See Questions Nos 5. 6. *and* 9, *in the* SUPPLEMENT, and also the ADDENDA.

VAGRANCY.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish *Headford.*
Bar. *Clare.*

Persons who attended the Examination.

JOHN BOROUGHES, labourer.—JOSEPH BOTHERILL, servant to Mr. St. George.—JOHN BURKE, esq. —Rev. J. FITZGERALD, roman-catholic rector.—Dr. HARTNETT.—Dr. KELLY.—JAMES LYNCH, labourer.—Rev. J. MARA, protestant rector.—JOHN O'FLAGHERTY, esq.—JOHN RYAN, labourer.—R. J. MANSERGH ST. GEORGE, esq., Headfort Castle.—Mr. C. JAMIESON, merchant.—LAWRENCE TOOLE, carman.—Rev. J. WALSH, roman-catholic rector.

"THE precise number of vagrants in this parish is not ascertainable; I think, however, that it is rather on the decrease; I attribute this to the comparatively few county of Mayo labourers who now go to England for work."—(Mr. *St. George*)——"In the parish of Killersa there are not twenty regular beggars; there are not half the number now that there was about ten years ago. Six or seven call at my house daily, on an average, to get potatoes."—(Mr. *Burke.*)——"Poverty has been decreasing these last twenty years; last year, I think, it was stationary, owing to the great reduction in the prices of agricultural produce."—(Mr. *St. George.*)——"I think that the comforts of the people are increasing steadily, though slowly, for the last forty years."—(Mr. *Burke.*)——"The price of labour is more equalized than it was, and there is not so great an inducement to emigrate for work as there was formerly; the wives and children of those who left home in search of work, used invariably to leave their own part of the country and beg."—(Mr. *St. George.*)——"There is a greater quantity of agricultural employment, and a greater number of persons employed; and, though the price of labour is less than it was seven or eight years ago, I think there is more general comfort."—(*Christopher Jamison.*)——"There is more tillage, and the land being better tilled now than it used to be, produces more; but the increase of the quantity is not sufficient to make amends for the fall in the prices; and only that we have a good landlord, who gives an abatement in the rent, we would be worse off than we were before."—(*John Burke.*)——"There are not more than twenty public beggars in this town."—(Rev. Mr. *Walsh.*)

"The greater part of the beggars, who are residents in the parish, come from the neighbourhood of the lake; the landlord of that district is a non-resident; they can obtain little or no employment, and their land pays a very high rent."—(Mr. *Walsh.*)——"In proportion as they increase the quantity of tillage, their poverty increases; the land is very bad, and they are not able to procure manure to till it properly."—(*St. George.*)——"It is rough pasture land, and, when tilled, becomes exhausted immediately, but their poverty is so great that they cannot afford to consider the consequences of breaking it up."—(*O'Flaherty.*)——"Many of the families who reside on it have not one whole blanket; scarcely any of them have a second."—(*Walsh.*)——"They half starve themselves, that they may have the means of paying their rent. If they did not pay it the land would, of course, be taken from them, and then they must beg; rather than do which, many of them would submit to almost any privation."—(*Fitzgerald.*)——"There were more beggars here formerly, but many of them having got employment, are now tolerably comfortable."—(*Chr. Jamison.*)——"Many who are snug enough in winter, must walk out with the bag on their back in summer."—(*Thornton.*)——"There are about fifty families (who are ashamed to beg) supported by their neighbours during the summer."—(Rev. Mr. *Walsh.*)——"Vagrants are more numerous after seed time, than at any other time of the year, because at that time the men leave home in search of work, and the wives and families go out to beg. There are some resident paupers, but the great majority come from a distance; they are of all ages and sexes, but principally women and children, because the men generally go far from home to procure work. Very few from this parish go to beg after having planted their potatoes; the wives or children of employed labourers are never known to beg, at least in this parish. Mechanics and unemployed servants are often reduced to beggary, but very few of the cottier tenants of this place are; when they are, I am sure they would prefer going to a strange place, where they would not be known; some few, who when old and infirm, have transferred their property to their children have been obliged to adopt a vagrant life; all who leave this parish to go to England to work take what will bear their expenses with them; very few go, and those who do, go more on speculation than from necessity."—(Mr. *St. George.*)——"There are some able-bodied resident beggars, but the greater number are strangers; the residents are from the part of the parish near the lake."—(Mr. *Burke.*)——"The strangers are generally from the mountainous and country districts of Mayo. The principal causes of vagrancy are the low prices of agricultural produce, and the minute subdivision of land.' —(Mr. *St. George.*)——"Those along with the high rents."—(Mr. *Burke.*)——"They are all ashamed of begging, and none would do it from choice."—(Mr. *St. George.*)——"None would beg at home from choice, but they would go to strange places to beg when they were really in no want."—(*Jas. Lynch.*)——"If the children of vagrants could get employment, they would accept of it; they would hire at fifteen shillings a year rather than continue begging, when others of the same size and strength would get from 30*s.* to 40*s.*"

"An able-bodied beggar would get from one to two stones of potatoes in the day, and are often able, by exerting themselves, to procure more than they can consume, indeed I may say they always do this, for they are generally able to sell some, and often have gold and silver sewed up in their rags. Some receive relief from passengers, but they are generally town beggars, rather than country vagrants. Beggars get very little meal; there

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is no rule as to the quantity, but generally those who have large families get more."—(Mr. *Burke.*)

"They generally purchase clothes, tobacco and soap for the money they receive for the surplus of their collections."—(Mr. *O'Flaherty.*)——"They do not purchase good clothes, for that would destroy their trade and uniform. They do not often dissipate during their vagrancy, but generally reserve it till they return home; I have no doubt but some few are induced to leave home and beg hoping to return with large sums of money. I knew a woman from this country to go to the county of Kilkenny during a season in which potatoes were very dear there and very cheap here; on being asked why she did not stay at home, where potatoes were plenty, she answered, 'They are not worth gathering at home, they are so cheap.' I have known many who have returned home comparatively rich."——"A man from the mountains of Joice Country, a miserable object, for the last two summers has made a descent into this part of the country, frequenting Tuam, Headford, and Shruel markets; he was not in such extreme want as to require the produce of his begging for his support, but laid out the amount of his first summer's tour, nearly 3 *l.*, in the purchase of sheep, to stock his father's holding; though I have not ascertained the amount of this years' produce, I believe it to be at least equal. I believe this is not uncommon; it is not usual to beg under the plea of being in search of work. Dirty clothes, and filthy appearances, are often assumed by professed beggars, especially in towns; if they do not produce sores, they certainly maintain them.—(Mr. *St. George.*)——"Strangers, sometimes, use deceptions, but residents do not."—(Mr. *Burke.*)——"I knew many instances of persons pretending to be lame, or otherwise disabled; I saw one man at the fair of Tuam who had his hand tied up, and in a sling; he kept it so the whole day, but in the evening had a verbal dispute with a countryman, who struck him with a stick; on being struck, he immediately drew his arm from the sling, snatched the stick, and gave the countryman a most unmerciful beating."—(Dr. *Hartnet.*)——"Lying, forged recommendations, and many such expedients, are resorted to by a particular species of beggars, generally called 'decayed gentlemen or women;' I never knew of persons having deaf or dumb children, having refused to allow them to be taken to an asylum for those so afflicted; but I often knew them to take such children about in the wet and cold, without a sufficiency of clothing, in order to excite pity."—(Mr. *St. George.*)

"I have frequently known vagrants to lead a dissolute life, but it is not by any means general; they are very seldom concerned in outrage, and never (to my knowledge) in assassinations; they often commit small thefts, or rather pilferings; but never robberies to any extent. The agricultural vagrant who is in search of work would gladly emigrate; but the professed beggar would not. In this parish vagrants never borrow or hire children; but I have known instances of bastard children being placed by their fathers under the care of vagrant nurses."—(Mr. *St. George.*)

"I never knew a case of death from starvation, nor do I believe that one ever took place in this parish, though many have contracted diseases, such as low typhus fevers, from the badness and scarcity of their food, of which they eventually died."

"An able-bodied man could not collect as much by begging as he would earn by his labour, though a miserable wretched-looking object might collect much more."—(Mr. *St. George.*)——"The vagrant is a great deal better fed than the labourer."—(*William King.*)

"When giving potatoes, the character of the applicant is never inquired into; but if giving money more caution would be used. I do not think the prevalence of private charity is prejudicial to the morals of the labouring classes; there are many whom it would be impossible to bring to a steady mode of life; but I think the great majority of able-bodied men would gladly adopt it; very few become vagrants in preference to remaining labourers; I should almost say none; I knew only one instance of a vagrant refusing work when offered him."—(Mr. *St. George.*)——"An able-bodied man would work for his food rather than beg; I have known many do so in scarce seasons."—(Rev. Mr. *Fitzgerald.*)

"A vagrant is never refused lodging by the poor cottier or householder."—(Mr. *Burke.*)——"The relief given generally consists of potatoes at Christmas, or in case of sickness, a little meal is sometimes given; and at fairs and markets small coin by those in better circumstances; buttermilk is generally given to the beggars."—(Mr. *St. George.*)——"I think it is highly prejudicial to the poor to give lodging to beggars; it causes dirt, and brings on fever. They often circulate false reports, and excite rebellious feelings."—(Mr. *O'Flaherty.*)——"Farmers always prefer giving food, because there is no coin of so low a value as to represent a potatoe, and because they always have plenty of potatoes, and often have no money; beggars always prefer money, for they take the raw potatoe only with the view of converting it into money."—(Mr. *St. George.*)

"In giving alms they do not limit themselves to any certain quantity; when potatoes are scarce, they give two or three, when plenty, ten or twelve."—(*William King.*)——"Persons of every class, from proprietors down to farmers, have a number of dependents, who are chiefly supported by them."—(Mr. *Burke.*)——"Four beggars make this their walk on market days, and receive assistance from the shopkeepers. I would rather divide among a large number than take the entire support of a smaller number."—(Mr. *James Lynch.*)

"The support of the vagrant falls principally on the small farmer and shopkeeper, though all classes contribute something; the farmer and shopkeeper are more open to the vagrant than the richer classes are."—(Mr. *St. George.*)——"The beggar calls oftener at the poor man's house than at the rich man's, and is oftener sent away empty by the rich."—(*William King.*)——"The rich give rather to certain known objects than to common vagrants."—(Dr. *Kelly.*)——"The poorer classes give away more, in proportion to their means, than the

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rich do. The charity of the richer classes is exerted more in employing more workmen than they require than in giving alms."—(Mr. *St. George.*)——"The poor give ten times as much as the rich, in proportion to their means."—(Dr. *Kelly.*)——"Persons renting only one acre, and even day labourers, give relief to the beggar, if they have it."—(Mr. *St. George.*)

"A beggar often collects more than he requires for his support; but this never leads to a waste of provisions, as they always sell the surplus, generally to poor persons who have a little money, but are in want of provisions."—(Mr. *St. George.*)——"Persons have, I believe, often given away in the early part of the year so much as to leave themselves afterwards in want."—(Mr. *St. George.*)—"I have known poor persons who were buying provisions to give more away than the persons from whom they bought."—(Mr. *James Lynch.*)

"I consider that I would be in greater want if I gave none away than if I gave a great deal away, for I think charity never shortens the quantity."—(*William King.*)——"I believe the feeling of charity to cause a wasteful and irregular expenditure of what might otherwise go to add to the comforts of the labourer."—(Mr. *St. George.*)——"If a meal was going on, and a beggar called, you would never miss what you would give away. I gave away, myself, part of the cake made of a quart of meal to a beggarman, and at the time I had no more victuals in my house, nor the hope of getting it to earn the next day; but I hoped that as God gave it to me that day he would some more the next day."—(*William King.*)——"The shopkeepers and farmers would object to the payment of a regular sum, even though small; and say they did not feel the small outgoings of provisions, &c., which they now give towards the support of the poor."—(Mr. *St. George.*)

"Relief is sometimes given lest the person applying might be suffering from hunger; it is often extorted by importunity, but is generally given because it is the custom of the country." (Mr. *St. George.*)——"When I give I do so for the good of my soul, the honour of God, and for their benefit. When you say there is nothing for them, they will go away, except the sturdy beggars."—(*William King.*)——"I think that religious feelings would induce many to relieve a beggar, even at the door of a poor-house; I believe fear of violence from the applicant never causes any to give."—(Mr. *St. George.*)——"I would not give to those who they say have the money, or to any one who was not in want."—(*William King.*)——"I am sure many give through fear of the beggar's curse."—(Mr. *St. George.*)

"Diseases are often spread by giving lodging to vagrants, particularly typhus fevers and itch, and, I believe, scrofula, which is very prevalent here. In my opinion this system is very injurious to the morals and habits of the labouring classes. It is difficult, if not impossible, for a tenant of a cottage and garden, suppose on the side of the road, let his intentions be ever so good, to keep it in that state of neatness and order which he ought, if the beggar and his family, with his bag and all the attendant vermin, are to be admitted, almost as of a right, to his meals; if they can come as they do and almost demand a lodging for the night, and with all their habits of idleness and love of gossip, and what they call 'strange news,' mingle with his family circle, and curl themselves up in a corner to sleep. Independent of any vice that may be disseminated, there is an irregularity and want of decency that is calculated to injure the morals and habits of the labouring classes in the highest degree, and this is one of the worst features in the state of vagrancy."—(Mr. *St. George.*)——"I knew many persons who were once obliged to beg, and are now industrious and doing well."—(*William King.*)——"I have known some instances, but not many."—(Mr. *St. George.*)

"There is no punishment inflicted for vagrancy; but if a vagrant is known to be guilty of stealing, he is drummed out of town, and scarcely ever known to return. Rigorous laws against vagrancy could never be enforced while a possibility of a person starving existed; the donors never will have recourse to such measures unless there be some provision made for the destitute, then their repugnance to the forcible suppression of vagrancy will be entirely removed. Outrages cannot be accounted the immediate results of destitution; I never knew an instance in which it could; nor do I believe one instance ever was known in Ireland."

"There is no mendicity or house of industry in this part of the country. In my opinion mendicants would not be willing to go into one, and from my knowledge of the country, nothing but absolute starvation would drive them into such an institution."—(Mr. *St. George.*)

Persons who attended the Examination.

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Bar. *Dunkellin* and *Loughrea.*

Mr. ANDREW BARRETT, farmer.—PATRICK CASSIDY, schoolmaster.—JOHN COY, small farmer.—ROBERT D'ARCY, esq.—Mr. RICHARD GLOSTER, shop-keeper.—MICHAEL GRADY, mason.—JOHN GRIFFIN, weaver.—MARTIN KENNY, labourer.—JOHN LALLY, nailer.—PETER LEONARD, weaver.—TERENCE LOUGHLIN, beggar.—Mr. MAHON, farmer.—JAMES MAC TIGHE, baker.—Rev. PATRICK MULLINS, catholic rector.—WILLIAM ROSSIS, esq., Carraminna.—JOHN SHARPE, carpenter.—F. SHAUGHNESSY, esq.—JOHN SHAUGHNESSY, small farmer.—MICHAEL SMITH, small farmer.

A LARGE majority of those whose support is derived from begging are wanderers that come from distant districts. You can never recognize a face amongst them; all are utter strangers who apply at one's door; so that whatever may be the evil of encouraging vagrancy, by giving to those whose characters are altogether unknown, there is no alternative left but that of not relieving at all.

The greater number of strolling beggars come from the estates of absentee proprietors; none wander from properties where the landlord is resident, or where the tenantry are treated with kindness.

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From the estates of the Marquis of Clanricarde (to whom I am agent) or from my own, I do not believe that there is one single tenant or tenant's family who goes out to beg; but there are many in great want in this, and I fear in most other parishes, who seldom or never ask alms, who would endure almost any degree of suffering rather than disgrace themselves by doing so. These ought either to be relieved in their own houses or when they beg. There are many of the higher classes (I speak generally,) who, from a wish to discountenance vagrancy, will not give in the one way, and I do not know of their giving in the other; but I do not say that they do not give at all, for I cannot possibly tell.—(*D'Arcy.*)

I cannot say what the exact number of vagrants is; they are chiefly strangers; I do not know the faces of more than three or four. Five or six families call every day in summer for relief; not more than two or three families call in winter.—(Captain *Rogers.*)

My servant counted 120 beggars who called at my house in one day.—(Mr. *D'Arcy.*)

I think there is no increase of vagrancy, the numbers are much the same; in summer there is generally an increase; but they decrease again in winter.—(Captain *Rogers.*)

I resided in the parish for the last seven years. Comparatively speaking, there are not many native mendicants; there is a decided increase; the numbers are greater by at least one-third; there is an equal increase in the residents and strangers. General poverty is much increased, and there are many householders worse off than the mendicants.—(Mr. *Mullens.*)

From 20 to 50 persons call every day at my house; more call in summer than in winter; there is no increase of numbers. Do not see any increase of poverty, except what was caused by the fall in grain. It caused much additional distress. I would not say there is one-fourth more distress than there was.—(*Richard Gloster.*)

Twice the number are obliged to beg now that were seven years ago.—(*Sharpe.*)

For every ten who lived by charity in my own village seven years ago, there are 20 now.—(*Smyth.*)

Poverty is of course more general, for the markets are low, and there is no reduction in the rents. The labourers are half idle. The fall of the markets left the farmers unable to employ them.—(*Griffin.*)

They pay high rents for holdings, which, if they had them for nothing, would not support them.—(*D'Arcy.*)

When you ask them why they beg, they will answer, "We were turned out into bogs and swamps, and when we had reclaimed our little spots, we were sent in further, till we were beggared at last, else we would be now comfortable."—(*Barrett.*)

The wives and children of unemployed labourers beg sometimes; while the labourer is in work they never do.—(*Mullins.*)

The wives and families of cottiers often leave home after the potatoes are set, and beg in other counties. It is a common thing to say, "Your own potatoes are now fit for use, you ought to go home;" to which they generally answer, that they hope to return shortly.—(*Cassidy.*)

Most of the vagrants are from the county Mayo, and the upper part of this county; they are generally the tenants of absentee landlords.—(*D'Arcy.*)

When the children of beggars come to the years of discretion, they give up begging and turn to industry.—(*Cassidy.*)

They are forced into industry when able to work; they will no longer be relieved by the people.—(*Mullins.*)

Nothing but dire necessity causes any one to beg.—(*Cassidy.*)

An able-bodied man would get six times more than he could consume.—(*Barrett.*)

A good many come from Loughrea, and beg about this place; they are chiefly women and children; they collect six times as much as would support them.—(*Rogers.*)

They sell the surplus; if they did not, what would pay the rent of a cabin in town, or what would put clothes on them?—(*Mahon.*)

There are many who only beg, while they are actually suffering from want, and who, the moment they can obtain other means of support, cease from being a burthen upon the charity of others.

In the course of last summer a poor woman used to beg in this neighbourhood for several weeks; she had left her home, which was near Ballinakill, nine or ten miles from this place. Once every week she used to meet some of her family in Loughrea, and I have reason to know that she was never able to save more out of her hard earnings than 3*d.* a week; but what she could she gave to them. I have seen her more than once weep bitterly when she spoke of her children, and thought of the condition to which she was reduced; yet, poor as she was, I saw her divide half a stone of potatoes, that a neighbour gave her, with a poor creature that was more destitute than herself. As soon as the provision came in she ceased begging; but after a week's absence she came back, not to beg, but to get 2*d.* the price of a single stone of potatoes which was due to her. She neither asked nor received any thing in the village, and went back to her home the same day.—(*Cassidy.*)

Some of them buy a little tea and sugar, and the fair beggars buy whiskey.—(*Shaughnessy.*)

It is not unusual for fair beggars to wear a coat, the sleeve of which is composed of 20 rags stitched together, when they have a comfortable one in their bag, or very probably inside it on their back.—(*Shaughnessy.*)

They frequently assume the appearance of being crippled or maimed for the purpose of exciting pity; none do it but the fair beggars.—(*Mullins.*)

There is one man who goes about from fair to fair, with his arm bandaged from the elbow down, and, though you would think by looking at him that he could scarcely move it, there is not a man in the room can use the two arms better than he. He was one day on the bridge

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bridge of Ennis, where he had a quarrel with a policeman, to whom he gave a sound drubbing with his crutch and hunted him off the bridge.—(*Griffin.*)——That man gave his daughter 30 *l.* fortune. He is like a king over the others, and the people say he has a tribute from each of them. I saw him, at the fair of Kilcreest, take off the bandage in a drunken fit, and defy any man in the fair to try him at the stick.—(*Mahon.*) ——His name is M'Gan.—(*Griffin.*)

A young man, about 26, attends the fairs in this neighbourhood, having his arm bandaged in the same way; when drunk he can wheel the shillelagh about as well as any man; he goes barefooted when in town, but when out of town he wears a good pair of shoes.—(*Mullins.*)

This class of persons often are relieved through fear of violence; they are very surly fellows, and if there was no man in the house they would take it by force.—(Mr. *Shaughnessy.*)

The children are very often taught to practise impositions. I have seen three batches belonging to one family; they divide that they might procure the more.—(*D'Arcy.*)

Generally speaking, the vagrants are better off than the labourers; unless a man is in constant employment and has a small family, he is worse off than the beggar; for if the beggar will not get relief in one place he is sure of it in another.—(*Kenny.*)——Not one person in the parish would go out to beg if they could get employment. There are some out already who, I dare say, would not like to work, they are so long unused to it; but like, or like not, they have no employment to get.—(*Mahon.*)

They scarcely ever get any thing but potatoes, we cannot afford to use meal ourselves; such as are well off sometimes give them a little buttermilk.—(*Griffin.*)

They derive their support chiefly from the poor; they get little or nothing from the gentry.—(*Mullins*)——The gates are often ordered to be shut against them.—(*Shaughnessy.*) ——The commissioners asked whether any thing was left at the gate for them? "Yes, the order to shut them out is left for them."—(*Cassidy.*)——The poor support the poor; the middle classes are very good, but the rich forget them.—(*Griffin.*)——Vagrants get much more relief from the poor than from the rich; the farmers give to them as fast as they come.—(*D'Arcy.*)

I hold 33 acres of mountain land, at 1 *l.* an acre; I could not afford half nor quarter of a stone of potatoes and keep myself safe.—(*Buckley.*)

I give a quarter every day; I am buying potatoes.—(*Lally.*)——We never make any calculation of the quantity we give.—(*Buckley.*)

If a person was so close as to give none away, he would have more in the latter end of the year for himself; but it is the general opinion, that whatever is given in charity will never be missed.—(*Griffin.*)——Even the man who is buying at a dear rate would divide with the beggar. I saw a beggar-woman open her bag and give some potatoes to another whom she knew to be in want.—(*Cassidy.*——I know many to be in want in the latter part of the year, who gave a good deal away in the beginning of the season.—(*Shaughnessy.*)

When we give alms we give them to lay a foundation for our own souls.—(*Shaughnessy.*)

Some give alms from a natural compassion and some through shame, it being customary to relieve the distressed.—(*Mullins.*)

I give, recollecting that I have another place to go to, where, if I give alms, I will receive four-fold reward.—(*Griffin.*)

When I give alms I am actuated by a sense of gratitude towards my Saviour, who gave his life as a ransom for my soul, not vainly hoping that I am performing a meritorious deed, for "man's righteousness is but as filthy rags," and the inspired Apostle writes, "though I give all my goods to feed the poor, and have not charity, it profiteth me nothing."—(*Cassidy.*) ——Teasing, importunate beggars are not liked, and get very little encouragement.—(*Mullins.*)

I have seen some beggars called back to get something, because they went away without grumbling when told they had nothing to get.—(*Griffin.*)——I give in honour of God, and I think whatever is given for God's honour will turn to a good account.—(*Barrett.*)

Diseases, children's diseases, such as small pox, measles, hooping cough, &c. are frequently spread in a town or village by giving lodgings to vagrants.—(*Cassidy.*)

I never knew an instance of a person's morals being corrupted by a vagrant.—(*Griffin.*)—— All the witnesses present said they agreed with Griffin. I am afraid that many female vagrants are ill conducted, but I never knew one of them to interfere in political subjects, or any thing of that nature.

They are in the habit of telling old legendary tales; I am sure they are not the means of spreading political discontent.—(*Mullins.*)

I am 73 years of age; I was able to work a little three years ago; I was a labourer and was middling well off, for I had work almost every day. I live in town, and have a cabin and half-a-quarter of ground from Mr. Pearse, for which he charges me no rent; my wife is blind these two years; I have one unmarried daughter who lives with me; she can't earn enough to support herself; I go about amongst my neighbours to get a sup of milk or a lock of potatoes; I carry a bag, and always get from two to three stone at a time; I'd get more than another because I am an old neighbour; I was never refused by any of them yet that I went to.

Mr. Gloster gives me 6 *d.* mostly every week. I scrape a little manure up every year, and the neighbours till the spot of land for me. I get nothing from the rich people, except from Mr. D'Arcy and Mr. Gloster. I don't go far from home; I am nearly naked; I have not a tack of covering but what you see on me, and would be ashamed to go where I am not known. I bought no clothes these three years; did not wear a shoe since last Christmas; this is the first 12 months that my feet knew what it was to want shoes since they were able to wear them.—(*Terence O'Loughlin.*)

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Bar. *Moycullen.*

Persons who attended the Examination.

PATRICK BURKE, esq., J. P., Damesfield.—OWEN CLARKE, small landholder.—PALRICK FOX, formerly brazier, now a labourer.—Mr. JOHN GERRAGHTY, shopkeeper.—PETER JOYCE, labourer.—REDMOND KELLY, mason.—Rev. Dr. KIRWAN, roman-catholic rector.—ANTHONY MARTIN, esq., J. P., Currariva.—JOHN M'DONOGH, housekeeper.—M. M'DONOGH, labourer.—RICHARD M'DONOGH, farmer.—DENIS M'GRATH, formerly shopkeeper, now a butcher.—Mr. JOHN M'KEW, under-agent to Mr. Martin.—Capt. O'FLAHERTY, J. P., Lemonfield.—GEORGE O'FLAHERTY, esq., Lemonfield.—JOHN SWEENEY, carpenter.—Rev. JOHN WILSON, protestant vicar.

VAGRANCY cannot be said to exist as a practice in this district, though many of the worst evils with which it is elsewhere interwoven are to be found here; and while, in the words of the Rev. Dr. Kirwan, one of the witnesses, "The spirit of industry is still alive amongst the people, and it is a great calumny to say that they are idle;" the peculiar circumstances which characterize this little known, but extensive and important district, seemed fully to warrant a careful and detailed inquiry, and although "a vagrant is seldom seen in the neighbourhood, except some chance wanderer."—(Dr. *Kirwan.*)——The parish in which, "during the last summer, 150 families were entirely supported by the gratuities of their equals, or by the assistance afforded them by the gentry," appeared to furnish a new and valuable field for investigation into those subjects which hitherto, under a more common aspect, have engaged attention. Did the absence of vagrancy, as a profession, denote a greater degree of comfort in the mode of living that the humbler classes of society can afford, or were the wants and miseries of the great mass of the population not greater where beggary is unknown than where it is known, less time might perhaps have been deemed sufficient for the collection and arrangement of the following evidence. But if those are "destitute" who never are "able to procure *kitchen* of any kind to eat with the food," which "is sometimes bad and often scanty;" and that the exception among the great body of the peasantry to such privation "is 1 in 50," (*J. M'Donough*), it is hoped that the materials of the subjoined examination will be found useful as affording basis for further inquiries into the causes of destitution.

There are not more than seven or eight professional beggars in this parish: they are principally old women without families. One only is a native of the parish, the others reside in it from four to ten years. Occasionally other beggars resort here, but not in any numbers, nor for any long period; but though so few beg from door to door, there is a vast number in probably greater, but certainly as great, distress as those who resort to street begging, but who are prevented by shame or pride from adopting such a means of subsistence. Street beggars receive quite sufficient food for their support, and even the means of procuring tobacco by selling the surplus of the potatoes they receive from the villagers. I have not known any of these beggars to be in worse condition at any time than thousands of those who contribute to their support have been, and are likely to be, in seasons of partial or general scarcity. I have nothing to complain of with respect to their habits. I believe that they are honest, and I have not known or heard that any of them are addicted to the use of ardent spirits.

"There is no charitable fund whatsoever in this parish for the relief of such persons. They attend at the chapel doors on days of divine service, and also at funerals; upon such occasions the charitably disposed always give them some trifle. I have no probable means of knowing the amount thus given."—(Dr. *Kirwan*).——"The amount of distress is much greater now than it was ten years ago, owing to the increase of population, without any corresponding increase of employment. The resident gentry give some employment; but there are scarcely any other sources from which regular work can be obtained. I hold upwards of 170 acres of land in my own hands, and employ throughout the year from 10 to 20 of my own tenants, who hold under leases at the rate of 10*s.* an acre. On my own property alone there are, I believe, 70 able-bodied men, residing in four villages,* who would all willingly work; and the greater part of these are unable to procure employment. One extension of employment has been of recent years lost to the people of this district, by the discontinuance of making bye-roads in the neighbourhood by the Grand Jury. Another cause of the increased and increasing distress is the loss of employment for women. The wives used frequently to pay the rent, by the produce of their spinning flax, and knitting stockings. She was considered a bad wife who would not make half the rent."—(Captain *O'Flaherty.*)——"A woman might perhaps still earn 2*d.* or 3*d.* a day: she could make four times that before now."—(*J. M'Donough.*)——"Aye, but 'before now' is gone."—(*Fox.*)——As an instance of the increase of population, I may say that in the four villages before-mentioned only twelve yeoman lived in the year 1796. There are now 40 who hold under leases, and about 30 sons and brothers, able bodied men.—(Mr. *O'Flaherty.*)——One very prevalent cause of loss and ruin to the smaller holders is the system of mountain farms, to men in the straitened circumstances of those who constitute a large proportion of the small holders; such losses are frequently irrecoverable. They happen every week.—(Dr. *Kirwan.*)——I know one struggling industrious man named Youghton, who had but one cow: she was killed a few weeks since, somewhere among the mountains, and I do not believe that he can pay the rent after her loss.—(*Fox.*)——Besides the usual want which is felt during the summer months

* Townlands; some are termed working villages.

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Bar. *Moycullen.*

months in every year, we must expect famine next season, in consequence of the failure of the potato crop; and then, as has so often happened before, if the gentry or the Government will not give the people the means of purchasing meal, each man must hoist 10 bags upon his shoulder, and go beg.—(*Fox.*)——There are not above six who live by regular begging in the neighbourhood. Strangers are generally discouraged, they do no good while they stay.—(Dr. *Kirwan.*)——It is common to grant tenures of three or four years at a rent that may in itself be said not to exceed that of other lands. The holding consists of an acre, or it may be two, of arable land, and a tract of mountain or uncut bog adjoining. The poor manufacture this waste land for themselves, and then the landlords turn them out, add their farms to the estate, and put them into another part of the mountain. I have known them frequently to be told that no other terms would be given to them, unless they chose to pay the full rent for the land they had without any help retained. So many undertake this, for they would sooner go under the rent than under the mountain to rack themselves again and again after the perishing they got before.—(*Fox.*)——A man named Dowd reclaimed a small portion of land on which he was a yearly tenant. When he began, the ground all round him was worth nothing; but he has now got into the middle of it. He has made many improvements, and put a wall round his garden; and if he does not pay the rent that they choose to fix, they will pitch him out upon the *station* they have showed him. He is now a great mote in their eyes, because their business is done. He will have greens for his dinner, but the landlords must have the advantage, and they are gathering the people like pigeons to get some of the crumbs for themselves.—(*Fox.*)——There is little or nothing over the rent for the holder. The meat and the marrow go to the landlord, and there is nothing left to us but the picking of the bones.—(*Gerraghty.*)——They are subject to constant and heavy losses while they hold the mountain farms. The cattle that they cannot afford to feed in the low lands are sent to the wild pasture; and every day we hear of some of them being lost in the clefts or bogholes.—(*Flanagan.*)——Many come from Roscommon and some from Mayo looking for work into other parishes of this barony. I have frequently seen them in batches of six and eight on their way to England, or to the adjacent counties, seeking for employment. They are, I believe, relieved by the way, when they ask assistance; but I do not think they get work in my neighbourhood. I can only account for the immunity this particular parish possesses from such intruders, by the fact that this is not the passage from one county to another, and the other districts are. I should say that scarcely any migrate from any part of Moycullen.—(Mr. *Burke.*)——Hundreds of small holders in Connemara and the other districts around, are known annually to plant their potatoes and go out with their families to beg; but they seldom come here, and none go from us that I am acquainted with.—(*J. M'Donogh.*)——There is, I think, a spirit of independence in the people, that at present keeps them from mendicancy; but it was clearly shown, in 1830, when food was given to all that wanted it, how easily this feeling may be destroyed, and how difficult it becomes to guard against endless impositions. Numbers who the first year scorned to think of such relief, in the second asked for it, and the third year fought for it.—(Dr. *Kirwan.*) ——Some of those alluded to were 20 acre men, and they were amongst the foremost and most clamorous in demanding what all believed to be their right.—(Mr. *Burke.*)

If there were a house of industry established in this district, with the inducements of good food and clothing for every man and his family who would accept it, subject to the regulations of work and the separation of those of different age and sex, great numbers would go in. The man who can afford to keep five or six cows would, I think, be willing to take it.—(Mr. *Burke.*)——There are not many of my tenants who would accept such a provision; but I am satisfied that every year the number would become greater. I remember one respectable man who, in 1824, sold all his cattle, one after another, rather than take relief from the public funds; but he would take it now. If once they resort to such means for support they will ever afterwards be willing to do so.—(Captain *O'Flaherty.*)——How could the farmers afford to pay the tax that would be required for the maintenance of such an establishment when, for miserable weedy stoney ground, they are paying 3*l.* per acre, and it is not worth that to any man? But the birds must live on the mountains as well as on other lands.—(*Gerraghty.*)

I think that a parent, when sick or old, would receive more kindness from a son or daughter, than in a poorhouse; the people would be very kind to the old and delicate if they had it in their power, and the old would think it a hardship to be separated from their friends.—(*R. M'Donogh.*)——I think it would hurry them to death to be away from their friends when sick.—(*M'Grath.*)——I think one-half of the people would be glad to get their old relatives into a poorhouse, and it would be a good place for them.—(*Clarke.*)—— Not one would let them in if they could help it.—(*R. M'Donogh.*)

Persons who attended the Examination.

Parish *Killimore.*
Bar. *Longford.*

JOHN BURKE.—PATRICK CAMPBELL, labourer.—Rev. FRANCIS GOGHLAN, catholic rector.—Mr. J. DONNELLAN, farmer.—THOMAS EGAN, nurseryman.—Rev. Mr. KEATING, late catholic rector.—Major KELLY, Longford Lodge. WILLIAM KILLEEN, weaver.—GEORGE KIRKALDY, esq., Heron Brook.—Mr. EDWARD LOVERTY, farmer.—THOMAS LOWRY, farmer.—FRANCIS MADDEN, mason.—JOHN MARA, farmer.—MICHAEL MONAGHAN, esq.—PATRICK MORAN, householder.—BRIEN O'HARA, nurseryman.—MICHAEL WALSH.

"I AM a resident in the parish for the last three years and a half; the state of the parish may be worse, but I am sure it is not better. I do not perceive any change in the number

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of vagrants; the greater number of beggars are strangers; I would say there are about one-third more strange than resident beggars; on an average about three or four families call at my house every day; I believe that two of the four are idle village beggars, who make a trade of it; I cannot say this from actual knowledge, but they bear an idle character, and live by going from village to village."—(*Kilkalday.*)——"I have lived in this parish forty years; there is twice as much poverty among the labourers now as there was thirty years ago; there are one-half more common vagrants than there was ten years ago; I do not mean the years of scarcity when I say their numbers are increased, for of a scarce year you would see vagrants going about like bees."—(*Campbell.*)

"Pauperism is increased very much; I think it is increased ten to one for the last twenty years; the number of beggars is increasing every year, and every day that I see."—(*Mara.*) ——"Pauperism must increase, when a man who is not able to buy the hat he is to be married in must get a wife and children."—(*Kilkalday.*)——"I remember when there were only four houses on this town-land; the increased number of cabins is a sign of poverty, for when the small farmer is broken, and either obliged to give up the land or turned out of it, he goes into a village and builds a cabin, and tries by his labour to support his family."—(*Mara.*)

"I live on the road-side; in winter about five or six families call at my house every day; in summer about twenty call; half the number used not to call about ten years ago; more than one-fourth the number would not call twenty years ago; I attribute it to the increase of the population and the general increase of poverty; the increase of poverty is produced by rack rents and the low prices given for agricultural produce. The rents are as high now as they were during the French Revolution, when every thing was at its highest; in general land is higher now than it was then, if a late take; I know of no land that has been set for the last ten years, whether it was previously held under a lease or from year to year, that does not pay a higher rent than was paid by the former tenant; the increase of rent is not to be accounted for by any improvement in the quality of the land. This leaves the farmer unable to employ labourers in the cultivation of his land, and the tradesman in the improvement of his place, as he formerly did. I attribute the improvement in the appearance of the houses to the increased industry and cleanly habits of the people; this improvement in their habits cannot be attributed to any improvement in their circumstances, for they were much more comfortable twenty years ago than now; I attribute it to the people being more enlightened; twenty or thirty years ago the people were able to give their children an education, who, when they grew up, were more tasty and more cleanly; but I fear that as education has caused this, that here, where it has been so shamefully neglected (for they cannot afford to pay for their education, and there is no free school) the people will fall back into the same habits of slovenliness and dirt. I do not think cleanliness costs much, or leads any way into expense."—(*Egan.*)

"It is less expensive to be cleanly than otherwise; I would think it is rather profitable." (*Kilkalday.*)

"There is so very little expense in whitewashing the house, sweeping the floor, and making the manure heap in the rear instead of the front of the house, that poverty cannot be produced by cleanliness."—(*Egan.*)——"If the landlords stopped at home from St. James's-square, and gave employment to their tenantry, we would have very few, if any, vagrants."—(*Monaghan.*)——The poor of other counties come here, and our poor go there."—(*Lowry.*) ——"All the strolling beggars who frequent this place come from the counties of Mayo and Roscommon, and that part of Galway adjoining Mayo. Twenty years ago the flax or linen trade was very good, and enabled an industrious woman to pay the rent of her husband's farm, now there is nothing to be earned by the woman; the men must pay the rent by selling a part of the crop, which before they either used themselves or converted into other necessary comforts. I think the abolishing the 40*s.* freeholders was a great injury to the lower orders, for, as soon as their leases expired, the rent was raised, the landlord had no longer any interest in giving a lease or setting the land cheap."—(*Monaghan.*)

"I have never known any persons in this part of the country to plant potatoes and then leave home and support themselves during the time they required to grow by begging."—(*Egan.*)——"If a man is unemployed, his wife and family must beg; but otherwise they would not. The majority of those who beg are women and children; there are some old infirm men; but you will hardly ever see an able-bodied man begging."—(*Kilkalday.*)—— "The old farmers always transfer their holding to their children, and are generally, I might almost say always, supported by them. The Irish are too proud to turn their parents out to beg."—(*Monaghan.*)

"The male children of vagrants sometimes hire as servants with farmers, but they generally go into the army; the female children are generally taken in by the farmers or comfortable householders to take care of children, carry water, &c."—(*Egan.*)

"None adopt vagrancy from choice; there is a general antipathy to begging; as long as there is any prospect of a means of subsistence, they would not beg; they would submit to live, for a time, on one meal a day rather than beg. I have seen instances of it in this parish."—(*Coghlan.*)

"During the season of plenty, an able-bodied beggar would procure from three to four stones of potatoes, in the scarce season he would not get much more than one stone; a family would obtain nearly the same quantity".—(*Egan.*)——"None but the disabled receive any thing at the chapel door."—(*O'Hara.*)

"A beggar having a long family is not able to sell much; with the price of whatever they are able to sell, they purchase clothes; if they were not able to save something for clothes, they would perish."—(*Campbell.*)

"Some

"Some of them buy tobacco, soap, &c.; they never buy tea; farmers holding 20 acres of land do not mind tea; dissipated beggars, such as fair beggars, buy whiskey; if such characters got good clothes, they would sell them for whiskey."—(*Egan.*)——"I remember to have given a blanket to a man last spring, who some hours after he had it, sold it and got drunk; the really distressed have a sort of decent pride which makes them try to appear as clean as possible; there is more compassion felt towards a decent looking beggar than a filthy looking one, especially if known, otherwise I believe there generally is not."—(*Kilkalday.*)

"They never reserve any thing for summer; in winter they sometimes keep some days' provision, lest there might be snow or rain, which would prevent their going out."—(*Campbell.*)——"I think beggars would rather have provisions dear than cheap, that they might get a better price for what they would have to sell."—(*Campbell.*)

"There is a particular class of vagrants, who are in the habit of attending fairs and markets, and who, I believe, practise all manners of deception; an instance of this came under my observation last year. I was at a fair in Loughrea, and saw four men in different parts of the town, some having their legs bandaged and others their arms; they were repeating, or rather roaring, prayers, and asking alms from the passengers. Next day there was a fair at Eyrecourt, to which I was going, when, to my great astonishment, I saw the identical four men running on before me, without a bandage on either of them, and appearing as supple as they could wish to be; on asking them why they ran so, they said they were going to the fair of Eyrecourt, and were afraid of being late. A great many cannot get work, and are obliged to beg, but I believe many use that plea merely as an excuse."—(*Kilkalday.*)——"There are very few disabled children taken about here, as a means of exciting pity; there are some instances of it."—(*Egan.*)

"The fair beggars meet in the evenings to smoke and drink whiskey, other beggars do not; any outrages that have been committed in this part of the country, were, in my opinion, committed by strangers hired for the purpose. I do not think they were vagrants, this is the general opinion."—(*Kilkalday.*)—"Very few of the vagrants would go to America, the labourers would go willingly. Vagrants are as kind and as much attached to their children as other classes of the community."—(*Egan.*)——"When provisions are very scarce, a vagrant, if he had any more than he would require for the time, would divide with one whom he saw in immediate want."—(*Monaghan.*)——"In other parts of the county, where I had been stationed, I saw beggars divide their earnings with persons who seemed in present want, but it so happened, that during the three years I have been here, I never saw it."—(*Coghlan.*)

"I saw a beggar get some meat in a house in this village, at a festival time, and before he went out of the house, he gave part of it to another who came in, and was refused."—(*Walsh.*)

"The vagrant is much better off than the labourer. I have often known a labourer's dinner, dry potatoes, to be carried a mile to him where he was at work, and these cold potatoes he is often glad to get, trying to shelter himself from the rain by sitting at the side of a ditch; one of my labourers told me he was glad to have salt with his potatoes, and a drink of water after them, for he said, I can't afford to buy milk."—(*Monaghan.*)——"My family do not wish to give to any strangers; they find they have more, ten times more, than they can do to relieve those resident vagrants whom they know."—(*Monaghan.*)——"The poor never make any inquiry as to the person's character or place of residence, they give as well to the stranger as to the person living in the same village with them."—(*Egan.*)——"If it is a fault to be too generous, the poor are to blame, for they divide to the very last potato."—(*Monaghan.*)——"The poor know, from their own feelings, that nothing but dire necessity would cause any one to beg, and therefore they are inclined to give to all who ask from them."—(*Coghlan.*)

"The poor are the only persons who give lodging to vagrants."—(*Monaghan.*)——"They might lie by the ditches and die there, only they get lodgings from the poor."—(*Campbell.*)——"The food given by the poor is potatoes, they do not use anything else themselves."—(*Egan.*)

"There is no certain quantity set aside for the relief of vagrants; there is no limit; the quantity given one may be twice greater than that given another day; it depends, in a great measure, on the number who call."—(*Mara.*)——"A ten-acre man would, on an average, give a stone in the day."—(*Coghlan.*)——"I do not think there is one in fifty who gives so much."—(*Kilkalday.*)——"He would give about one stone a day when they are plenty, and half a stone when they are scarce; half a stone is of as much value when potatoes are scarce, as a stone is when they are plenty."—(*Egan.*)

"Not the lodging only, but also the feeding of the vagrants, falls chiefly on the small farmers and labourers, let them be ever so poor, if they have anything they will divide. I have known persons getting potatoes on credit at five-pence a stone, to give away to a comparatively considerable amount; this is by no means uncommon."—(*Monaghan.*)——"It is my firm belief, that there are many who, if they had not the second meal in the house, would give to another whom they conceived to be in more distress than themselves."—(*Coghlan.*)

"Men, from the labourer to the eight-acre men, give more, according to their means, than any other class."—(*Egan.*)——"The relief of beggars falls principally, if not entirely, on the farmers, I would say from the forty-acre farmer down to the labouring man; a forty-acre man is seldom known to let any go unrelieved from his door, he never gives them lodgings, they are generally lodged by labourers, and men from that class up to five-acre men."—(*Coghlan.*)

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(*Coghlan.*)——"The poor man gives more imperceptibly than is given at the biggest house in the parish."—(*Monaghan.*)——"I know that the vagrants would die of starvation only for the poor."—(*Kilkalday.*)

"The poor give more largely, not only in proportion to their means, but in point of extent. Some of the gentry have their gates closed against beggars, it may be more through fear of their spreading disease than anything else. There is one *gentleman* in this neighbourhood who never gives as much as a potato to a beggar; he is worth six hundred a year."—(*Coghlan.*)——"The rich are never pinched by hunger, and they do not feel for the distress of others."—(*Killeen.*)——"I think that of those who are in want, during the last month or six weeks of the summer-quarter, many have, during the former part of the year, given away what would have kept them from want."—(*Kilkalday.*)

"Relief is never given by reason of a vagrant's importunity; sometimes it is, I believe, given through ostentation, but very seldom; it is given in honour of God."—(*Monaghan.*)——"Benevolence and good feeling causes many to give for the sake of serving their neighbour when in distress."—(*Egan.*)——"Diseases are often spread by giving lodgings to vagrants."—(*Coghlan.*)——"Though the people are very much afraid of disease, they scarcely ever refuse to give them lodging, their hearts would not allow them to refuse."—(*Monaghan.*)

"I have seen instances of persons having disease on them being let in; such are very rare."—(*Coghlan.*)

Persons who attended the Examination.

Parish *Omagh.*
Bar. *Ballynahinch.*

THOMAS BURKE, mason.—— —— CARR, innkeeper.—JOHN CORBAT, builder.—Mr. THOMAS CUNNIS, Beleck.—JOHN D'ARCY, esq., Clifton Castle.—Mr. J. DUAN, farmer.—MARTIN EVANS, M. D.—Rev. PETER FITZMAURICE, catholic rector.— —— FLYNN, not resident in the parish.— —— JONES, esq.— —— JOYCE.—JOHN KELLY, mason.—PATRICK LIDDAN, butcher.—THOMAS MARTIN, esq., M. P., Ballynahinch.—ANTHONY MULLIN, freeholder.— —— O'BRIEN.—CHARLES ROWE, esq.—Rev. J. THOMAS, protestant rector of Omay.—CONSTANTINE TULLY, collector of cess.—MICHAEL WHITE, weaver.

THE general poverty of the country is much greater than it was twenty years ago. "I am disposed to attribute this, in the first place, to the rapid increase of population, and the consequent subdivision of land; in the next place, to the continuance of high rents, notwithstanding the fall in agricultural prices."

"This district has suffered much from the loss of the trade in kelp, formerly the most lucrative employment which the poor could obtain. It is a delusion to imagine that the reduction of price in clothing is any compensation for the fall in agricultural produce."—(Mr. *Cunnis.*)——"I cannot think that the difference of prices is alone sufficient to account for the difference in the amount of comfort which the people formerly enjoyed, compared with what they now possess. There was not, till within the last fifteen years, any market for grain in this district, and it could scarcely be said to exist in the country."—(Mr. *D'Arcy.*)——"But there were ten head of cattle then for one that there is in the parish now."—(Mr. *Cunnis.*)——"The extraordinary increase of population is attributed partly to the building of the town of Clifden, the entire of which has been erected within eighteen years; and partly to the operation of the subletting Act in other counties."—(Mr. *D'Arcy.*)——"I have only resided in the parish of Omagh about three years and a half, and I should say, that distress, as taken generally, was during that time nearly stationary. In the years 1831 and 1834 the people were in a state of starvation; and during the interval they were but recovering from it."—(Mr. *Fitzmaurice.*)——"Poverty, in the last fifteen years, has increased in the proportion of five to one."—(*P. Browne.*)——"I perceive a gradual increase of destitution in the last seven years."—(Mr. *Jones.*)——"Rents are better paid than they used to be, owing to the additional facilities afforded for the sale of a larger portion of agricultural produce."—(Mr. *D'Arcy.*)——"There is less danger of famine now than formerly, we were then blockaded for want of roads."

"The tenantry are improving, and are gradually bringing more of the land into cultivation. Very few of the people of Conamara are ever known to beg; even those who live in huts have always some small portion of land, from which they derive a subsistence."—(Mr. *Martin.*)

The poor who live in huts are called "Squatters," they are strangers, generally supposed to be tenants dispossessed of their holdings in other parts of the country, who are induced to flock towards the sea coast for the sake of the cheap food they can easily procure; they obtain, in most instances, a half or a quarter of an acre of land, on which they build a miserable hovel. They pay an enormous rent for this ground, sixpence* a perch, or fourth-sheaf. "None of these people, within my knowledge, are able to live any year without the assistance of the neighbours, who are most improvidently charitable. I administered relief to 300 families, who are of the above description, in the course of the present year."—(Mr. *Fitzmaurice.*)——"One great cause of distress in this neighbourhood was the delay in paying those who were employed in the public works. In several instances the engineers were obliged to wait until a Parliamentary grant should be made to pay for the work done."—(Mr. *Martin.*)——"Much misery was caused by the want of punctuality in these payments."

* About 4 *l.* an acre.

VAGRANCY.

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ments."—(Mr. *D'Arcy.*)——"There are very few of the natives of Conamara who beg; and I conceive that the noted generosity of the people was one cause of the increase of beggary in the district. When first I came into Conamara, 18 years ago, I could not get an egg or a pound of butter to buy; the people had plenty of both, and no one would take money from a poor man for food; it was a hospitable country then, indeed; but the crowd of strangers, settlers, and paupers who since that time have been coming in every year, have made it at last like other places; they have markets now, strangers made them wise."—(*Kelly.*)

"This was a very free and open country formerly, and ready to embrace strangers."—(*White.*)——"But the people are getting wiser, they have bought their wit."—(*Corbat.*)——"It was a boast, that there are no beggars in Conamara."—(*Liddan.*)——"They may well boast that there is no such class, for they are all beggars. There is plenty of ground, to be sure; but where the poor must attempt to make land of it you dare not venture to tread; a crow would not walk the bog. They might feed sheep on the hill,* if they had them, but the rest is good for nothing without sea-weed or lime. There is lime-stone in every town-land, but when the poor ought to be getting and burning it, they are looking for four-penny worth of work up and down the country; and there is not a hill that you could not knock three or four families out of."—(*Flynn.*)——"I do not think there are more than three or four persons in Clifden whose support is exclusively derived from begging."—(Mr. *D'Arcy.*)——"I should think there are fifteen and upwards."—(Mr. *Fitzmaurice.*)——"There are more than fifty persons, this day resident in Clifden, who are supported entirely by begging."†—(*Corbat, Kelly, White, Mullin, Burke.*)——"Those who live in the huts are generally obliged to beg every year, at the least every alternate year."—(Mr. *Fitzmaurice.*)——"Many of these poor people have been reduced to beggary by the non-payment, or delays in payment, of wages at the public works."—(Mr. *D'Arcy.*)——"Of strolling beggars the majority come from the county of Mayo. In the summer time I see a dozen strange faces at the door every day."—(*Kelly.*)——"Very few strangers beg here in winter."—(*White.*)——"But the number is visibly greater than it was two or even three years ago. The summer is the worst season, no doubt; but there is a time when you never see the face of a beggar; when they get any sort of work, and are paid for it."—(*Corbat.*)

"In the winter of 1822, in consequence of the abundance of government work, there was not a beggar to be seen; yet in the end they were worse off than ever, as some of them were not paid for years after, and many are lying out of their wages to this day."—(*Kelly.*)——"They want, and hope for nothing but employment; hundreds would think it good wages to be made sure of one *good* meal of potatoes every day."—(*White.*)——"They are unwilling to work except for money wages. There is much indolence, and an absence of a desire to improve their own condition by any exertion, to which some immediate remuneration is not annexed."

"I have frequently been obliged to drive their cattle to make them work. When they are at work, they work hard and well; but they might employ much of their idle time in improving their own land, particularly by making fences, and keeping them in repair."—(Mr. *Martin.*)——"The want of fences is an eternal source of litigation amongst the people."—(Mr. *D'Arcy.*)——"Let it be published to-morrow that there will be work given on those hills, and you will see 200 men, women and children turning out to go seven miles from their homes, to obtain the lowest wages that is offered to them; and if you said *seven-pence*, the roads would be filled with them (as they were more than once before) eager to be employed,—the men at whatever work might be given them, and the women and children at half the wages of the men, carrying baskets of sand and gravel, where horses could not draw."—(*Kelly.*)

"As long as they have anything to eat, the people will not beg."—(*Burke.*)——"Many may be seen passing, with their spades on their shoulders, begging."—(*Kelly.*)——"But they are often unable to purchase the implements of work; if the could procure them they would be willing to labour. A man, whose wife and family were begging at my door, was thankful to me for allowing him to work the price of a spade."—(*Mullin.*)——"Many leave the country seeking employment, and are forced to beg; and many who are sickly and weak come here in order to have the benefit of sea-bathing, who are miserably poor."—(*Kelly.*)——"We have not come to speak of the poor yet."—(*Corbat.*)

"The beggars are not the poor; many a man under a nominal rent of 4*l.* a year has not a shoe to his foot, nor a shirt to his back, nor has he had either for these four or five years. They must pay the rent, or the cow will go out from them; these are glaring facts; the proprietors of the land may deny them, but we can prove them. If you walked with me through the country, I could show you many a house where decency would not suffer you to look at the mother of the family for want of sufficient clothes."—(*Joyce.*)

"There are few who can afford to taste the milk of their own cow; they are obliged to bring it into the market to sell, that they may have something to pay the rent."—(*White.*)——"Many a man that would be ashamed to beg, must cut his beard with a scissors, he could not afford himself the use of a razor."—(*Kelly.*)——"I happened to see, not long ago, a decent farmer, of an adjacent parish, when he and his family were going to rest at night, when they had laid themselves down he shook some of the loose straw over them, put a coarse cloth over that, and then he himself crept in. And I know an honest respectable man, who has not actually begged yet, whose sons have but one coat amongst them, and when one goes from home, the others must remain within."—(*Corbat.*)——"Yet there are scarcely

* The upper part of the unreclaimed land.

† The Witnesses named every individual included in the above computation.

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scarcely any who, from choice, adopt or continue beggary as a means of support. I would not say that there are not any such, for I know one family that are begging these seven years; I think the father looks like a lazy man, for he might as well work as carry four stone of potatoes on his back, as I frequently see him doing."—(*White.*)——"The mass of the people are industrious labourers and tradesmen; they are a proud kind of people too, but when poverty touches them they must beg."—(*Mullin.*)——"And when they once set about begging, the cunning ones divide themselves like the still-hunters."*—(*White.*)——I have, on some occasions, offered men work, and they declined, saying they were unable from sickness or infirmity; they were, perhaps, foxing.† Those that are bred up to it follow their trade by plumb and practice; but I should say, that in the course of my own experience instances of this kind are very rare.—(*Corbat.*)——"I am not sure that we can always tell how much a man need beg, and how much he prefers begging. A man lodged in my house for a fortnight, not very long ago, who supported himself altogether by alms-asking; I used to pay him at two-pence a stone for three stone of potatoes every day he remained in my house. It one day happened that I wanted a man to help me in making up turf, and I offered this man sixpence a day, but he said he had a pain in his back, and could not work; I told him that I thought to stand up straight and labour, would be better than stooping under a load of potatoes; I never offered him work again, and he did not ask it. He staid after that in my house two or three days, but I was not so warm towards him as I had been, and from this, I think, that there may be many who lay themselves out so long for the one way, that they cannot be brought to turn to the other; (this man was a stranger, who said he came from Headford.")—(*White.*)——"I know of no class who manifest any reluctance in giving to beggars; I think relieving the poor in their own houses a preferable mode of distributing charity, but we find it necessary to give in both ways."—(Mr. *D'Arcy.*)——"I have often known the children of beggars turn out industrious and respectable members of society."—(*Corbat.*)——"None, except the fair-beggars, disfigure themselves, either in dress or person, for the purpose of exciting pity."—(*Kelly.*)——"There are not many lame or blind persons who go about this neighbourhood begging."—(*Mullin.*)——"When the committee were giving out meal, the beggars used to lend and borrow each other's children, but at any other time they would not; they would have no gains by it, for a woman with three in family would get as much as if she had six."—(*Mullin.*)——"The fair beggars often meet together, but the others do not."—(*Corbat.*)——"The prayer-rhymers sometimes do."—(*Kelly.*)——"One of the fair men, who pretended to be blind, counted the money he got on one fair day in this town, it came to 10*s.*; besides this he got bread, and several other things, this he called a *bad* day. On an average, there are five of these fellows at each fair and pattrons; there are four fairs and three pattrons every year in Clifden. The fair beggars think it beneath them to steal, they are too well off to require it; nor do the other poor creatures ever do so."—(*Corbat.*)

"A woman with a family, not able to walk far, will, on an average, get a stone and a half or two stone of potatoes each day; an able-bodied man would get much more than he could consume, but there are very few of these."—(*White.*)——"A beggar, having a family, is scarcely ever able to sell any."—(*Mullin.*)

"What they can sell is too little for their calls. Won't the creatures want a rag of clothes? Won't they want a shirt? and they smoke tobacco, and won't they want to buy a bit, when they would sooner, such of them as smoke, fast on one meal a day than do without it." "The registered beggars sometimes buy whiskey."—(*Corbat.*)——"You may often see the prayer-hawkers drunk."—(*Mullin.*)——"All the travelling dealers drink."—(*Corbat.*)——"A woman lodged with me who was going about as a kind of *voteen.*‡ She had a great many prayers, and used to go out every day swapping them; and every evening she brought me a stone of potatoes, for which I used to pay her 4*d.* One evening she had the potatoes, but I had not the money. I was sure of having it the next day, and I wanted the potatoes on trust; but she said she would give no trust. I then said, 'that though she was living on charity, she had not a spark of it herself, when she could see a family without having a meal to put into their mouths, and would not give them credit till morning; and as she was so cruel, she must not be in one house with me.' She immediately went out, sold the potatoes, bought a naggin of whiskey, and brought it into my workshop, and said, 'Arrah, poor man, I am afraid I vexed you a while ago; but I had a drop in, and only for that I would not take the potatoes from you. I am fond of it, and when I get the taste of it I can't do without it.' She wanted me to take the whiskey, but I would not, and I turned her out of the house. The next day I saw her at the chapel, saying prayers out loud,§ and I told the people she was only an impostor, so I never saw her since."—(*White.*)——"It is after they take a glass that the prayers come flowing from them."—(*Burke.*)——"I never knew a regular beggar's child to get married but one in a neighbouring parish. She was daughter to a man who used to go about in a cart; he gave her eighty guineas fortune. I don't know whether her father was begging at the time she was married or not. Some time after her marriage, he set up in business."—*Corbat.*)——"The greater number are begging through want, and would be inclined to go to America if they could."—(*Mullin.*)——"They are as kind to their children as kings to theirs. In my own house, I saw a beggar stand up and give a charity to another that came in."—(*White.*)——"The greater number have

* Revenue police. † Scheming.
‡ One who offers up a certain number of prayers for those who give alms.
§ Aloud.

have large families, from five to eight. They are generally as moral in their habits as other persons."—(*Joyce.*)

" They often get wool to make clothes for themselves."—(*Joyce*).——" They sometimes get a few halfpence at the chapel doors on Sunday."—(*Mullin.*)——" The number in family makes no difference as to the quantity given them. They generally get as much as a person can take in two hands. They often get nothing. They are refused oftener in winter than in summer. The people know when they are in want, and don't like then to refuse them. A man having only one stone of potatoes would give some to a person in distress." —(*Mullin.*)——" I often gave gave part of the last stone of potatoes I had, when I had not the price of another in my pocket. I don't say it by way of boasting."—(*White.*)—— " There are very few in Clifden who would not do the same. Some would give half a stone."—(*Mullin.*)——" I have eight in family, and not two stone of potatoes in my house, and I would divide them with a person in want, even if I had not a certainty of earning for a week. I was one week last summer, and I had only eight stone of potatoes in my house, when sixteen was my allowance. A poor woman called, and I gave her some. At the time I was not sure of even eight stone the next week."—(*White.*)——" White was at that time living on half allowance, and so was every tradesman, labourer and cottier in the parish."—(*Corbat.*)——" Vagrants are chiefly supported by the persons who pay from 2 *l.* to 5 *l.* a year rent. If they had only one load of potatoes, they would divide them with those who are in want. These men give as much alms as those who pay 10 *l.* or 12 *l.* rent. I have been 17 years collector of vestry cess, and I know it to be the case."—(*Tully.*)——" If the rich man gave as much in proportion to his means as the poor man does, the beggar would not be able to carry all he could get."—(*Corbat.*)——" The beggars call as often at the poor man's house as at the rich. The poor don't refuse one out of ten."—(*Tully.*)—— " They oftener refuse at the rich man's door. They all have access, and are seen at the poor man's; but 'tis not so at the rich man's."—(*White.*)

" It is religion that causes them to give so much, for without charity we cannot be saved. Charity is the best way to heaven."—(*Mullin.*)——" Vagrants do not stop long enough in a place to injure the morals; of any yet if I had grown daughters, I would not like to give them lodging."—(*White.*)

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Evidence of His Grace the Archbishop of Tuam, written by himself.

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VAGRANCY is more common in the summer and autumnal months, because food then is scarce, and the males leave home in search of employment elsewhere, these being hurried seasons in England and Scotland. There are both resident and wandering mendicants. They are chiefly healthy, but of a very squalid appearance. I have never found persons who, during the week, were earning a sufficiency for support, begging on Sundays. When the husband or the father of a family goes over sea, or to a country district for work, first having sowed his land, perhaps half a rood, the wife and children lock up the cabin and turn vagrants. Those who go to England for work, generally take oaten bread with them and a little money, and sometimes endeavour by begging to procure their passage free. In summer and autumn the vagrants come chiefly from the country.

At the season for digging out the potato crop the vagrants are well supplied, and get more each day than they can consume. I am inclined to believe that many get, even in the other seasons, more than is sufficient to maintain them, for I have known beggars to sell potatoes for money, and heard of their bartering them for tobacco. I cannot say what quantity they receive from coach and car passengers, but there is sufficient given to induce a number of them to surround carriages at every town.

The alms of the lower orders and shopkeepers of the roman catholics are exchanged for prayers for the dead or the living, and the increase may be in proportion. There are not many able-bodied men beggars. I am inclined to think that the helplessness of a mother and children has a greater effect on feeling and sympathy than even disease.

I have known beggars to hoard for their burial, or through love of money, but the instances are rare. I do not think they hoard for the purpose of dissipation, although many are very dissipated.

There are some able-bodied beggars, who ask under the plea of having unsuccessfully sought for work; there are not many instances of this. I am sure that filth is suffered to accumulate in order to impress, but I do not know of any instances of beggars feigning infirmity. I never knew of persons having sores refusing to have them cured. Blind, deaf or otherwise afflicted children are certainly led about for the purpose of exciting sympathy, and in many instances, I fear, to the aggravation of the disease; but I am not sure that the parents, in this exposition of their offspring, discern in the act any moral turpitude.

The habits of vagrants are generally supposed to be dissolute. I have never known them to be concerned in outrages, either on person or on property. I could not form a just opinion as to whether a vagrant would be inclined to emigrate or not, as I never knew an instance in which a vagrant had the option. I do not think that any vagrants go to either England or Scotland for work, for there are not many confirmed male vagrants who are not either unhealthy or too young to be employed at the work in which emigrating labourers generally are engaged. I have often heard of vagrants borrowing or hiring children, that by the number of their supposed family they might excite compassion, and thereby procure a greater proportion of relief; but as I never knew an instance of it, I do not assert it as a fact. Generally speaking, vagrants have larger families than other classes of the community.

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The instances in which the character of the vagrants is known by the person affording relief are comparatively few; in consequence of alms being given by the lower orders, roman catholics, in lieu of prayers, the character is never inquired into. I do not think that private charity is prejudicial to the morals of the persons relieved, for I cannot suppose that the exercise of the first christian duty can tend to deprave those upon whom it is exercised. My opinion is, that charity, in its legitimate sense, must soften the heart and improve the disposition of those upon whom it is conferred. My firm opinion is, that if there was a sufficiency of employment you would never see an able-bodied healthy man begging. I am sure that none adopt begging as a means of support from choice; they would much prefer being supported by the produce of their industry.

Vagrants often are relieved by a night's lodging being given; clothes are not frequently given to them; but I have known instances where clothes have been given, especially to vagrant mothers in their lying in, and to children. The alms given by the poor chiefly consist of oatmeal and potatoes, and sometimes milk. The farmers always prefer it to giving money, because the quantity given to each individual does not amount to the lowest current coin; besides it is the common mode.

All applicants at the cabin-door do not receive alms, and those who give are more guided by caprice than any other motive; provided alms are given, the objects are little considered. There are not many vagrants wholly supported by individual families, but many instances of poor housekeepers being thus supported by the upper ranks. I do not think that any of the shopkeepers give as much away in alms as would pay an additional workman's wages; none of the farmers give sixpence a day, or any thing like it. I have heard that the practice of giving weekly allowances is obtaining much among the shopkeepers, but not extensively. I do not think the farmers are in the habit of sowing plots of potatoes for the exclusive purpose of the produce being given in alms.

The relief of vagrants does not fall exclusively on any one class; the generality of housekeepers give, whatever class they belong to; the farmers and shopkeepers encourage vagrant beggars more than the upper orders, who feel it a duty in some sort to discriminate. I do not think the relief afforded by the farmers and working classes is as valuable in proportion as that of the upper orders. The man holding but half an acre of land would give, and does give, alms, unless he is a beggar himself.

I am sure that, from the impossibility of knowing how much a vagrant has already got, some get more than might be intended, yet not more than they require. It can hardly lead to waste, unless the mendicant be dissolute, in which case the whole quantity obtained might be counted waste.

On an average, the quantity given by a ten-acre man, between meal, potatoes, milk, money, &c., might be estimated at two-pence per day. A shopkeeper's alms might be estimated at 2½*d.* per day, but there are various circumstances which must be considered as affecting the givers here alluded to: for instance, the number of children, bad or good year of profit, &c. I never knew an instance of a labourer rendering himself a fit object for beggary by his generosity in relieving the distressed. "The liberal soul shall be made fat." (Proverbs, xi. 25.) I think the farmers and shopkeepers would rather dole out day by day than give a regular annual sum; and besides, by giving in the latter way, they would not procure assistance for their own or their relatives' souls from the prayers of those relieved as they (vainly think they) now do—that they can purchase it.

A fear that the applicant is suffering from want is not the motive which produces the giving alms; instances of extremity rarely appear at the farmer's door. Begging is a trade and charity is a duty; custom induces many to give. Relief may be extorted in towns by importunity, but it does not occur in the country among the farmers. I do not know how far the certainty of not being in want might operate to restrain the hand of the giver, but I feel confident that there is no inquiry and very little discrimination in the giving of alms. A fear of violence in case of refusal never causes alms to be given, for the instances of able-bodied *men* beggars, *eo nomine*, are not frequent; many give through fear of the beggar's curse, which is supposed to be of very malignant influence.

The system of giving night's lodging is often the means of spreading disease. In troubled times, beggars, or persons disguised as such, have been made the channels of intelligence for evil purposes.

Women and children, who are periodically vagrants while the husband and father is a *spalpeen* elsewhere, return to industry when he comes home.

There cannot be, and ought not to be, any vigorous laws to repress vagrancy until there is employment for the whole surplus population; then the law should be rigorous. The givers of alms would not be willing, under the present circumstances, to have such a law enforced. After what has happened in Ireland, it cannot be desirable that rigorous and severe measures should be resorted to where crime has not been committed. I am sure the farmers would not advocate poor laws if it were to add any thing to their annual payments, either in the way of rent or tax.

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Evidence of Dr. M'Hale, Roman Catholic Archbishop of Tuam, written by himself.

As I have lately left the diocese of Killala, and am but a short time residing in the archdiocese of Tuam, my answer to the interrogatories which have been put to me are to be

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be considered as applicable to the general condition of the poor of the west of Ireland, unless where reference to peculiar cases may be specified.

The number of vagrants is variable, depending on the plenty or scarcity of provisions: it was much increased during the severe summers of 1822 and 1831.

Small cottiers are those who most frequently become vagrants, and principally towards the approach of summer, when the little stock of provisions that remained after the payment of exorbitant rents is consumed. There are more vagrants of the female class. Able-bodied men are sometimes among the number of those who beg; this is a proof that they cannot get employment, since they are generally ashamed to ask alms. I cannot ascertain the proportion that go about in families, or singly: it is certain, however, that many, from a sense of shame attached to begging, endure the severest privations; nay, fast whole days rather than resort to the expedient of mendicancy. It seldom happens that where small farmers have, at an advanced age, transferred their property to their children, they are themselves compelled to adopt a vagrant mode of life during the rest of their days; it only occurs in instances in which unnatural children treat their parents with neglect. The labourers who go to England for work do not beg their way, unless when, as has sometimes happened, they are driven home from England without having been able to procure employment.

Begging is not a professional business which any, the most wretched, would be anxious to receive, or to transmit as an inheritance. There are few would not, in my opinion, prefer labour the least remunerative to such a precarious and humiliating system; the best beggars can save little after the most successful day's labour. The amount given on Sundays to mendicants at the doors of places of religious worship is inconsiderable; some few may receive a few pence on such occasions. When a family apply for relief, the quantity given is increased in proportion rather to what may be deemed necessary than to their number. Were the most numerous group of strolling beggars already sufficiently supplied, they should experience, for that day, no extraordinary sympathy, otherwise a numerous family would be sure of a larger measure of charity.

Beggars sometimes obtain more food than they require for their own consumption, the surplus generally consists of potatoes, which they would gladly exchange for a little meal or milk; with the exception of some few notorious and importunate beggars that may be found in every town, those who are supported by mendicancy can seldom reach any other luxuries. Itinerant beggars are seldom supposed to save a part of their earnings in summer on which to support themselves in winter. A few deceits may be practised with a view to excite sympathy; but they are the exceptions. The poor seldom affect in their dress a greater degree of wretchedness than is really their lot; and rags are, in forty cases to one, a raiment of necessity rather than of choice. Perhaps one in a hundred induce or continue external diseases for the purpose of exciting compassion; but there is now too much real distress for people to suffer themselves to be imposed upon by the cheats of impostors.

(In reply to the question "Whether the exhibition of maimed and diseased persons in the highways is frequently the cause of great pain and injury to women who are enceinte?")

Without the remotest intention of reflecting on the motives of the individuals who have prepared some of the interrogatories, and who, I am sure are actuated by the most benevolent intentions, I cannot but feel they have been originally suggested by hard-hearted enemies, who caricatured our national misery in order to find in the exaggerated faults of its victims an apology for neglecting it.

Again I must beg of the Commissioners distinctly to understand that to them I attach no portion of the above censure: it is intended for the habitual slanderers of the poor, whose conversation, as the Apostle says, "creepeth like a cancer," and infects even those who may be unconscious of its tainting influence.

As respects the habits of those who live by begging, with the dangers incident to such a state, and the want of the ordinary protections of virtue, the morality of that class may be considered a prodigy. There are instances of bad and dissolute characters among them; but the wonder is, that with such neglected habits, there are not more: they have however been seldom found guilty of such enormous crimes as assassination: some of them have been found to be very efficient organs in directing revenue officers to places where smuggling is carried on.

Few deaths result from immediate starvation, since the most wretched would share their last morsel sooner than see a fellow-creature starve.

Yet it can be safely asserted (and it is a melancholy truth) that a vast proportion of the population are cut off before their time, in consequence of the decay and exhaustation proceeding from inadequate nourishment; for within the last 30 years there is an evident abridgment of human life, and a perceptible degeneracy in the human form, owing to bad diet, and a too early requisition of labour before the frame is sufficiently strong to sustain it. Whatever may be our political advancement, the condition of the numerous peasantry is unquestionably getting worse.

When an able-bodied man can obtain labour, the lowest wages would be more productive than begging. Yet in many places 1 *d.* got by begging would be more profitable, since no work or wages are to be had.

(In reply to the question, "Whether the prevalence of private charity is found in practice to be prejudicial to the morals of the labouring classes?")

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It is hard to imagine that charity could be, whether public or private, prejudicial to the morals of any class. As the charity of the Irish is generally governed by the feeling of St. Paul, "thinking no evil," they give alms to vagrants of whose characters they are wholly ignorant. Clothing is not usually given away in charity: the poor who support the poor have none to spare.

The farmers prefer giving food to money, because the one is at hand when they frequently have not the other.

The relief given to beggars has no reference to the number of applicants. There is a general feeling, founded on the ancient practice of christianity, that the people would not wish to see any applicant for alms go empty.

(Whether any of the farmers or shopkeepers give as much away in alms as would maintain an additional workman?)

It never enters into their heads, and I trust such people will never entertain the question.

As far as I know, there is no such practice as that of small farmers planting small portions of ground, intending the crops for distribution in alms, since the generality of farmers, I might say all, suppose that every part of their tillage is to be tributary to the calls of charity.

The relief of beggars falls especially on the humbler classes. The poorer give in larger proportions than the wealthier portions of the community: so that "*dearka d'on dearka,*" (*i. e.* alms from alms) has passed into a proverb, the practical meaning of which is every day attested by the fact, that it is by the poor the poor are supported. As I may not have sufficient leisure to answer all the interrogatories, and without meaning any disrespect, as I deem several of them unimportant as to any practical result; I must observe, with regard to the 82d interrogatory, "Whether the relief of beggars falls particularly on any class?" That it is well deserving the consideration of the legislators for Ireland. Not only does the support of the poor fall upon the poor, but a more unfeeling class than the higher order of gentry, who are generally absentees, never existed in any country.

For the poor they have no sympathy; they squander money to corrupt them, but none to improve their condition; and it is singular that I know instances where hundreds of pounds were given to make unfortunate individuals perjure themselves, where a penny would not be given to rescue them from starvation. A farmer holding ten acres of land gives away much to the poor; but I should rather, and it would be better for society that the amount should not be rigorously calculated. The peasantry are under the impression (a salutary one) "that he that giveth to the poor shall not want; but that he who despiseth his entreaty shall suffer indigence." (Proverbs, xxviii. 27.)

(On the motives of those who give alms, whether from custom or fashion, or to avoid importunity?)

The various methods here alluded to are too refined for the simple notions of the Irish peasantry. As far as I know them (and I know them pretty well), they are influenced in their charities by the rewards and punishments which Christ assures us shall be the respective portions of those who gave him or did not give him to eat when he was hungry, &c.

Houses of industry and mendicity institutions are things almost unknown in this province. It is, therefore, no wonder if the people should never be influenced in their charities by considerations of which they are ignorant; such as that of religious feelings inducing an individual to give to an applicant who he was aware could obtain relief by applying to a public institution, &c. &c.

Diseases are seldom spread through the country by the system of giving nights' lodgings to vagrants. It would, however, be a great improvement if the causes of vagrancy were removed, by bettering the condition of the peasantry. In general their character is exceedingly harmless. Those who have been obliged to live for a time by begging, generally return to industry as soon as the cause which drove them to vagrancy is removed. Many are forced by unfavourable or dear seasons to beg for a few weeks, who never after resort to the practice.

I have known many to fast on one meal a day; nay, some days without any, rather than be guilty of the least outrage or trespass on property.

(If there were houses of industry established, in which the food and lodging would be only equal to that usually possessed by the labouring population, would those who beg avail themselves of such an institution?)

Some would, and others would not. In this country there is scarcely the opportunity of making the experiment.

Persons who attended the Examination.

Mr. WILLIAM BIRMINGHAM, woollen-draper.—Rev. Dr. BURKE, roman-catholic rector of this parish, and dean of Dunmore.—GEORGE CLENDENNING, esq., magistrate.—Mr. COLLINS, a gentleman connected with the press.—RICHARD GIBBONS, small farmer of 12 acres.—Mr. LARGE, clerk of petty sessions, and churchwarden.—MATTHEW M'DONNELL, esq., magistrate.—ROBERT W. M'ILVEA, esq., magistrate.—WILLIAM M'MILER, small farmer of 12 acres.—EDWARD M'NALLY, weaver.—JOHN REEGAN, labourer.—THOMAS REILLY, labourer.—Mr. GEORGE WOODS, general merchant.—Mr. JOHN WYNNE, general merchant.

MR. LARGE thinks there are about 70 persons residing in the town who beg publicly throughout the year; besides about 30 persons who derive their support privately from the richer classes. M'Nally would say 80. Reilly says, that including the outskirts, there must be above 100, though, in what is strictly called the town, there may not be above the number mentioned by M'Nally. Mr. Wynne says, "in the middle of winter, when none but residents are applying for relief, I have counted at my own shop door, in one day, about 100 persons, not including very young children." Beggars residing within a short distance frequent the town on certain days, when the shopkeepers distribute alms. Rev. Mr. Burke thinks, that in the town, and within half a mile of it, there are, including children, 200 persons who live throughout the year by begging; and in the town and parish 400 at the very least; few strangers beg here in winter.

The parish is so extensive that the other witnesses cannot undertake to state the probable number of beggars throughout it; but some idea may be formed from M'Nally's statement; he says, "I cannot speak of the whole parish, but will speak of my own neighbourhood that I am acquainted with. I live about a mile and a half from the town, in the most populous of the country parts of the parish, and think that within one mile round of me* there are from 50 to 60 families who beg through the year, having no house of their own, but going from house to house for their night's lodging, some carrying their blanket with them, and many not having a blanket to carry; there are on an average three or four persons in each family. There are several able-bodied men among them, who would work if they had work to get; they go among the neighbours while the women and children beg publicly. They have often visited my house, and when I said it was a shame for able men to be begging, they have asked me, Have you work for us, or where is there work to be had? and not left me a word to say. I know these men to work occasionally, and I believe them to be very willing to work. Within the same space I think there are from 25 to 30 families who beg during from one month to three months of the year; these are persons that have a cabin and a small spot of ground: in many cases the cabin built for them, and a few perches of ground given them gratis by the neighbours; the ground sometimes is attached to their cabin, just sufficient to grow them a few hundreds of cabbage plants, and a few weeks' consumption of potatoes, and they are never disturbed in the possession of it. Sometimes a place is given them in a field to grow their potatoes from their own manure, leaving the owner the benefit to be derived to the succeeding crop. They work when they can find employment, and the families beg on all occasions when work fails them."

Rev. Mr. Burke and Mr. Wynne, from their general knowledge of the country, confirm this statement of M'Nally.

Mr. Burke is of opinion that vagrancy has advanced progressively for the last ten years, but with increased rapidity during the last five. He attributes to the increase the great fall that has taken place in the prices of corn, while rents remain undiminished, the decline of the linen trade, and increased local taxation. Mr. Large says, "no buildings or improvements of any sort are going on in the town. The linen trade is gone, the weavers are obliged to become labourers, and every other trade is sinking in the general decline." M'Nally says, "The number of beggars has doubled within the last six years. The decline of the linen trade has injured every class that lived by their industry. I have known the farmer six years ago pay a rent of 5*l.* out of half a rood of flax that his family prepared for the market; he thought little of the rent, when the industry of his family employed on the flax, could pay it, exclusive of the corn, and many persons were injured by that decline that did not see what injured them. I am a weaver myself, and when my trade was good, I bought from the shoemaker and the tailor for myself and family, what I cannot afford to buy now." Mr. Clendenning believes that vagrancy has increased within late years: he says, "I attribute it partly to the great famines that have prevailed in this country, which have utterly ruined some, and initiated others into habits of vagrancy, from which they have not since been reclaimed. There is also a local cause, applying particularly to the town of Westport, the failure of several corn merchants, and consequent decrease of employment. Excessive drunkenness, facilitated by illicit distillation, has also contributed. This does not prevail so much among the labourers as among the mechanics, who misspend both their money and time in drinking." Mr. Clendenning does believe that rents have not diminished proportionably to the diminished value of produce, but does not think that this has contributed much to the increase of vagrancy.

Mr. Wynne says, "The number of beggars in summer is considerably increased from their number in winter. The wives and children of labourers beg in this season who beg in no other;

* The parish is about 12 miles long by 2 broad.

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other; the labourers sometimes working occasionally at home, oftener having gone in search of work to Leinster, Scotland or England. Many strangers also come here to take advantage of the salt-water, and increase the number at that season." M'Nally says, "provisions are dear and employment scarce in that season. I know myself 20 or 30 families to beg at home in summer who do not beg in winter. There are other families who at that season go out to beg in Leinster, or other parts of the country, as they find them more or less plentiful; the men commonly leave this place to seek work, leaving their families to beg at home, and go a long distance, and through great hardships for very little gains. A neighbour of mine went to Leinster this season; he bought a pair of shoes before he left home, and he came home without a penny, and had been forced to sell the shoes to make his way back. Another went to look for work in England; he had bad success, and was obliged to sell some of his clothes before he returned, and he declared to me, he lived on five meals while he walked down from Dublin (128 Irish miles), and he looked it, for he was a mere skeleton; he was neither a spendthrift nor a drunkard, nor was he fit to beg poor fellow, he was too bashful, and I believe he would rather bear the hunger than the shame of begging."

Mr. Large says, "The wives and families of labourers occasionally employed in the town commonly beg; a workman could not give food to a large family in summer, on occasional employment at 8*d.* a day, the ordinary wages here." Reilly and Moore can mention, by name, several labourers in the town whose families they say "do, and must beg." Mr. M'Ilrea says, "A very large proportion of the beggars consists of widows and orphans, but there is also a large number of the wives and children of labourers reduced to beg by want of employment for the labourers; several able-bodied men go about seeking relief, who, I am sure, would gladly accept of employment if it were offered to them." M'Nally says, "able-bodied men carrying spades on their shoulders, in some cases having their wives and families along with them, commonly apply for relief at my door in summer; perhaps three or four, perhaps one in the week. I have sometimes employed them when I could not myself spare time from my room, and they always worked for me 1*d.* under the current wages, and would I am sure have worked for less, if I asked them, but I would think it a sin to take an advantage of their want; they seem very anxious to be employed, having often offered to work for me for 18*d.* and 20*d.* a week with their food, and in some cases for their food merely." Mr. Large says, "Last summer I have met at least 20 able-bodied men who applied to me for relief, and I have no doubt would have gladly worked at reduced wages." Mr. Wynne says, "I have had from two to six such applicants every week during the past summer; one of them, a mower, applying to me, I told him I would give him work, as I had a meadow to cut down; he immediately went to work without asking me a question about wages."

The witnesses are all convinced there is no deception practised by the able-bodied men, who go about seeking relief on the plea that they are unable to find employment. The witnesses agree, that stating it as their opinion that no persons take to begging in preference to industry. The greatest exertions are made among the labouring classes to avoid it, but Mr. Clendenning thinks, that when once they lose caste by having begged, they make little exertion to regain it. M'Nally mentions an instance of a family driven to beg, as illustrative of the general unwillingness to resort to that mode of life; he says, "when provisions came short with them, the children used to come to my house at meal time, looking for something to eat, but not asking for it. The father and mother were ashamed to make any application, though I know they were living at home in great want. The children told me that they had lived for two days on a single meal of potatoes, this they suffered rather than beg; at length the mother and five children turned out and went to a strange place to beg, the father remained at home."

The labourers are of opinion that the town labourer is more liable to be reduced with his family to beggary than the country labourer. In the country the labourers generally have a small portion of land, which supplies them with a few months' consumption of potatoes, and supports them when out of employment. In town the labourers have no such provision, and when work fails them they fall on the public immediately. They have not even the same facility of keeping a pig; for if the pig runs out on the street of the town, it is instantly seized by the police, and the owner fined.

Mr. M'Ilrea and Mr. Clendenning are of opinion, that mechanics, from their dissipated habits, are more commonly reduced to make private applications for assistance than labourers, but are not so commonly reduced to beg; they are, they think, more reluctant to beg, and they can more easily find friends or persons of their own trade to relieve their occasional distress.

The witnesses do not think that labourers generally beg on their way to England in search of work, but it sometimes occurs. Moore says, "I have known them to leave home with no more than the 5*s.* to pay their passage; of course they begged their way up to Dublin, and as I have known persons to come home without a halfpenny, I must suppose they begged their way home." The witnesses believe it happens oftener than it comes under their observation, as the labourer who begs his way is anxious to conceal it. Mr. Large says, "In town though the whole family be begging, the members of it generally apply separately. In the country, I believe, they mostly travel together." M'Nally says, "Sometimes they separate, sometimes they go all together whatever way they think they will get most, and they have different ideas about it."

The same witness adds, "In the country beggars are most commonly relieved with potatoes; meal is not commonly given; the poor people have not it. Cabbage is given; milk, but not much of it; on the sea-coast fish, sometimes turf to take to their lodgings in

town,

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town, and the more comfortable farmers would give them straw for a bed. They sometimes collect flax, which when they have gathered a sufficient quantity they sometimes sell in its raw state, sometimes manufacture into yarn; but this is rare, we never give them money in the country; it is not convenient, it is seldom passing through our hands." Mr. Collins says, "In the town they are relieved with potatoes, with meal, broth and broken meat at meal times at the shop-keepers and gentlemen's houses. It is a practice among the shop-keepers to relieve them regularly every Monday, when they give them, sometimes, some of whatever necessaries their shop supplies, as soap, tobacco, and bread at a baker's, &c.; sometimes halfpence, which they prefer to provisions, as they get these latter in the country, and the money enables them to procure some small necessaries, as soap, &c. as they require them; I do not think that they obtain sufficient to enable them, in many instances, to purchase an article of clothing." The other witnesses do not know that they are ever charged for lodging either in town or country; they carry their bed-clothes, which are always very scanty, perhaps a single blanket or a sheet for a whole family, about with them, and beg a bed of straw; they are generally admitted with welcome into any poor man's house, and stop sometimes a single night, sometimes a week or longer. In one place, Mr. M'Miler says, "I know persons that would be glad to have beggars in their house every night in the year, they conceive they carry a blessing along with them." But M'Nally says, "They have often told me that in town if they had a few halfpence to pay for it, they would get better lodging than if they got it for nothing; I suppose the difference would be of a drier house or a better fire; I know in the country where they never pay they take care to go to the house where they see a good stack of turf standing outside." Mr. Collins says, "In town an old article of clothing is now and then given to them, and there is a Dorcas Society which gives clothing to the poor at half price, but I do not think the beggars can derive much advantage from this charity; their clothing is wretched in the extreme, never sufficient to protect them against the inclemencies of the weather, to which they are constantly and necessarily exposed; they are obliged to take their children about with them half naked in the most severe weather: many of them while they lodge to-night in one house, which they quit to seek a lodging for to-morrow night in another, having no place to leave their children, can make no choice, but must take them out, regardless of the weather. Those who have more permanent lodgings, or a hut of their own, may have no food to leave them; and between the choice of taking them out without clothes, or leaving them in the house without food, generally adopt the former alternative, and expose them to the most inclement weather.

M'Nally says, "Able-bodied men, though commonly reduced to subsist on the beggary of their families, are scarcely ever seen to beg publicly themselves; they make private application for help; that we do not call begging. The only time they carry a bag, and that not in the common way, is, when we are digging the potatoes: they then go from field to field collecting potatoes, applying to us at the ridge, when we are digging them. An able-bodied man, well able to carry them, would collect for ten days or a fortnight of that season, five or six stone a day. People are very liberal when they are digging, and would give to a man though they saw his bag full, as they know he is making a little store to keep the family in, of a hard day in winter. If an able-bodied man persist in begging, he might gather, as the season advances, two stone to a stone in the day; and in summer half a stone. But the general rule is, that men would rather take the lowest wages you would offer them for working, than be under the shame of making so many applications to people's charity. A woman with a family would collect much more than a single man. Numbers would give to her that would let him pass by, when we are digging the potatoes. A woman with a family, would collect more than she and her children, if weak, could well carry: but this lasts a short time when potatoes are plenty. She can sell some, just enough to purchase her a little tobacco, or some milk, herrings or salt, to eat with what she reserves. She can never sell in summer." All the witnesses agree that beggars are commonly able to sell potatoes in the potato harvest, (October and beginning of November); that after the digging of potatoes has ceased, the practice is constantly diminishing until Christmas or the middle of January, by which time it has altogether ceased; from that time forward it may be stated generally, that they have no surplus over their consumption. And in summer their collection is frequently insufficient for food for their family. A woman with a large family obtains more than a woman with a small family; she obtains relief from more persons, and more from each individual. Yet the witnesses do not think that the whole day's collection is increased in proportion to the family.

Some beggars make application to passengers by coaches, and to the congregations on Sundays, as they pass to and from the several places of worship; the relief obtained is halfpence, and very inconsiderable. M'Nally has known three instances of beggars and single old men hoarding—two of them five pounds and six pounds, and the third ten pounds; he says this man lent his ten pounds to a neighbour, and never recovered it; he told me the story, and I reasoned with him that it was a great sin to distress himself as he did to hoard that money; he admitted that it was, and said he had often pinched himself sore to do it; and I am sure he must often have denied himself food for the sake of it. The other witnesses have heard of such cases, but not known them; they are very uncommon.

M'Nally does not believe that there is greater mortality among beggars than among labourers. "I think," he says, "they are inured to the hardships they undergo; they do undergo greater hardships than the labourers in my neighbourhood, who all hold a bit of land." The other witnesses, whose experience applies more particularly to the town, do not concur

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concur in this opinion.* Reilly says, the beggars from door to door get broth and meat, that the labourers family seldom or never taste; the labourer, unless he is fed by his employer, very commonly works on dry potatoes. The beggar can have better food than that, and be idle, and as to the summer, when both beggar and labourer are scarce even of potatoes, the labourer, until he and his family turn out to beg, is the scarcer of the two. Mr. Clendenning, Mr. M'Ilrea, Mr. M'Donnell, and the other witnesses, are convinced, from the same considerations, that beggars are generally better fed than the labourer and their families.

The witnesses agree that the relief of beggars falls principally on the middle classes, shopkeepers, small farmers, and even labourers, the very wealthy classes being comparatively exempt; they have freer access to the former classes; their doors being always open. Reilly says, " The very poor are more ready to feel for, and to help them according to their means, than any other class, as they are never sure but it may be their own case soon." Mr. Collins says, " The wealthier country gentlemen are peculiarly exempt, being surrounded by walls and gates." M'Miler says, " the poorer classes give more to the beggar, in proportion to their means, than any others. The poor farmer often relieves the beggar that has been turned away from the rich man's door; but some of the richer class give to the distressed persons who do not actually beg, what, it is impossible for any but themselves to estimate." Reilly says, " the labourer will share the meal he is sitting down to with the beggar, or give him part of his last stone of potatoes; it is true the beggar may be more certain of his next meal than one of ourselves, yet we would think it a sin to refuse him; even beggars are known to relieve one another. M'Miler has frequently seen them do so. He says they wish to have the benefit of almsgiving, and believe the benefit is manifold to them of what it is to other almsgivers." Reilly says, " in my own house, a beggar selling me a stone of potatoes, has relieved a woman that came in to ask for alms, and said she had got nothing during the day." Mr. George Wood and Mr. Benningham, shopkeepers, having consulted together, agree that there are about 40 shopkeepers in the town who give to beggars, either in money or value, two shillings and sixpence a week on an average; some giving less, and others, who are charitably disposed, considerably more; and that there are 60 others who give from one shilling down to three-pence a week. The other witnesses consider this a fair estimate.

M'Miler thinks, that on an average of the whole year, a farmer holding 10 acres of land gives one stone of potatoes each day in alms. Richard Gibbons holds 12 acres of land, and has no other means of industry: he says, " I am sure a stone of potatoes in the day does not save me on an average of the whole year." M'Nally is a weaver by trade; he is often unemployed, but may earn, on an average of the whole year, 3*s.* a week; he holds half an acre of land; he says, " when I have my own potatoes grown on my own land, between November and May, I cannot give less than three to four stone a week. After May I am generally buying, and may give, during the rest of the year, one stone or one stone and a half: the value of potatoes averages 2*d.* per stone for the winter half-year, and 3½*d.* for the summer half; it is true that the value of these potatoes, if they were brought altogether to market, would be a considerable sum to a poor man; but when we are giving a handful now and a handful again, we neither feel nor consider the loss, we only think of the blessing of feeding the hungry. I think a farmer holding ten acres, if at all liberal, would give twice, and many three times as much as I do." Mr. M'Ilrea says, " M'Nally's statement of what he himself gives to beggars at first surprised me, when I considered it in the bulk, and for so poor a man; but when I recollect how I have seen beggars relieved in very poor men's houses, and attempt to calculate the several handsful of potatoes given them, I must agree in his account." Reilly says, " it is quite common among mere labourers to relieve beggars in winter, and be themselves in great want in summer. I was reduced to great distress last summer myself; I begged, and, if it be the will of God, may expect to be so next summer too; yet when a beggar asks for God's sake, I cannot hold back part of what I have. I know that the poorest man amongst us when he has it in his hands will not refuse, and I would therefore say, he gives something in summer too; but if there be any charity in him, he must give at least one stone a week in winter." M'Nally says, " no attempt is made before relief is given to ascertain what a beggar has previously collected, but some idea may be formed from the size of his bag; if I considered he had enough in it for himself and family for the day, I would give him no more. I have seen a beggar return to his lodgings to empty his bag, and go out again to beg; but it did not occur to me whether the motive was to lighten his burthen or to put on the appearance of having gathered little, and by that means make sure of gathering more. The givers of relief do not limit themselves to any fixed daily quantity." M'Nally says, " we give as we see they want it, as we can afford it. It is very distressing to those who live on a thoroughfare, that they cannot give to all, and yet they are delicate to refuse any."

No

* From what M'Nally has stated of his neighbourhood, it must be difficult to draw a distinction and institute a comparison between the beggar and the labourer, for, as he has already stated, there are labourers or persons willing to labour, holding a patch of ground, whose families beg on all occasions, on which their provisions run short, and this occurs so frequently that M'Nally has already counted them among beggars. There are others who hold a larger portion of land, and whose families beg only in summer; others holding more land and cheaper are still labourers, and work for hire, but are never reduced to beggary; among the two former classes it is hard to distinguish, for the purpose of comparison, where the beggar begins and the labourer ends.

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No inquiry is made into the character of the person soliciting relief. Mr. Large says, "in the town we are acquainted with the character of some, but could not possibly be acquainted with that of all who solicit alms. Alms are constantly given by persons wholly unacquainted with the character of the applicant." M'Nally says, "in the country persons generally know all about the beggars that are resident, I myself know a great deal of most of them, even of those who live in town, for when I come in I hear them spoken of among persons of my own class, and I believe if there were any great misconduct among them I would certainly hear of it; if we heard of such it would certainly make us much less inclined to relieve them."

Mr. Clendenning, Mr. M'Ilrea, Mr. M'Donnell, magistrates, do not think that immorality is more common among beggars than among the classes immediately above them; they do not recollect a single instance of a beggar brought before them at petty sessions charged with an offence; they may be guilty of some pilfering not worth prosecuting, but they (the magistrates) believe, that, considering their destitution, and the temptation to which they are consequently liable, there is actually less of immorality among them than among any other class. Mr. Clendenning says, "the influence of religion as inculcated by the roman-catholic clergy is a great restraint on them." Mr. M'Donnell says, "although living as outcasts there is a double control over them, particularly the residents; one, that of their clergy; the other, that they would find it almost impossible to obtain relief if they were notoriously immoral."

The labourers do not think there is any peculiar degree of immorality among beggars. M'Nally says, "I believe the old people among them that saw better days are generally moral, but the children are badly reared, and often commit thefts; in most instances, I think, against the will of the parents, who know that people would abhor them, and no one give them lodgings if such things were known of them. A short time ago, a beggar child belonging to a family that lodged with me stole a dozen of yarn from me; I did not miss it until the mother finding it with the child came back and returned it." Mr. Clendenning believes, that the same or perhaps a greater degree of affection towards one and other prevails among families of beggars as among the families of labourers; he says, "they have no property to quarrel about, and common misery is a common bond to them;" but M'Nally says, "some of the children, for want of early correction that the beggar parent cannot well use, are very unruly, and use language to their parents, that you would not hear in a labourer's family; others are as kind, and as well behaved as any man's children:" he adds, "the families of beggars are as large as the families of labourers; I know seven and eight children commonly in a family, and if I drew any distinction between them, would say, their families are increasing faster than the families of the labourers. I never knew a beggar marry with the intention of continuing to beg, though they are often reduced to beggary soon after marriage. I knew two girls out of the families of beggars to be married a short time ago to labourers, they are now very industrious; generally such girls get service in a farmer's house first, and then marry from that as soon as they can; they wait as short time as they can; they are glad to get any one, however poor, that will give them a chance of bread."

Mr. M'Donnell says, "there is a class of beggars, but inconsiderable for their numbers and fast decreasing, who marry with the intention of continuing to beg; they are the strolling tinkers; they dispense with the services of the clergyman, and substitute a marriage ceremony of their own. The wives and families accompany the tinker while he strolls about in search of work, and always beg. They intermarry with one another, and form a distinct class."

M'Nally does not think that it is common among beggars to have illegitimate children; he says, it is more common among people that are better fed. Mr. M'Donnell agrees with M'Nally; and Mr. M'Ilrea says, "beggar girls when they grow up often hire with farmers; in this situation they sometimes get illegitimate children, which obliges them to become beggars again. I think that whatever bastardy is among them generally originates in this way, and being less under the eye of friends they are more exposed to temptation in this position than girls of another class."

Strolling beggars are frequently the means of spreading infectious diseases, particularly fever. Walter Staunton (a small farmer) says, "I have known several instances in my neighbourhood of two or three persons in one house dying of a fever taken from a beggar to whom they had given lodgings; if you see a beggar look weak and sickly, and asked what ailed him, he will never tell you it was a fever he had."

M'Nally says, "after sickness they have not the means of getting new clothes, nor can they cleanse the old ones; sometimes they cannot get soap, and always their clothes are so worn and patched and ragged that the art of man could not wash them. The best way of cleansing them would be to burn the whole; but they must wear the rags or go naked, and they carry the infection a long time in them, and spread it through the country." Reilly says, "a beggar girl after she had left the fever hospital, came to my house; my wife pitied her weakness, and kept her for three days; she got a relapse, God saved us from taking the fever; but we were obliged to leave the house to herself, and hire a lodging."

Some time ago a rumour prevailed here that Government was about to give able-bodied paupers and their families a free passage to the colonies in North America. There were some few that were frightened by the accounts they heard of the climate, and feared the children could scarcely live in it; others had heard that many persons who had gone out had failed of obtaining employment, and professed themselves therefore unwilling to go; but the great number declared themselves anxious to take advantage of such a provision, that, as many expressed themselves, they might escape out of this cursed country."

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Mr. Clendenning has observed, that gratuitous relief, even as dispensed by private persons is attended by results pernicious to industry. He says, "I have observed it to be the case in higher grades than the labourers, a person who has a rich relative to relieve him in distress, makes the less effort to support himself. In a long experience, I have observed among labourers, that the man who has any one to apply to for help becomes indolent and listless. I have given assistance to such persons, and felt and expressed to them at the time that I was doing them an injury. I would instance soldiers discharged with pensions; these persons having a dependence besides their industry are the most dissolute and extravagant class of the community."

Mr. Collins is of opinion that the shopkeepers of the town would prefer a regular tax for the support of the poor to the present mode of relieving them; he says, "I have conversed with many shopkeepers on the subject, and found them generally of this opinion."

Mr. M'Ilrea is of a different impression; he thinks the shopkeepers would prefer the discretionary distribution of whatever they might give to the poor; though he is aware that the solicitation of beggars, who constantly extort by importunity, is to them who are obliged to keep their doors open, almost an intolerable nuisance added to the expense.

Mr. Dudgeon, a shopkeeper, would himself prefer the present mode, but believes a considerable difference of opinion would be found among his fellow shopkeepers.

M'Nally says, "I would prefer giving from day to day to giving a sum periodically; it would fall lighter on me, though the sum were much less than the value of what I would give from day to day."

Gibbons says, "I prefer giving what I give at present, and as I give it, to paying the same amount as a tax: I now give as I feel I am able. A compulsory payment would at one time or the other bring me into difficulties that can never arise from the present mode of distributing my own alms."

Being asked if there were a house of industry in the parish, would the small farmers continue to encourage vagrancy by giving alms, M'Nally says, "I would think any one that then applied to me, idly inclined, and I would give him nothing."

Gibbon says, "We should be certain that they got enough to eat, and were not harshly treated; in that case we would not give. The curse of the beggar would not extort relief."

Walter Staunton, a small farmer, says, "When we do not deserve the curse we would not heed it; the curse of the wicked never availed, and he would be a bad man that would curse." M'Nally says, "Beggars are not in the habit of cursing when refused alms; for the last six years I have known but one beggar curse when refused."

M'Nally says, "I think the generality of beggars would prefer entering a house of industry to wandering about half naked in the cold and rains of winter; but there are some, who, having no charge (children to provide for) that they can easily get enough of food outside, and would prefer remaining out. John Foster, an old beggarman, says, "I would rather have the free range outside, and supple my joints by a walk through the country."

The labourers, both those under examination and several others present, declare that there are many occasions of want of employment, on which they would gladly avail themselves of a house of industry, by entering it with their families; they would even be willing to submit to the necessary separation of the different sexes of the family; but would not go in if they could get four-pence a day outside.

Persons who attended the Examination.

Town *Ballina*.

Bar. *Tyrawley*.

ROBERT ARMSTRONG, esq.—EDWARD ATKINSON, merchant and churchwarden.—JAMES BROWNE, labourer.—WILLIAM CALDWELL, esq., chief of police.—THADY CARNAN, labourer.—PATRICK COOPER, labourer.—Rev. Mr. COSTELLO, parish priest.—Mr. MARTIN CULKEEN, classical teacher.—— ——DEVELIN, esq., M.D.—JOHN DUFFEY, labourer.—JORDAN FITZSTEPHEN, broken down.—CATHERINE FLYNN, beggar.—OWEN GALLAGHER, broken down.—MARY HANLY, beggar.—WILLIAM HANLEY, labourer.— —— HUGH, esq., M.D.—Mr. JOHN IRWIN, farmer.—Widow KILBOY, labourer's widow.—JAMES LOFTUS, labourer.—STEPHEN LOFTUS, esq.—Mr. JOHN MOYLES, farmer, and owner of a number of labourers' cabins.—PATRICK M'NAMARA, labourer.—THOMAS O'HARA, labourer.—Rev. Mr. VERSCHOYLE, protestant rector.—DOMINICK WALDRON, labourer.

Mr. Loftus, Mr. Johnston, Mr. Wilson, Mr. Culkeen, and the labourers, agree in stating that the proportion of beggars to the population has greatly increased of late years. That at a low calculation there are at present 300 persons in the town who live by no other means than begging; and that, considering the number of labourers' wives and families who are from time to time reduced to beg, there must be at least 600 persons that one period or other of the year beg in the town; besides these, many labourers when reduced to great distress, leave the town, with their wives and families, to beg, where they are not known.

The class of beggars consist of widows and children, orphans, old and impotent persons, and for a considerable part, of the wives and families of unemployed labourers.

The witnesses state, that the burden of relieving beggars falls principally on shopkeepers and private families in towns, and small working farmers in the country; that the relieving of them may cost shopkeepers, on an average, 5*l.* per annum; many less than that, but some 7*l.* or 10*l.* and Mr. Loftus knows more than one that it must cost from 20*l.* to 30*l.* per annum. In this opinion the greatest pressure falls on the small farmers, and the more liberal of the shopkeepers.

The

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Town *Ballina.*
Bar. *Tyrawley.*

The witnesses think that there is less crime among the beggars than among the labourers. Mr. Culkeen says, "They have not the spirit to be immoral; the depredations that are so frequently committed are committed not by beggars, but by persons who are ashamed to beg."

We have examined two beggars, Mary Hanley and Catherine Flynn, as to their own cases; while the witnesses agree, may be taken as illustrative of the condition of the class:—

Mary Hanley says, "My husband is a labourer, but does not get sufficient employment to support his family, so I must beg with my children for the most part of the year. I have six children. I have been 15 years married. I have been begging for 11 years of them. My husband never begged himself: he works from time to time, as he can get employment. The day he is employed we do not beg: he gives me his wages to buy food for the family. The day he has no work (and that is most of his days) I and the children go out and beg for ourselves and him. We live now in a deserted cabin, shifting our bed from side to side, as the wind blows or as the rain falls through the roof; and that sort of lying has left my eldest child, a girl 14 years old, a cripple, that she cannot stir out; she was a healthy child at first, but from the damp and cold she soon took pains in her arms and legs, and she is a cripple to-day. Myself and my children are so naked, that when we go out to beg, I must take the blanket out to shelter us: the wetter the day the more we want it; and when we come home at night we have nothing else to cover us. We would use three stone of potatoes in the day, if we could get them. I can seldom get more than one and a half stone by begging. I get nothing else but a drop of broth, and very seldom milk, and perhaps 1½*d.* or 2*d.* a week in half-pence, often no half-pence at all. In summer, when potatoes are scarce, I have often been days that I did not gather half a stone a day. Where would we get it all of us that are looking for it then. I have often made five parts of a potatoe, to divide it among my children. I dare say others collect more than I do; they go out constantly to the country among the villages; I cannot, as I carry two of my children, one six months, the other three years old, on my back. I am relieved principally by the shopkeepers; and I have often got potatoes from the labourer that has been forced to send his own family to beg a week afterwards; and that man beyond (pointing to Walsh) has often brought my children the potatoes, boiled and raw, when he was buying them himself, and had not the employment to buy enough of them." ["I did," says Walsh, "divide my dinner with her, and remain hungry myself; I would rather do it than that her children should go to bed without food." "And she herself," says Fitzstephen, "has given me, when I went into her house, part of the potatoes she had gathered for her family. No one feels for the person with a helpless family like the poor person who has a helpless family himself."] "I do not go to the country gentleman's houses: they do not like to see people like me coming about their houses at all. In some places I would not be let inside the gate; in other places I would not be dragging my children up to the house for all we would get. If there were a house of industry in the parish I would be happy to go into it. Would not I be happy to take my six children into such a house, and get enough to eat, for them that have often to fight for one potatoe!"—"Do you expect at any time to return to industry, and earn your bread?" "No, there is no employment to make me expect it." "Do you look forward, then, to being always a beggar, and in your present condition?" "My children may one day rear me, as I am now rearing them, that is, when they grow up and are able to earn something; though, God knows, that is a poor look out: little my husband is earning, that is able and willing to work to-day; but I will not part with the hope, after all."

Catherine Flynn says,—"I am 63 years old; my husband and all my children are dead. I have for some time supported myself by begging. While I had none to support but myself, I could always get as much potatoes as I could eat; but my daughter and son-in-law both died about three months ago, of cholera, leaving 5 children; 2 under 14, and 3 under 6 years of age; they had no other friend to take charge of them, and I now beg with them. They scarcely get enough of potatoes even now, when potatoes are plenty. I am old and weak, and obliged to walk with a crutch, and cannot go far with them. They would use about 1½ stone a day; we collect about one stone, besides getting a boiled potatoe from house to house. I have not begged in the scarce season of the year with them yet, so I cannot say how we will fare when it comes. Our food is potatoes, without any kitchen, except now and then a sup of broth. There are a few families that know my case, and give me, some 1*d.* some ½*d.* a week, which enables me to pay 3*d.* a week for lodgings. I have one sheet, which I got as alms, and had no blanket of any sort, until a few days ago I got, in the same way, this piece of old carpet that I wear round me by day, and, if I can bring it in dry at night, throw it over myself and grandchildren; but it often happens, that in the cold wet weather, when we want night covering most, it has been wet during the day and we cannot use it. The children have no clothes but as you see them now." [It was a cold wet day in the latter end of November, she and her grandchildren had been brought in off the street as they were passing, begging from door to door. The children's bodies were partially covered by a single woollen covering frittered to rags; their heads and feet, arms and legs, were perfectly naked. They stood shrinking from the cold, and endeavouring to shelter themselves under the ragged ends of the piece of worn carpeting that hung from the old woman, who was little better protected from the cold than themselves. In passing through the town we observed a great number of beggar's children in the same condition.]

Carman says,—"Some time ago I saw a man begging with his five children, one of them, a grown girl, was so naked, that I was ashamed to look at her: poor as I am, I went and bought a shift to cover her, a yard and half of 4*d.* calico; and if she was clad in satin she could not look happier than when she got it on her."

VAGRANCY.

Connaught.
County Mayo.

Examinations taken by John Spencer, Esq. M. W. Gray, Esq.

Parish *Burrishoole.*
Bar. *Burrishoole.*

Persons who attended the Examination.

JOHN COX, driver on the principal estate of the parish.—MARTIN DEVERAN, labourer and holder of half an acre.—JOHN DOYLE, land-surveyor.—THOMAS GALLAGHER, labourer.—JOHN GIBBONS, labourer.—Mr. GILLESPIE, under-agent to the principal proprietor of the parish.—Mr. HAMILTON, farmer.—FRANK HORAN, driver on the principal estate of the parish.—MICHAEL HORAN, holds three acres.—Rev. W. HUGHES, parish priest.—Widow M'COY, widow of a small landholder and labourer.—NANCY MORAN, wife to a small landholder and labourer.—MARY NUGENT, an old beggar-woman.—Captain O'DONNELL, magistrate.—Captain STEWART, magistrate.—Rev. Mr. STONEY, protestant rector.—Rev. Mr. WILSON, protestant rector of an adjoining parish.

THE examination was held in a public room, which was crowded during the greater part of the time it lasted.

The number of beggars varies considerably with the season of the year, as the potatoes are more or less abundant. Mr. Hughes thinks, that in a summer, when potatoes are more than ordinarily scarce, from 300 to 500 persons beg from door to door through the parish; three-fourths of these are strangers from places, just so distant that they may avoid the shame of begging among their own neighbours. The witnesses could speak with so little certainty of the total number of beggars residing in the parish, that we thought the best judgment of their probable number would be formed, by having the actual number in a few of the villages enumerated by persons locally acquainted with them; the causes which reduced these persons to beggary have been also stated to us, and other circumstances of their condition, which may be considered as generally applying to the class of which they form a part. Horan, assisted by several persons present, has enumerated and described the cases of beggary, in four of the villages, as follows:

Village of *Crucknageehee*, containing 33 families.

The wife of —— Garavan, a labourer, and four children, have begged for the last three years.

Ned Malley, an old man, was a labourer, now begs through the year with his three young children.

Widow Reilly and two children, her husband was a labourer.

Widow Lavelle and two children beg the greater part of the year, but endeavour to keep in their cabin for a few of the winter months, by means of a small plot of ground in which they plant potatoes.

Owen Lavelle's wife and four children beg all the year; he is a strong man, a labourer, well able and anxious to work; at this season (end of October, when potatoes are digging) he could not last out, he could not stand the weather, as he had neither shirt nor shoes.

The wife and four children of William Scuffle, a labourer, beg through the summer.

Derrylohan, containing 43 families.

John Quin held a short time ago two acres and a half of land; his wife took sick and died; in his attendance on her he neglected his farm and incurred expenses, which obliged him to give it up; he now begs with his three children, one of them an infant.

Peter Flinn is a weaver by trade, but getting no work, was obliged to turn to labour, by which he cannot support his family; his wife and children beg in summer.

James Quin is a labourer; his wife and family beg during summer; he himself worked last summer for his food.

Ned Quin is a labourer; his wife and six children beg through the year; he has been often known in seeking work to offer himself for his food, and not succeed in obtaining it.

Pat Deane's wife and four children beg; Deane held land three years ago, but being unable to pay the rent was obliged to give it up, and has now "no means but beggary and labour."

Michael Lavelle's wife and three children beg during summer; Lavelle himself worked for his food the whole of last summer with a person in the room.

Widow M'Intire and her two children beg; her husband died a few weeks since; he held land under a joint lease, which the other tenants would not suffer her to continue to hold, lest she should fall into arrear for which they would be accountable.

Ned Lavelle's wife and three children beg; Lavelle is a labourer, and has been out of this country, it is supposed looking for work, since spring.

Widow M'Fadden and five children beg all the year round.

Derrygarriff, containing 20 families.

John Garavan last year held land, but being unable to pay his rent was ejected; is a good labourer and would gladly work if he got employment; his wife is dead, and he now begs himself with three young children; the eldest carries the bag, and he carries the youngest.

M'Gowan's, a family of five children, orphans; the eldest a girl of fourteen years, beg.

Pat Moran, a labourer, with his wife and three children, beg all the year round.

James Murphy, a labourer, and three children, beg; he is an old man, and ought to have past his labour, though he still would be glad to work if any one would employ him.

Hugh

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Examinations taken by John Spencer, Esq. M. W. Gray, Esq.

Parish *Burrishoole.*
Bar. *Burrishoole.*

Hugh Moran, a sickly wife, unable to go out herself to beg, and four children, are supported by the beggary of his mother-in-law, who being present at our inquiry, says, she sometimes begs alone, sometimes if the day be good, she takes the children with her; her son-in-law is a labourer, if he got any thing to earn; he worked eight or nine days lately at some county work, where he was obliged to be up to his knees in water, and for which he is still unpaid, the presentment not being yet allowed by the grand jury; and when he lay ill of a cold which he took at the work, for the four days that he was lying, she had nothing besides cold water to give him but the quart of meal, the price of which she begged from the priest; and scarcely she could get him to lie down, fearing that the neighbours thinking it was cholera he had, might take a disgust against her, and not let her near them.

Knocknatinibeel, containing 51 families.

Pat O'Connor did hold land, but was unable to pay the rent; is now a labourer; his wife and three children beg through the summer.

Widow Conway and her three children beg.

Thomas Loftus, his wife and four children are at present out of the parish, thought to be begging; he is a strong labourer.

Widow Noon and her two children beg.

Pat Hoban is a labourer; his wife and seven children beg all the year round; he works when he can find employment, and for the rest is supported by them.

The Rev. Mr. Hughes declared, that though perfectly acquainted with the parish, and remembering these persons and their circumstances when reminded of them, he could not have supposed the number living by beggary to be so great, if they had not been enumerated by name.

These villages contain only 147 families; of the 2,041 contained in the whole parish, many besides those enumerated were named as being in a worse state than beggars, and many as begging privately from friends and neighbours, but we have included none that did not beg from door to door. A great many of these beggars for a large part of their time leave this parish and beg elsewhere; they mostly have huts of their own, for which they sometimes pay a small rent, generally to under-tenants, made up by an occasional day's labour; sometimes they hold them free, being allowed by the villagers to build on their ground; in many cases they get lodgings gratis from house to house, carrying their blanket or quilt with them, if they have such; their clothes are mere rags, and in many instances would not suffice to cover their nakedness, if they did not wrap a blanket or quilt, a rug, a sheet or pieces of tick round them; they sometimes get these and some worn-out clothes as alms: the blanket they generally had before they begged; the children are always half naked.

The relief obtained is almost invariably potatoes; several beggars present agree with the other witnesses, in stating that in winter when potatoes are plenty, a woman with a moderate family may obtain from two to three stones, which is about sufficient for their consumption; even at this season they scarcely ever have a surplus to dispose of, and when they have, it is too trifling to purchase any thing more than a little tobacco or soap; they sometimes get milk, but not often; their general food is potatoes and salt. "In summer," one of the beggar-women says, "we may one day get enough and two days not half enough; for the day we get plenty we do not eat it all, but keep it for some other day when we know we will want it more."

The richer classes are so few, that the great burthen of their support falls on the small landholders of ten acres and downwards.

Mr. Hughes thinks that a farmer holding ten acres of land and having two cows and a horse (such would be considered a snug comfortable man) gives in alms, on an average of the whole year, half a stone of potatoes per day, which may be valued at 2*d.* a stone; many of the farmers and labourers thought a person in such circumstances would give a stone each day, but were alarmed on being reminded that such would amount to 365 stone in the year, and bear a considerable proportion to the rent: simple as it was, they evidently had never made the calculation before. The smaller holders give fully in proportion, and the poorest labourer shares his own scanty supply of potatoes, while it lasts; one of the beggars says, "The man that is buying potatoes gives more freely than the man that is selling them and making money." The labourers and small holders present being asked, did they not consider when relieving the beggar, that they were giving away what they must soon want themselves, and perhaps be obliged to beg for, seriously spurn the idea of a man wanting the sooner for what he gives in charity: even beggars divide with others that have been less successful in collecting than themselves. The farmers think that the expense of giving alms as at present, falls lighter on them than a compulsory money tax of much smaller amount, and prefer the present mode of supporting the poor to any other that would fall solely on the occupiers of land.

The beggars say they would gladly enter a house of industry; that though compelled to work hard and live on coarse food, they would live much more easy and comfortable than they do at present.

VAGRANCY.

Connaught.
County Mayo.

Examinations taken by John Spencer, Esq. M. W. Gray, Esq.

Parish *Cong.*
Bar. *Kilmain.*

Persons who attended the Examination.

—— BLAKE, esq. police-officer.—FRANCIS BURKE, esq.—Mr. BUTLER, large farmer.—WILLIAM BUTLER, landholder, 10 acres.—Rev. Mr. CRAMPTON, protestant rector and magistrate.——— ELLWOOD, esq. magistrate.—Mr. JOHN ELWOOD, shopkeeper.—JOHN FINN, esq. magistrate and resident proprietor.—THOMAS HOPKINS, labourer.—MICHAEL HYNES, butcher.—WALTER JENNINGS, labourer.—Mr. M'DONNELL, large farmer.—PETER MOLOWNEY, weaver.—ANTHONY O'BRIEN, stone-cutter.—Rev. Mr. WALDRON, roman-catholic rector.

WHILE the witnesses were consulting with one another, in order to give a probable estimate of the number of "common beggars" resident in the parish, Mr. Finn, who did not think there were so many as the number mentioned by some, required them to name as many as they could recollect; 47 were named. Mr. Finn said he did not think there were so many, and he was sorry to hear it, he thought 20 might be allowed for persons unknown to or forgotten by the witnesses, and the whole number might be something under 70; most of the witnesses would say 80, and some 100; the witnesses could give no idea of the number of strollers who frequent the parish, principally in summer; they agree that they are very numerous, much more so than residents. Mr. Blake says he has counted nine families of them applying together at his own door. Mr. Finn, in considering the quantity of provisions given to beggars by the small holders, says of them, "these are the persons that run away with the potatoes."

It is agreed that the number of "common beggars" is no measure of the amount of pauperism, the witnesses say, "there are numbers living on their neighbours that never take the bag." In order to get some idea of what this pauperism is, we have taken two villages and examined the witnesses as to the condition of such residents in them as they would call "paupers." In the village of Castletown, containing 24 houses, William Butler mentions the following cases:

Mary Rich, a stranger, a widow, three children, begs all the year; she came to this country for the convenience of a free school, to which she sends her children.

Pat Mea, a dumby, now nearly past his labour, begs.

Mary Mea, a dumby, begs.

Biddy Magrath, an old woman, a widow with her two daughters, all beg.

Nelly Magrath, an old woman, never married, begs.

— Meade, an old man and his wife; he lost his son some years ago, and being unable to work his farm and pay rent, was ejected; while his strength lasted he earned something by working for a year or two; he then went to the next county for two or three months, where, I suppose, he commenced begging, for he begged when he came home, and ever since; he still goes away, for a start, for where a man had been holding land for 30 years he would not wish to be running every day to a neighbour's door, he does not mind it much with strangers.

Pat Carty lost his land; has his wife and mother-in-law living with him; "he is able to work, any day he gets work, but that is not often; the mother-in-law begs and divides with them; he does not beg at home, but they all sometimes set off for the county of Galway."

Biddy Fox, a middle aged woman, never married; wants the use of her arms; "she begs the year round; she used to live with her sister, a widow, now dead, who also begged, but contrived to keep both in the house, during the cold weather, by means of conacre potatoes planted in return for some little jobs she did for the neighbours."

Widow Rielly has one daughter living with her; "their friends give them a lock of potatoes to keep them in the house, and the boys of the village plant them a few perches of conacre; her landlord assists her with 20*s.* a year and a cabin."

— Butler says "at this season of the year these poor people endeavour to do something for the winter by going to us in the field while digging our potatoes; every one gives a dish or a basket holding a couple of stone; a decent man would not grudge five or six stone to an old neighbour, or his widow."

In the village of Lislogherry, containing about 40 houses, the following cases are mentioned:

Widow Costello has four children, the eldest six years old; she has not been able to keep her husband's land, and now lives in a cabin with a rood of land attached, for which she undertook, but has not been able to pay rent; it rests with the mercy of the landlord to turn her out.*

James Butler is one of five who holds seven acres between them; has five children. Hynes says "he was not seen at mass or meeting these six years; he is so naked that he hardly leaves the cabin; he is sickly too; he and his family go from one friend to another for potatoes."

Widow Butler, an old woman, lives from one child to another; they can do little for her.

Widow Shaughnessy, also an old woman, living in the same way.

Michael Leffey has no land; works occasionally, but lives chiefly on the assistance given by his neighbours.

William Butler, a sickly man, with five children; eldest 10 years old; was ejected a short time ago from his land; he has not left his cabin, nor begged yet, but must immediately be left without any other resource. Butler says "I lent him a trifle of money to buy potatoes;

* The Witnesses are not agreed whether he is the head landlord, or the person to whom she resigned her husband's holding.

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Examinations taken by John Spencer, Esq. M. W. Gray, Esq.

Parish *Cong.*
Bar. *Kilmain.*

potatoe , he will never be able to pay me; he has nothing; but as if he fell from the sky yesterday, and his clothes are not worth 5*d.*"*

Thomas Higgins has no land; has three children, all too young to work, and is starving to support his sister, who has, for two years, been ill of a decay; "he is not in much better health himself; we cannot say we know him to be assisted, but we are sure he cannot earn for himself."

Thomas Burke has no land; he is a sickly weak man, and has four young children; his wife deals in eggs, and is his chief support. Hynes says "little support she can give him; she goes into the far part of Connemara to gather the eggs; she carries a bit of bread with her or some potatoes to boil on the way, or gets a part of the meal at any house she calls at; she takes her eggs to the market of Tuam, and after travelling 60 miles one way and 60 more the other, she is glad to have 2*s.* 6*d.* profit at home; *these are the shifts poor people make in this country to keep them from the bare beggary.* Molowney† says "that woman does not take a stitch off her back from the time she leaves home till she comes back again."

Beggars, almost without exception, consist of persons who have once earned their own livelihood, but have been reduced by the death of parent or husband; by old age disabling them for work, only the loss of their farms.

Reverend Mr. Waldron would particularly insist on the latter cause, but as one leading less immediately to public than to private beggary; he says, "The most numerous class of tenantry in this parish are persons, who, as long as they are left in their holdings, can afford to use as food, mostly potatoes and salt, occasionally a herring or an egg, very seldom milk; when such a person is ejected, he has no means of re-establishing himself; his labour cannot support him, and he and his family are necessarily reduced to live on the charity of their neighbours, exerted either publicly or privately."

Mr. W. contends that such persons form a large portion of the class of both public and private beggars. Butler agrees with him, and says, "this is November day, and our whole village has been served with a notice to quit. I am just going to see who will be left in their houses, and of the 24 families, I fear not many will light a fire on their hearth again."‡

Rev. Mr. Crampton has not observed either increase or decrease of vagrancy in the parish of late years, nor of any other form of destitution, except in the village of Cong, where, he says, with increasing population there has been decreasing employment. He thinks the condition of the people has been nearly stationary for some years.

Hynes says, "there are people reducing every day, and we are only in the beginning of it. There are many in their house to-day that will not be able to keep in them; how can poverty be but increasing, when a hundred of wheat is sold at 6*s.*; and if I complain to my landlord, and ask him to reduce my rent, the answer is, 'leave the crop to myself;' that is, leave him my seed and my labour, and often we must do so; and bad as the price is, leave it to be canted for half of it; if the times do not mend, there will be more beggary, and worse than beggary; better die at once than be lingering. An empty sack cannot stand."

Hopkins says, "we take con-acre here for three years, and always expect that the third crop of wheat (the other two being potatoes) will pay us best. After I had lost my labour and my seed on it, and thrashed it out this year, I offered all this grain for the rent, if the straw was left me, and was refused. Is not that enough to beggar me?"

Rev. Mr. Waldron, Mr. Bourke, Mr. Butler, and all the farmers present, agree in stating, that poverty ending either in public beggary or dependance on relations or neighbours for support, has been progressively increasing for several years, owing to the depression of prices, while rents remain unreduced. The number of beggars, both resident and strangers, is much increased in summer, particularly of the latter class. All agree in attributing the increase to the scarcity of provisions, immediately before the new crop of potatoes, and the want of work at that season. Many of the resident beggars have little plots of ground or con-acre, which helped, by the potatoes gathered from the farmers in the field while digging them, to supply them with provisions during the winter. Hynes says, "Cottiers and their families sometimes leave this parish *laying out*, that is to earn, but we know they go as much to beg as to earn; and I suppose the strangers that come to us in summer are of the same sort."

Able-bodied men, strangers with families, very commonly beg in summer, carrying a spade or reaping hook, and seeking work.

Rev. Mr. Crampton knew one instance of such a person refusing to work, but believes it a "curious and singular case."

Mr. Finn says, "The relief of beggars falls principally on the poorer classes; the wealthier are unwilling to encourage them. Besides beggars, belonging to the poorer class, and being always

* Rev. Mr. Waldron remarks, that "many receive relief from their neighbours and friends, which no one else is aware of; for instance, had Butler not been present, no one would have known that the person last mentioned had received relief, which may be called gratuitous. I, myself, am constantly applied to to make collections in my chapel, without mentioning names, for persons in circumstances such as those mentioned, but unwilling to expose their distress."

† All the witnesses present agree that such a traffic, at such profits, is quite common.

‡ We consequently heard that the threat against Butler's village was not executed; but we have retained the expression he used, when he dreaded it,—as exhibiting more forcibly, by the depth of feeling it betrays, the poor man's own sense of the utter destitution consequent on the loss of his land in a country where labour affords him no refuge, than any detailed and measured statement we could make of its result.

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always among them, experience more sympathy from them, than from persons that converse little with them, and have never personally known them. The poorer people expect rewards in a future life, for the good acts they do in this, which leads them to be the more charitable to the beggar. Many of the wealthier classes do not like to admit them inside their gates, if they wish to relieve them, they meet them on the roads. It would be better to have them up in houses provided for that purpose, than leave them dependant on any class."

Hopkins being questioned on this point, says, "It is on potatoes the beggars live, and at the poor man's door they get them. When they come to this little town, they go the round of every house, rich and poor; the labourer gives, with as much welcome, though he cannot give as plentifully, as if he had a thousand a year; if he had but the food he was putting in the pot, he would give part of it." Molowney says, "I have known the man that had not a second stone of potatoes in his house, nor a stroke of work to earn them, divide with the beggar." Hopkins, being asked, did he never consider, when relieving the beggar in winter, that, if he withheld that relief, his stock of potatoes would last him perhaps a fortnight or three weeks longer towards summer, answers, "I count they would stand me a great deal longer by giving them; while I would be giving to the beggar, I think the potatoes would be growing fat in the room for me." O'Brien says, "I think they ought not to do any one good, that would deny them to the starving man."

Beggars are almost wholly relieved with potatoes. An able-bodied man is seldom, if ever, seen begging, except in summer, and at any time could get nothing beyond his food. The beggar that will obtain most is a woman with a family.

The rest of the witnesses nearly agree with the statement of Mr. M'Donnell, who says, during the nine plentiful months, a woman with a small family would collect much more than they could consume; a woman with a large family, quite sufficient for their consumption, but scarcely any thing over. During the other three months, a woman with a small family will have no surplus. A woman with a large one, must often want. He believes the aged people get a full supply all the year round. The farmers, if they could not give them the unboiled potatoes, would share with them what was boiled for their own meal. Any surplus supply of provisions is disposed of for tobacco, never to the knowledge of any of the witnesses for whiskey. Sometimes for an article of cheap clothing, soap, or salt to eat with their potatoes, occasionally they can purchase a pair of shoes. Hynes says, "It is very seldom they can get the shoes; most of them travel through the frost and snow without any shoes."

Molowney says, "During the winter six months, when potatoes are plenty, there is scarcely a man, holding eight to twelve acres of land, that does not give half a stone of potatoes in the day; six or seven beggars may sometimes apply; on an average, I think, three are relieved each day, and half a stone of potatoes would go a short way on them. They are given with both the hands, and often with a dish. When summer comes, and the potatoes get scarce, it lies with a man's own heart, as he has the goodness to divide his share. I know some persons that give most when the potatoes are scarcest, but you would not find many like them."

Mr. Elwood speaks from observation, having frequently been in the houses of the small farmers, when beggars called; he never saw them refused; he believes half a stone a day is a fair average of the quantity given each day, by a farmer holding 8 to 12 acres.

Mr. Finn does not believe the quantity given to be so great. He does not think the number of beggars sufficient to visit every such house every day.

The witnesses do not believe that beggars keep themselves in dirt and rags for the purpose of exciting compassion. They are commonly in a very filthy condition, but the witnesses attribute it to the want of soap to wash their clothes. There are a few beggars who produce sores on their bodies for the purpose of obtaining alms, by exhibiting them. Half a dozen or a dozen such persons may be seen at every large fair; but the same set attend every fair within a very extensive district. Some of the witnesses have not the same "*boccoughs*" at fairs 40 and 50 miles distant, with the exception of these.

Rev. Mr. Waldron and the other witnesses believe the beggars of this parish to be as moral as any other class of the community. Mr. Finn says, he has heard that it is common among beggars to borrow children, that, by the appearance of a large family, they may excite the more charity. The labourers have also heard of such a practice, but never knew a case of it. Rev. Mr. Waldron has never known a case of it, but mentions of his own knowledge cases bearing that appearance, where beggars, in order to relieve the distress of a neighbour or relation, more particularly who was not able to procure food for his family, have taken one or more of the children out with them, and thus supplied them with food.

Rev. Mr. Waldron has not known beggars to marry, unless after they have been raised from that condition; nor is he aware that the number of illegitimate children among them differs much from that among labourers.

All the witnesses agreed that, when the young beggars grow up, they generally betake themselves to industry, but there are old persons and persons burdened with families, who have no chance of changing their condition.

Being asked whether beggars would willingly emigrate, if supplied with the means, Hynes answers: "The old hands would care little to go, but there are others that would be glad to do any thing to be rid of begging." Mr. Finn says, "People here know nothing of emigration, or its advantages; propose emigration as a free offer to persons of any condition, and they will suspect you of a bad design, in wishing to get rid of them. I am confident, if they could be assured of its advantages by having friends in that country whose report of it they could trust, they would be very anxious to emigrate; but emigration from this barony has been very rare; it is commonly represented here that people are lying starving in the streets of American towns for want of employment."

Hynes

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Hynes says, "If a house of industry were established in the parish, there are a great many beggars, well used to the road, that would rather have their ramble than go into it, but many a poor housekeeper would be glad to go in. Would not the man, who is glad to get his bit for his work, and a quart of meal to carry home to his family to last them for the 24 hours, be a fool if he did not go himself, and take them with him, into such a place? The labourers would spend the whole summer in it." Being asked whether, if the families were separated, male and female, they would go in, he answers, "Though they would not like the separation, when distress would catch them, they would go any where." O'Brien says, "I think you would want a house that would cover two or three acres for all that would flock into it." Mr. Finn says, "They have such an attachment for their home and fireside, that they would be very reluctant to go in." Mr. Blake thinks, with Hynes, that distress would force the poorer class of this parish to go in in great numbers.

The farmers all agree that the present mode of subsisting the poor is cheaper to them than any other mode by which the funds would be derived from them. Mr. M'Donnell says, "It comes easy to them to give potatoes from time to time; it would press hard on them to be obliged to make up a money sum, if it were but 3*s.* at the end of the year." Mr. Elwood says, he knows the small farmers would prefer the present mode, and think it cheaper; but his own opinion is, that a compulsory rate would be cheaper to them, "as the money would be more judiciously expended when entrusted to persons who would make inquiries, which the farmers never make as to the cases proper to be relieved."

Mr. Blake is confident that the requisite machinery of overseers and other officers would involve our expense immeasurably exceeding the present, and which the small occupiers would be utterly unable to bear. Rev. Mr. Waldron agrees with Mr. Blake, and wishes to add, as his opinion, that "the funds should be derived from their original source of tithes and church lands." Mr. Finn declines giving more than his individual opinion, which is, "that provision should be made, but only for the old and infirm."

Rev. Mr. Crampton thinks a compulsory note is required to support the aged and disabled, and to supply work to the able-bodied. A question being asked, whether, if there were a house of industry in the parish, the farmers would still continue to encourage vagrancy by affording relief? James Jennings, a small farmer, being present, says, "If there were such a house in every village, I would relieve the beggar still, and think it a sin to refuse him." Hynes turned to him, and said, "If you would relieve him, a hundred would refer him to that house; you could not support them all yourself, and they would soon find begging a bad business." All the other witnesses seemed to agree with Hynes, that in such a case begging would soon cease for want of encouragement.

Persons who attended the Examination.

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JOHN BARNS, cottier, holds 2 ½ acres.—JOHN COX, farmer, holding 8 acres.—JAMES FREHILL, cottier, holds 1 acre.—JAMES GALLAGHER, farmer, 7 acres.—Rev. Mr. GIBBONS, roman-catholic rector.—Mr. AUSTIN GIBBONS, assistant to Mr. Durkin, apothecary.—MILES JOYCE, cottier, holds 1 ½ acres.—PAT MALLY, an old man past his labour, did hold 2 acres.—ROGER M'DONOGH, cottier, holds 2 ½ acres.—PAT M'DONNELL, farmer, holding 8 acres.—WILLIAM M'EVILY, farmer, 5 acres.—Rev. Mr. POTTER, protestant curate.—Mr. REED, land-steward to Marquis of Sligo, the principal proprietor of the parish.

THE witnesses agree that 100 is a fair average of the number of persons begging publicly through the year in the parish, but that the number of public beggars bears no proportion to the number of persons occasionally subsisting on private charity, who may be classed at will, under the head of either private beggars, distressed landholders, or able-bodied wanting work. Mr. Gibbons remarks, and all the witnesses concur, "There are many in this parish living for a considerable part of the year on charity, who may for the time be called private beggars, and in any other parish would inevitably be reduced to public beggary; so much of clanship prevails here, that there is scarcely a man in the parish who, when reduced to destitution, cannot find either kind neighbours, or relatives more or less distantly related, ready to assist him for a time with a gratuitous supply of provisions, and thus save him the disgrace of publicly taking the bag."*

The witnesses cannot distinguish the numbers of residents and strollers. Beggary is most common in summer, in consequence of the scarcity of provisions at that season. Their supply of potatoes is then exhausted with many, who have had sufficient for the winter and spring. The total absence of employment at that season also contributes to increase the numbers, but scarcely of resident beggars, for all the witnesses concur with Mr. Gibbons in stating, that, "not even in spring, is there in this parish a sufficiency of work to keep the labourer and his family from begging." Mr. Reed, joined by the other witnesses, states, as an additional cause of the increase in summer, the practice among beggars of resorting to this parish for the benefit of sea-bathing. The public beggars consist almost without exception of women, children, and men unable to labour, in consequence of age or infirmity. There are a few men who might, perhaps, be called able-bodied, "but," Mr. Gibbons says, "not such as would be likely to find employment, while so many abler men are offering themselves for work, and, without exception, residents or strangers, they do work at reduced rates when they can find employment in hurried seasons."

Much

* Some idea of the number of such persons will be given under the head of "Able-bodied out of work."

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Much the larger proportion of resident beggars consists of the wives and children of cottiers or labourers, who work occasionally, but are utterly unable to support themselves and families by their holding or labour; many of these cottiers and labourers having planted their potatoes, either in their own small holding or con-acre land, rented for the season, shut up their cabin, and wander about begging, some at home, others in distant parts of the country. M'Donnell says, "those who leave home, do so, either thinking another country more plentiful, or fearing to be too burdensome on their neighbours at home."

There are many of the latter sort in the parish. M'Donnell says, there are three in his village. M'Donogh knows four in his, Freehill six in his, and M'Evily two in his. Labourers who go to England to seek work are frequently obliged to beg their way through Ireland. Mr. Gibbons says, he has heard the labourers themselves confess that they have begged their way to Dublin, not being able to collect more money than was sufficient to pay their passage, and sometimes even back from Dublin, when they failed of obtaining work in England. M'Evily says, he knows such cases among his own neighbours.

None of the witnesses know any cases of persons begging from infancy to mature age. They have all, at one time or other, earned their own subsistence. The causes that led to their destitution, as mentioned by the witnesses, are, orphanage, widowhood, sickness of the principal earner of the family, ejection for arrear of rent, high rents and low prices, obliging them to throw up their land, acre by acre, until at length they hold too little to support them; and the subdivision of farms, on occasion of marriages among the children, producing the same effect. None of the other witnesses think that any persons beg from choice; but, Mr. Potter says, "I know among the strangers a few women so far begging from choice that if they sought occasional employment among the farmers' families, they might keep themselves from begging; they could certainly earn more by begging, than the very small remuneration they would receive in that way. I do not think there are any such characters among the resident beggars."

Persons are very unwilling to give any relief to an able-bodied man without a family; he must find it very difficult to get any thing beyond his mere consumption. M'Donnell says, if people see a few potatoes in his bag, they are very loath to give him any thing. Up to March he may, besides his food, have as much potatoes to sell as will procure him tobacco; after that, he is fortunate if he gets enough to eat, and he is often taken short for food. In summer the woman, with a family, obtains most, the quantity varying with the abundance of provisions; on the average of years she may gather three stone in winter and one and a half stone in summer; when a large family applies, the quantity given is increased, but seldom in proportion to the number; a woman with three or four children, considering that she obtains relief where others are refused, may collect in proportion to the number of her family; some, particularly very large families, separate in the morning, beg separately during the day, and meet again in the evening. M'Donnell says, "'Tis only distress obliges them to do it; more is given to an infirm than to an able-bodied person." Mr. Gibbons says, "An able-bodied person can make more applications in a given time than an infirm, and may, on the whole, obtain more than him in a plentiful season, when persons give alms freely; but in a scarce season he will apply at many places and get nothing, while the infirm person is always sure of a place in the corner, and a share of the meal; on the whole, the able-bodied beggar will feel hunger oftener than the infirm. The woman with children has the advantage in all seasons."

When beggars are able to obtain a surplus of provisions they sell it, and buy generally tobacco, sometimes an article of covering, (the infirm man is the only man who lives wholly by begging), a cast-off article of clothing, the woman a piece of coarse sheeting, which serves as a covering both night and day. It very rarely happens that they can collect sufficient for this latter purpose.

When able-bodied men beg, they always profess themselves in search of work, and generally carry with them some instrument of husbandry, as a spade, sickle, &c. Mr. Gibbons has known them to work for 1½*d.* or 2*d.* a day with their food. The witnesses do not think that beggars generally keep themselves in a state of dirt or raggedness for the purpose of exciting compassion. M'Donnell says "They cannot avoid it; they have no means of buying either new clothes, or soap to wash the old ones." That class of beggars who expose their sores and are supposed to keep them open for the purpose of exciting compassion, is very rare, they come only to fairs and markets. There are more residing in this parish. The other witnesses will not say they are impostors, though they believe them to be so; but M'Donogh has actually seen one of them use an herb for the purpose of irritating his sores.

All the witnesses agree with M'Evily, who says, "unless women took their children about with them, even in the most severe weather, they could not procure them a sufficiency of food; but I have known them to leave them at home, on a single meal, while they themselves went out to beg, rather than take them with them in bad clothes in cold wet weather."

Mr. Reed believes that any dissolute habits that prevail among beggars, may be accounted for by the fact, that women have been reduced by such habits to beggary, and that their conduct is not improved in their new line of life. The other witnesses have never observed any immorality among them, though many are in the constant habit of giving them lodging. "The worst," says M'Donnell, "I ever saw among them was some quarrelling between themselves."

The other witnesses agree that beggars, if the means were offered, would be very desirous of emigrating, provided there was no separation of families; but Mr. Reed is of opinion, that a desire of remaining in their own country would operate with the lazy habits induced by begging, to prevent the habitual mendicant from availing himself of the offer; he

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he thinks, however, that all those families who beg occasionally would gladly accept it. There is an equal degree of kindness shown to their relations among beggars, as among the labouring classes. M'Evily and M'Donnell say, they have observed that beggar children when they grow up, show even more feeling and attention to their parents than labourers' children; their kindness to other beggars not at all related to them, is very remarkable. M'Evily says, "I have heard from beggars that I have lodged, that when they had not collected a sufficiency of food during the day, they were relieved by others that had more luck." M'Donogh, Cox and M'Donnell have all mentioned instances which they have themselves known, and believe such to be quite common. Beggars have as large families as any other class of the community, but in most cases they have been reduced to beggary by the number of the family. Beggars never marry, intending to continue to beg. Tinkers' families who always beg are the only exceptions, they are born, live and die in beggary.

The number of illegitimate children is greater than among the labourers, partly because women of already ruined character are reduced to beg; partly because both the temptation and opportunity are increased when girls, as among beggars, are withdrawn from their families. The witnesses have made no observation as to the comparative mortality among beggars and the labouring classes; but M'Evily believes it may well be greater among the beggars, as they suffer more hardships than any other class; others may feel more hunger, but are not like them exposed to the weather, wet and dry as it may chance to come.

Relief is afforded to total strangers without any inquiry into circumstances or character; no attempt is made to ascertain before giving alms what a beggar has already received, farther than may be known by the bulk of his bag, if it appears full, either less is given or is wholly refused; beggars have been known to return to their lodgings when their bag was half full, and having emptied it go out to beg again.

The relief given in this parish consists almost wholly of potatoes; M'Evily says, "We have no meal for ourselves, that goes to the landlord." The farmers cannot afford much milk; lodgings are always given gratis; as to clothes, M'Evily says, "We cannot afford to give them any sort of clothing; one may sometimes throw a bag over them for the night where they lodge with them, now and then (but it is seldom); they may get a shattered old coat; they mostly throw round them by day the bed-clothes that cover them by night."

No limit is observed either as to the number of beggars to be relieved, or the quantity of relief afforded; the latter depends on the number of applicants.

In this parish there are no resident proprietors nor any middling class. Mr. Reed says, "in the whole parish there are scarcely a dozen occupiers holding as much as 10 acres of good arable land. The relief of beggars therefore falls wholly on very small holders; the clergymen of both persuasions bear their full proportion." Mr. Potter, the protestant curate, says, "on one occasion, I gave a coat to a beggar, I wanted it before the year was out, and could not afford to replace it."

All the witnesses agree that more is given in charity by the farmers of this parish during the summer than the winter months. M'Donnell says, "there are fewer looking for it in winter." They agree that a farmer holding five to six acres of land (the most comfortable class in this parish at all considerable for its numbers) may give to beggars during from six to eight weeks in summer from three to six stone of potatoes per week; during the remainder of the year from one to three stones, according to the liberality of the person. This is altogether independent of the relief given to relatives and neighbours. M'Donnell, himself a holder of eight acres, says, "the man that has but a rood of ground is as liberal as the man that holds six acres; he cannot give as much, but he gives perhaps more freely. When he purchases a single stone of potatoes he gives with as good a will as if he had a store of them. The men that beg part of the year themselves relieve the beggar while they have any thing to relieve him with." M'Evily says, "I sometimes sell potatoes towards the middle of summer; I reserve so much for my own consumption, and sell the remainder. I calculate what I am likely to consume by what I have usually consumed, including, of course, what I give away to beggars. In this manner, though I may not have it in my mind at the time, I keep my potatoes out of the market that I may give to beggars."

Cox is of opinion, that a religious feeling so far influences the givers of alms, that though a house of industry were established in the parish, they would still continue the practice if application were made to them. All the other witnesses dissent, and say they themselves would not give. M'Donnell says, "he would consider it no charity to the man that did not want it, except in seasons of extraordinary distress." The witnesses have never known a beggar attempt to extort charity by any sort of threats on such occasions. Mr. Potter says, "I have heard men declare that unless something were done for them it would come to that, that every man should seize whatever he could lay hands on." M'Evily says, "when beggars were refused I never knew them either threaten or curse; their words were as civil as if their bags had been filled for them." As regards stories and talebearing, M'Evily says, "beggars never interfere in such things at all." M'Donnell says, "I would be careful of what was said in my house in their presence; I would not trust them, for they would carry it out with them." Mr. Potter and Mr. Reed believed that when the families of beggars grow up they generally turn to industry; but have contracted habits of laziness that make them more ready to beg during every period of their subsequent life. Mr. Gibbons, Gallagher, M'Evily and Cox say, they speak purely from observation, and that they each can mention by name in his own neighbourhood more families than one who being reared beggars are now as industrious as any persons in the parish, and would endure as great privations as ourselves before they would beg again. All the witnesses believe the beggars of

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this parish would gladly enter a house of industry though it involved a temporary restriction on their personal liberty, provided they were allowed tobacco; they would rather be restricted in their food than be deprived of it, and would gladly forego a meal to procure it.

Persons who attended the Examination.

EDWARD BURKE, farmer of 13 acres.—BRIEN DEANE, cooper and small farmer.—EDMUND DICKSON, mendicant.—JAMES DONOHOE, bailiff to Major Bingham, the principal proprietor in the parish.—WIDOW EARLY.—WILLIAM FEARGUS, bailiff to Mr. Everard.—DOMINICK FREKILL, labourer.—WIDOW GERAGHTY.—MARTIN HOBAN, labourer.—Captain IRELAND, stipendiary magistrate.—PAT LAVELLE, labourer.—Rev. Mr. LYONS, parish priest.—Mr. WM. MEREDITH, chief constable of police.—Captain NUGENT, magistrate.—Mr. O'BRIEN, parish schoolmaster.—FRANK O'DONNELL, labourer, impotent from age.— HUGH O'MALLY, cottier.—Widow REILLY.

THE witnesses say it is impossible to ascertain with any degree of accuracy the number of persons begging in the parish. A considerable proportion of its population, either by public or private begging, appeal to charity for support at one season or other of the year. Burke says, "There are two classes, the public beggars that carry a bag, going from door to door and ask alms for God's sake, and the private beggars, housekeepers, that when they come short ask help as neighbours. The latter are the greatest burthen on us, for what we would offer to the common beggar we would be ashamed to offer to them; we must give them a stone or two of potatoes at a time."

Two years ago Mr. Lyons made a census of his parish, distinguishing the population into classes according to their condition; one class was of those who, residing continually in the parish, had no houses of their own, but lodged a week in one house and a week in another, living solely by begging and having no other occupation at any season of the year. There were at that time 29 such families, which might comprise 120 persons, principally old men and women, and young widows and their children.

Capt. Ireland, Capt. Nugent and the other witnesses agree with Mr. Lyons, that the number of such beggars has considerably increased since that time. Donohoe says, "it is greatly increased; what has become of all that have been ejected in the last two years? they are nearly all begging, many in the way described."

Besides these, there are in the summer months at least an equal number of strangers from the adjoining barony of Tyrawley, who beg here, being ashamed to beg at home; there are also not included in this number many old men and women, orphans and widows with their children, who are supported during the plentiful season of the year, either by relatives or by their own industry, but when provisions become scarce they are obliged to beg, continuing to live either in their own houses or those of their relatives. The families of the numerous labourers that hold no land, also beg for some part of the year and are not included; these latter beg sometimes at home, but much oftener leave the parish for places where they are not known. Burke says, "'Tis the poor people almost as poor as themselves that bear the burthen of the beggars' support; the highest class do not look into nor know the distress and desolation that is about them. Those that live by the sweat of their brow support the poor. The landlords make more beggars than they relieve." Rev. Mr. Lyons says, "There is no class of resident landlords here, nor is there an independent farmer in the parish, so the relief afforded to the destitute must be principally derived from persons very poor themselves."

Capt. Ireland says, "There are so few opulent persons in this parish, that their whole property (excepting Major Bingham's) would not suffice to relieve all the forms of destitution that exist here. The great burden, therefore, of such relief as is obtained must fall on the poor, though the clergymen of both persuasions and those richer persons who do reside contribute liberally."

Freehill says, "The beggar going about calls at every door, and at mine among the rest. If I have any thing in the house I give. I have seen the beggar lodging in my house divide with the beggar that came in asking alms, and the beggar woman is here in the room that, if she had but that length of tobacco [*marking a small measure on his finger*] would give half to the woman she saw wanting it. I have given lodging to an old beggar-woman for the last three months; she begs her food through the parish; if I saw her fasting, I should be very scarce indeed when I would not give her part of my potatoes, but I am oftener in want myself than she is, and she gives me potatoes oftener than she gets any from me."

Mr. Lyons says, "I have been greatly gratified by witnessing an instance of the sympathy beggars feel for one another. A woman with but one child, having her bag nearly full of potatoes, met on the road a woman with a large family whose bag was empty. 'Lord be praised,' said she, 'I have been lucky to-day and you have fared but badly, I will give you a dinner for the children from what I have gathered,' and accordingly she gave her the greater part of what she had in the bag."

The witnesses are of opinion that in winter beggars can collect sufficient food (potatoes) for their consumption. In harvest, the season for digging potatoes, they are known to sell some, but not more than is sufficient to procure them a little tobacco; and it is believed that in order to sell what may procure them a very small supply of this, they are obliged to stint themselves in their food. O'Brien says, with the concurrence of other witnesses, "in the summers of years of ordinary plenty, a single person, or a woman with a very small family, may gather sufficient potatoes for their meals, but a woman with six children would not gather more than sufficient for three; they might do better if they went and begged elsewhere,

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where, but many of them have friends here and would rather live on in a starving way than leave them; in some seasons they are obliged to fly."

Deane says, "I have seen beggars ask for one potatoe, when few could give them even the one; there was a custom that is now going out, of giving them wool; I have seen beggars so hard set, as to refuse the wool when offered them, and beseech for a single potatoe to divide between themselves and children."

Beggars easily procure lodging gratis in any poor man's cabin they apply at.

Being questioned as to their means of procuring clothes, O'Donnell says, "such gentlemen as these (to Mr. Lyons, Capt. Ireland, &c.) may now and then give an old article of clothing, or sometimes the price of it; but you need not mention such clothes as they have, for they are all nearly naked."

Burke says, "As regards clothes, we are ashamed and cannot tell you the misery either of beggars, or of many that do not beg, because we cannot say it with propriety or delicacy." O'Brien says, "it is not the beggars merely, but persons that relieve the beggars that are without clothes."*

On consulting with one another, the witnesses agree that any landholder who grows sufficient potatoes for his consumption, gives in alms about three stone of potatoes a week, on an average of the year; that, in the words of one of the witnesses, "a generous person, one willing to pay for his generosity," may give six stone a week, and that there may be from 20 to 30 such generous persons in the parish. Burke says, "The year of the great distress (1831) I did not know where I was until I had scarcely a potatoe for myself."

Captain Nugent and Mr. Lyons say a poor man must give according to his ability, and think it must often happen that a man's energy and industry are repressed, and his disposition to save discouraged and impeded by the necessity that exists of his distribution of alms keeping pace with his means. If it does not, he becomes the subject of remark among his neighbours, and the object of their hatred and contempt.

O'Brien says, "No man ever takes up begging in preference to industry. Beggary is always the very last resort; but children that have been reared in that way contract idle habits, that may induce them to live longer on the public than absolute necessity obliges them."

Mr. Lyons says, "They are also led into dishonest practices; they are very generally accused of pilfering cabbage, potatoes, turf, &c., and plucking wool off the sheep. In fact their morals are borne down by their wants. Hunger and cold forces them to these practices, and the habit remains after the necessity has ceased, nor does it stop here, but is too often communicated to persons who have never experienced the same absolute necessity." O'Brien says, "What they do not get by begging, they must either steal or rob." Burke says, "There are many persons that steal before they beg, and it falls very heavy on those that live in their neighbourhood." Mr. Lyons says, "This place affords the habitual beggars very little means or temptation to return to industry. They have nothing to do here. The great source of the evil is want of employment; if employment could be had, the honest people would shame the indolent into exertion; however, great numbers beg for certain seasons of the year, who contrive to support themselves by industry during the remainder."

Mr. Lyons thinks that if any difference as to the largeness of their families exists between the class that periodically beg, and the class immediately above them, the families of the former are the larger.

Mr. Lyons is of opinion that were a house of industry established in this parish, the greater number of alms-givers would still give, though in a diminished quantity, if beggars applied to them. Prejudices would be very easily excited against such a house, if any found it their interest to do so, by circulating stories about cruelties practised on its inmates, which would find ready credence; a few thinking persons, but these are the smaller number, would of course be indifferent to such rumours, unless well grounded, and would cease to encourage vagrancy by not giving alms.

It is the universally expressed feeling of the landholders present, that bearing, as they consider that they do, the principal burden of the beggar's support, still they would prefer the present mode of subsisting to any compulsory mode, by which a similar proportion of the burden would fall on them. They say they can afford an amount, given in the present mode, which they could not afford to pay in sums periodically to a taxgatherer. Burke says, "Perhaps it is at the very hardest time of the year that the tax would be demanded."

The following is the case of an infirm man (Edmund Dixon), driven by ill health to beg with his family. We give the statement as made to us in private by himself; its general features may be taken to represent those of a class:—"I was a weaver, but many years ago gave up working at my trade, in consequence of ill health. The same cause compelled me to give up my farm, acre by acre, until four years ago I gave up the last of it, and turned out with my family to beg; I have had no home since; I sold every article in my house before I went out; I sold my feather-bed several years ago; I sold the timber roof of my house when I was leaving it; I had two blankets, and I sold the best of them; the other I have carried about with me since to cover the family by night. After I had begged for a year, I worked as journeyman with a weaver for three months, as I was recovering my health, and had hopes I could give up the begging, but it hurt me, and for twelve months after I was not able even to beg; I could not walk with my wife and children, but was most of my time lying; my wife and family begged for me, and supported me; we lived in a cabin, for

* *See* under head of "Able-bodied out of work."

VAGRANCY.

Connaught.
County Mayo.

Examinations taken by John Spencer, Esq. M. W. Gray, Esq.

Parish *Kilmore Erris.*

Half-Bar. *Erris.*

for which we paid 10*s.* a year to a tenant; he took the rent in work from my son, a boy of 15; my wife used sometimes to spin during that time; she was paid 1½*d.* a dozen, which she used to spend two days in spinning. When I found myself strong enough to go out and beg, I gave up the cabin, and have begged with my family ever since, sometimes at home, sometimes in strange parts of the country. I come home in the beginning of winter, and remain until spring, when I wander out into Tyrawley. My own place is the best for me, but I cannot always stay in it; when I have walked all the villages, I must not go to them too soon again; if I get alms from them to-day, I will want it again to-morrow, and the day after, and every day, but I cannot have the face to be always applying to the same persons; I go from house to house with my whole family; we get a bed of straw from the man of the house, or if he has not it, we beg it from some one that has; we have one blanket ourselves; we pay nothing; we get nothing else from the person we lodge with, except perhaps turf to boil our potatoes, but we must often beg that too; it may not be plentiful with the person we lodge with, for it is not in the best house a man like me, with a large family, will get a lodging; comfortable people have too much trouble of their own on their floor; their cabin is too scarce for themselves; they have a cow, or a pig, or a sheep in it; people that have nothing to put in their house have most room for us; we beg our food, potatoes, carrying a bag from door to door; we apply to rich and poor; the poor give us as freely as the rich; potatoes are what we commonly get from every one; gentlemen may now and then give us a halfpenny or a penny; that is the best we get from them, and we do not come across many of them; they are not plenty in our country; we apply to 40 poor men for one gentleman, and the difference of what they give is little.

" When we are at home in winter, we collect as much potatoes as we can eat; when we are out in spring and summer, we collect about two stone a day; we would consume three, if we had them. I have no means of getting clothes; you see what my clothes are, and it is strange enough you ask how I got such things. I have not had a new coat for seven years; even that I got by my wife's begging, before I begged myself; she begged the wool, bit by bit, and spun it at home for me; she spent four months wandering about the country gathering it (six pounds in all), begging at the same time for food for herself and children. This is a cast-off coat I got, some weeks ago, from a relation that had not it to spare himself; it is old and ragged, it is true, but he might have worn it, on a mild day, if he had not given it to me; my wife has never gathered any wool of late; she finds it difficult enough to get potatoes for our large family. The gown my wife wears to-day (it is not worth naming) she bought 13 years ago, and has not bought one since; by great management she kept it so long; she strove to spare it; I think it was worth sparing for six or seven years; on a fine day she would lay it aside, and do without a gown, and now and then a woman she has been doing a job for has given her a cast-off gown; that she has worn for three or four months, and given the other a rest for so long; she has no cloak, but when she goes out to beg, wraps an old sheet about her. My eldest daughter is 17 years old; but for her I could not live at all; she does not hire; she carries the weak children, when we beg, away from home; she works occasionally while at home here, in winter, scutching flax, spinning or picking potatoes; she gets sometimes 4*d.*, sometimes as low as 1½*d.* a day, with her food; if she could always get work at this rate, we would be very thankful, but the most she gets is one month's work in the whole year; whatever wages she earns in this way she gives to me for tobacco, it relieves my chest, and if I had the means of getting it, I believe I would live double the time. Though she is going almost naked, she would not buy herself a stitch of clothes; she has not had any clothes since the time I attempted the journey work three years ago; she then got a cotton gown; that cost just 2*s.* 4½*d.* The way she got it was this; she bought a little pig for 6*d.*; we were able to rear this, on the refuse of our potatoes, for three months, while I was working; at the end of that time we began to beg again; she sold it for 5*s.* 6*d.*, and bought the gown; the remainder of the price went for potatoes; she has got no clothes since. My second daughter, a girl of 13 years, was hired with my brother one quarter this year, and one quarter last year, at 2*s.* 6*d.* per quarter; 3*s.* of her wages gave her all the clothes she has had for some years, a cotton gown; the other 2*s.* I had drawn for tobacco.

" You may judge from these how the rest of the family are clothed. My son that I spoke of is dead, while we were begging away from home two years ago; he took a bad cold and cough; he never had a day's health since his cough turned to a decay; I could give him no sort of indulgences, and I have been looking at him these two years dying by inches; we have had lodging (gratis) during his last sickness, about a fortnight, with an old widow that lives by herself, in a cabin of her own, and is supported by her children. He was a week on his bed, and I had no other food for him than potatoes and boiled cabbage and salt. He died yesterday, and I am begging what will bury him to-day."

Persons who attended the Examination.

THOMAS BRADSHAW, labourer.—MORGAN CROFTON, esq. J. P.—Rev. MICHAEL DEVINE, roman-catholic rector of the parish.—Captain DUCKWORTH, J. P.—JOHN FOREMAN, innkeeper.—Rev. THOMAS HACKETT, protestant vicar of the parish.—The Viscount LORTON, lord lieutenant of the county.—OWEN LLOYD, esq. J. P.—JOHN MANGHAN, road inspector.—JOHN MULHALL, esq. general merchant.—MICHAEL O'BRIEN, labourer.—JOHN ROBERTSON, esq. J. P.

In the year 1834, the number of families who received food, from charitable funds, in the parish of Boyle, was 300. At last Christmas, Mr. Devine ascertained the number to be about 40, to whom he administered relief. Mr. Mulhall stated, that the resident poor amounted to from 50 to 60 persons, whose names are on his own charity list. He thought there was no perceptible increase of the number of resident paupers within the last 10 years. Mr. Foreman remembered distinctly when there were not above 20 beggars in the town; "they are now grown out of all count;" he judged of the want of employment by the morning market. If a man wanted 100 labourers, he could always find them willing to take work, and unable to obtain it, except during the months of May, September and October. These men are not, in general, natives of this parish. Mr. Lloyd thought he perceived every grade in society deteriorated within the last 10 years.

The period of the year at which vagrancy is most common, is during the months of July and August; the spring labour is over, and in most seasons the turf-cutting also; and there is no employment after that till the harvest begins. It is during these months that provisions are most scarce. There are hardly any able-bodied men begging. In the town and its vicinity there are from 20 to 25 boys and young men, from the age of 12 to 20; their only industry consists in playing pitch and toss; if any outrages on property occur, they are invariably the objects of suspicion, as they are a general nuisance. Many old persons of both sexes beg, but by far the greater number are women, with families of young children. The strangers generally go about in families, the residents do not. Very few, except those who attend the coaches, beg on Sunday, for which day "they have a respect." Many of the townspeople give the poor their dinner on Sundays, because their own dinner on that day is usually better than on week days, and the beggars get share of the comforts going. The wife or children of employed labourers or cottier tenants seldom beg. There is a distinction to be observed between cottiers who pay 40*s.* per acre, and work a considerable portion of their time for the landlord, and the con-acre men, who pay 7*l.* or 8*l.* for a corn or potatoe acre. Those who hold con-acre ground generally reside in the neighbouring town or village; the cottier invariably lives on his land, and in addition to his tilled ground, has the grass of a cow. The families of cottiers are seldom known to beg; those of con-acre men sometimes do. Mechanics are very seldom reduced to beggary. No instances were known of servants begging. A greater number of servants, in proportion, emigrate to England or America, than of any other class. The wages of females is from 20*s.* to 40*s.* a year, in the country; of men, from 4*l.* to 10*l.*; the consequence is, that few good servants are to be had; as soon as they can save enough they go away. Cottier tenants, except in a few instances, have not been known to go into parts of the country, where they are not known, to beg. No cases have been known where small farmers have transferred their property to their children, and adopted a vagrant life. Lord Lorton has frequently seen, both in this country and in England, persons begging whom he knew to be natives of this county and district. Most of those, however, who go to England for work, take as much food as they can conveniently carry, for use on the road. Some few would doubtless try to save whatever trifle of money they might have, and get themselves on by charity; but they can travel at so small an expense that this does not frequently become an object with them. It is a common saying among them, that 5*s.* would bring a man from Mayo to the fens country (Lincolnshire.)—(*Thomas Bradshaw.*)—(Captain *Robertson.*)

The greater part are country labourers, coming from the county Mayo.

"As well as I can remember," said Mr. Mulhall, "all whom I now relieve were always beggars; but many of their children have, by various means, frequently owing to the efforts of the parents in their behalf, been raised from beggary, and rendered useful members of society." Mr. M. has also known several instances of the children taking the support of the parents on themselves, and thus rescuing them from the degradation of mendicancy. The people, said Lord Lorton, are well disposed to work; and, although they have been kept in a degraded state for centuries, till they have become willing to receive charity, I believe that, could employment be given to the able-bodied population, they would require and wish for little additional relief.

A beggar, well up to the business, might obtain about a stone of potatoes, except in the "very scarce months;" two stone of potatoes would be a good gathering. Mr. Manghan knew one clever fellow, who, because he could sing well, often got from one to two hundred weight in a day; he used to come home as soon as his bag was filled, and then set out again. Two stone and a half of potatoes would give a parent and three children two meals a day. It is very uncertain whether in towns they obtain much from passengers. Those who attend the coaches are more importunate than any other description of vagrants, and are considered the worst class. They obtain much more from private carriages than from coaches or cars; the doors of the inn are constantly beset by them.

There are only two or three beggars at each of the doors of places of worship. In the country the amount of relief is increased according to the number of children, "but in towns

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Examinations taken by Francis Diggens, Esq. W. T. McCullagh, Esq.

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charity is given with little or no discrimination. The man loiters about out of sight, as it would not be advantageous for him to be seen; and when the mother has got what she can, some of the children are sent to seek alms from the same person. The infirm, in all cases, are sure to excite the greatest sympathy."

Beggars frequently sell, as they go along, the potatoes that they have received in charity. It is no uncommon thing to see beggars selling one, two or three sacks of potatoes in the town markets at an underprice. Mr. Bradshaw knew one man, a beggar, and who had never been any thing better, who had the best pig in Boyle. Many of the beggars purchase pigs with the money they acquire by the sale of potatoes. Strolling beggars are unwilling to be too well clad, but residents are generally thankful for clothing, as it could answer no purpose with them to assume a wretched appearance, as they could not successfully practise deception where they are known. The winter is the harvest time of the itinerant beggar.

The able-bodied men, with some rare exceptions, are not found begging. The women are usually mothers, to whom agricultural labour would not be offered, and during five-sixths of the year there is no other employment open to them. There is a particular class of beggars, called "boccoughs," who resort to deceptive means of exciting compassion; they are usually found at fairs and markets, are the most immoral class among the poor, and are believed, in their mode of living, to resemble gypsies. Boccough is an Irish word, signifying a beggar who strolls about, affecting the appearance of impotence or scrofulous disease. Mr. Crofton has sometimes had false recommendations or statements brought to him, but has never known them to be given by one beggar to another. The poor are in general disposed to have their diseased or impotent children provided for, as they are a heavy and disheartening burthen upon them; but there are also many who, from a fear of proselytism, are unwilling to send them to institutions, "where they are generally not reared in their father's creed."—(Mr. *O' Brien.*)——Those who have children peculiarly afflicted often take them about insufficiently clad, to excite greater sympathy.

Vagrants in towns are frequently drunkards, and many of them are guilty of petty thefts; in the country they are generally as moral as the other classes. The practised town beggars would do any thing; the idle young men are the worst. Some instances have occurred where they have been concerned in burglaries. Strangers who beg have frequently been detected shoplifting. They have never been known to have been engaged in assassinations. The confirmed vagrants would be unwilling to emigrate to America; they have never done so. They never go to England or Scotland in search of work. They are strongly attached to their children, and do not deliberately injure or ill-treat them. In general they save little or nothing; but Thomas Bradshaw remembered a beggar once, coming to his father's house, declaring himself destitute, and very ill; he remained some hours; food was given to him, but he got rapidly worse, and felt himself dying; he then offered a man half a guinea if he would go to a considerable distance, and bring to him on the following morning a woman, who turned out to be his daughter; when, in two days after, he died, the woman found forty guineas secreted in his dress; "but he must have been a coiner, as I never heard before or since of any thing equal to it." Beggars usually go about with four or five children; one or two of whom may perhaps be borrowed, but the witnesses did not know that they hired them.

"There is not above half employment," said Mr. Crofton, "for the able-bodied male population." "The beggar," said T. Bradshaw, "is better off a great deal than the labourer; but I would not go out to beg for all that."

Those who give, seldom inquire the character of the beggar. They are disposed, from benevolence, to give, and feel bound to do so, from religious duty, to all who are in want. The prevalence of private charity is not injurious to the morals of the labouring classes. It certainly does not in general induce idleness; for so much of shame attaches to the act of begging, that none are known to abandon industry for such a mode of life. Work is seldom offered to beggars, as there are but too many respectable housekeepers to whom a preference ought of course to be given, and for whom no work is found. I am obliged, said Lord Lorton, to refuse many who apply to me for employment.

The clothing of beggars is in general miserable; little clothing is given them in charity. The want of night clothing is lamentably general; and, from the grown up children of both sexes being obliged to huddle together, many instances have been known of crimes the most revolting. Potatoes, milk and meal are the ordinary description of food given. The farmers prefer giving food to money. It depends in a great degree on the comparative price of food whether the poor would prefer money or not.

There is no calculation ordinarily made by farmers of the quantity of food which they ought to give away. If 50 call, 50 are relieved. There are few pensioners on the county, of families. "I believe it," said Mr. Crofton, "to be a bad principle of relief, which assures any person of support, to which he himself is bound to contribute nothing." Some few of the farmers and shopkeepers may give away as much as would enable them to maintain an additional workman, but in general they do not. Mr. Mulhall gives in money 3*s.*, upon two days in each week, dividing it amongst upwards of 50 persons, who obtain, in like manner, a few pence from other residents in the town. None, however, give away more, and very few so much; and 6*s.* a week could hardly maintain a married labourer who has children.

The relief of beggars falls principally on the middle classes; the hall-door is shut, where the shop-door cannot be. The gentry no doubt give liberally in many ways that are not so obvious to the eye; but, in proportion to their means, the small farmers and shopkeepers are generally believed to contribute more. "The labouring people," said Manghan, "possessed of half an acre or an acre of ground, give as long as the potatoes hold out; they are willing

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Connaught. County Roscommon.

Examinations taken by Francis Diggens, Esq. W.T.McCullagh, Esq.

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willing to share their meals with the passing beggar; and, after they have begun to buy food for themselves, they will at least give a night's lodging, or, may be, something to eat."

The value of food or money which a small shopkeeper in Boyle will give away, varies from 4*d.* to 3*s.*, twice in the week. On the question, whether any person gave away so much as to leave themselves destitute, Captain Robertson remarked, "The cause and effect, if relative, are not taken into consideration; and it would be exceedingly difficult to say accurately whether indiscriminate bounty really has such a consequence. The only case I know, was that of a person who, while in the upper ranks of society, was remarkable for his liberality, and subsequently became the victim of poverty himself." J. Manghan said, "I would rather give 40*s.* in my own way, to whom I chose, throughout the year, than pay one shilling annually, and not have leave to do the other. I would have a greater satisfaction in myself at giving with my own hand to the hungry, and I think I would have a greater reward."

Relief is sometimes extorted by importunity, even if there were any institution close at hand where the beggar would be certain of relief. Bradshaw said, "he would continue to feel it a duty to give the beggar, as long as the provision was such as he himself, if the world went astray with him, would not accept;" and supposing the relief could not be found fault with, but that, in the establishment, husbands and wives, or parents and children, were separated, "I would think it hard," said he, "when I had reared my children by hard labour to part with them for that or any thing else of the kind." "I would sooner," said O'Brien, "take my wife and children to beg, in some place where I would not be known." "There are some who give," said the same witness, "because they would just as soon not have the beggar's curse. This superstitious feeling is not so prevalent as formerly." Mr. Devine did not believe that any were induced to give from this motive.

The typhus fever was spread through the country by the practice of giving a night's lodging to vagrants. Mr. Devine did not believe the morality of the labourer was injured by this association, but rather supposed that generous feelings were excited by the practice. The talk of the peasantry round the fire at night, with wanderers, to whom they give shelter, is oftener, said Mr. Foreman, about matters that immediately interest themselves; where work is plenty; what crops have failed; what trade is beginning to look upward, &c. &c., than of political matters; though in unquiet times vagrants no doubt repeat at one place what they hear at another; they are often useful in spreading really advantageous information. It was by them that the million potatoes (a very productive kind) were first brought into Roscommon. The parent will often save sufficient to raise the child from pauperism, and some cases have been known of their accumulating money enough to portion their daughters. The children also, frequently, by their industry, rescue their parents from mendicancy.

No punishments have been inflicted for vagrancy in this district. Captain Duckworth and Mr. Lloyd would most willingly enforce any law for the suppression of mendicancy, if the provision for the poor were such as they individually, and the majority of the better class would approve. Mr. Crofton and Captain Robertson object to any system that would render the acceptance of relief compulsory.

There is no house of industry or mendicity institution in the barony. "I should not," said Lord L. "approve of any system of in-door or out-door relief, except some place which would give free labour to the able-bodied." "Those who beg," said Mr. Mulhall, "would not listen to the proposal of relief if confinement or the separation of families were a condition of it. I cannot believe that the country could bear such a tax as a plan of relieving all the poor would require; were such a mode adopted, and that I was legally bound to contribute, I should not think it right to diminish the amount which I may now voluntarily give away; I should however be glad to see street begging, if possible, put an end to."

Lord Lorton proposes that an acreable tax should be placed on the landlords to raise sufficient funds for all public works, (such as roads, &c.) now executed through the medium of grand juries, and for many others, such as canals, improvement of inland navigation, &c.; the performance of the work to be directed and inspected by civil engineers. Were this done, all that the people want, employment, would be given; the absentee proprietors would thereby be made to contribute their share, and we should be secure against the evils of poor laws. Mr. Lloyd stated that there were, within a circumference of five miles, 500 men paying 20*s.* for a cabin and garden, and eight guineas per acre.

Persons who attended the Examination.

Par. *Kilkeevan.* Bar. *Ballintobber.*

Rev. Dr. BLUNDELL, protestant rector of Kilkeevan.—Rev. JOHN BOYD, catholic curate of Kilkeevan.—FRANCIS CLANCY, farmer.—COX COTTON, small farmer.—JAMES COULON, potter.—Mr. THOMAS DILLON, shopkeeper.—JAMES GAFFNEY, working mason.—Captain GRAY, Dalefield.—JOHN KELLY, labourer.—Rev. P. M'DERMOTT, catholic curate of Kilkeevan.—THOMAS M'GRATH, esq. J.P. Castlerea.—O'CONNOR DON, Clonalice.—Mr. GEORGE VAUGHAN, farmer.—WILLIAM R. WILLS, esq. Castlerea.—OWEN YOUNG, esq. Harristown.

THE number of beggars in the town is under a hundred, but vagrancy has been greatly on the increase, it is double what it was ten years ago, owing to the loss of the flax and linen trade, and besides, many who had small portions of land have been dispossessed of them.

From the latter end of May to the beginning of August is the season when vagrancy most prevails, when the wives and children of the Mayo labourers beg in great numbers in this

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Examinations taken by
Francis Diggens, Esq.
W. T. Mc Cullagh, Esq.

Par. *Kilkeevan.*
Bar. *Ballintobber.*

district, whilst their husbands are at work in England. The number of strangers among them is three times greater than residents, and they come principally from Mayo and Galway. Captain Gray stated that some dozens had applied to him in the last month, not one of whom he knew. They consist generally of young mothers, with children under ten years of age; in the summer months, there are in proportion a greater number of old persons begging; in winter, the Mayo men lock up their houses and leave their cattle at grass till they return. Their wives are supposed to go along with them in most cases to Leinster and England. These are known by the name of "spalpeens." Amongst the beggars a great minority are of the infirm, and on Sunday a few of the women only beg. The earnings of a labourer are not sufficient to support his family, and consequently they are obliged to beg; but generally in this parish the cottiers are not known to beg, they have an acre of ground and a hut, for which they pay about 3*l.* and this exempts them from the necessity of begging; people in trade beg, and mechanics too to a greater degree than formerly; weavers, paper-makers, &c., these beg themselves more than the cottiers, but the wives and children of the latter, however, do so oftener than those of the mechanics. Cottier tenants never go into parts of the country where they are not known, to beg, but in many instances small farmers have made over their farms on their sons, and have gone begging; two cases are mentioned to have taken place in this parish; the first, a man of the name of Plunket, made over a farm of 10 acres on his son, and is now begging, being turned adrift by his ungrateful son; the other case was, a farmer who made over a property of about 10 acres on his son, at his marriage; he was shortly after turned out to beg upon a Christmas eve.

Those going to England for work generally take some provision with them, oaten cakes, &c.; many of them do not beg, "although," says Kelly, "I have been myself obliged to do so when my money was run out, in England."

Two hundred Mayo men have been seen going through this village in one day in June. They come generally from the country, the natives of towns seldom beg out of them.

The greatest number are those reduced by casual misfortune. Coulon, the potter examined, states, "I know one man of my own trade, who has lately been forced to go to Leinster to dig potatoes, and whose wife and six children are now begging in this parish; some years ago I myself could get half as much more for my goods as I can now, and it is not the fault of the times that I am not begging my bread."

The proportion who take to begging, from the facilities it affords of subsistence, is very small. A man in this parish is now paying 2*l.* per annum for a half an acre of potatoes; he has scarcely any employment, and is far worse off than if he was begging.

At the present season, some might obtain a stone and a half of potatoes in the day, but in summer a beggar would not obtain near so much, seldom more meal in a day than half a pint. Captain Gray states, "I have known beggars collect more than a hundred weight of potatoes in the day;" very few mendicants attend at divine worship; one or two wait at the doors to obtain alms from those who come out.

If a woman had no children she probably would get half a dozen potatoes; only two or three more if she had nine or ten; a man without children would get nothing, but with several children, without a mother, is deemed a greater object. Dr. Blundell illustrated the custom of beggars, after begging together, applying separately for relief with success: "A blind man and his son were relieved at my house some days ago; in less than an hour after a woman with several children obtained relief there; on going out of my gate I found them sitting together, and on questioning found them to be of the same family." With regard to the quantity obtained, the infirm person obtains more than an able-bodied beggar, from compassion. A woman with children too is better off than a woman without them. Glancy, a farmer, states, "that on one occasion a woman came to him and begged relief for the five children she had with her; when questioned, she said her husband was gone to England to work; that they had locked up their cabin, and left a cow and a heifer at grass, to have them to sell in the beginning of winter, to help them to pay the rent."

In the country the beggars exchange the surplus for tobacco and snuff, and sometimes sell a part and purchase milk, or some herrings; and sometimes they buy a blanket or the makings of a shirt, and as to laying by for winter, the reverse is the case; they sometimes lay up in winter for the distress of summer; the case of one beggar was mentioned, who saved enough, up the country, to raise his family to a tolerable sort of comfort and decency.

They usually beg under the plea that they can get no work. Glancy, the farmer, says that in spring and harvest he has 20 applications for work more than he can employ, yet he never set them to work that they refused or neglected it. There are two persons in the town who encourage the appearance of rags and dirt; one, a cripple, the other a blind man, who attend on the bridge every market-day; it is generally believed also, that they make their sores worse for the purpose of exciting pity, and sometimes even feigned the appearance of being deformed; one man, who had contrived, by means of some bandage, to give his hand the appearance of being withered, has been seen, when intoxicated, to box with both hands, and nothing the matter with them.

A person was for a long time in the habit of receiving alms at fairs and markets in this and the adjoining baronies, who was commiserated as a destitute old man; suspicion, however, from some cause led to this person's being watched, and when the mask was removed from the face, it appeared not to be that of an old man, but of a middle aged woman. False representations in writing are not known here, nor do the resident poor refuse good clothes; on the contrary, they are very thankful if they can receive them, and willingly wear them; one instance, however, yet altogether without parallel, took place about two or three years ago, of a woman in a neighbouring village exposing herself quite destitute of clothes. They do not seem reluctant to get their sores cured; many of them seek for medical relief at the dispensary,

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who are afflicted with scrofulous diseases. There does hot appear to have arisen any mischief to women *enceinte* from any disgusting exhibitions of maimed or diseased persons; the lower orders are so constantly in the habit of seeing them that no such effect could be produced, and the upper classes seldom come into contact with them. With respect to their children, they sometimes expose them in rags, during the wet and cold, for the purpose of making them excite sympathy, but in other respects they are not unkind to them, and though they endeavour to make what they can of them, yet it was thought that in all cases they would be willing to allow their children who were maimed in any way to go into a suitable asylum.

The strangers are generally decent and honest poor creatures; if they were not they would not come from their own place to depend on the gratuity of such as do not know them. It is shame that sends them; nor were they known to be concerned in any outrages on person or property nor in any assassinations, fortunately there are no such crimes in the district. Many of them have been known not to possess the means to go to England to work. They seem strongly attached to their children, and they have been known to extend the charity given to themselves to others more destitute than they were.

In the point of hoarding their earnings the following cases were stated by Coulon and Kelly the labourers. A woman blind from her youth, who had been for years supported by begging in the town and neighbourhood, left at her death 26*l.* to her niece. A woman who had been all her life a beggar, died about two years ago at a farmer's not a great way off from this; about six weeks after a young woman called and asked for the clothes of the deceased; when examined nothing of any value was found, but a child who was standing near, said, he had thrown the beggar's pocket on the roof of the house, and he had enough to do to get it up there, it was so heavy; on being obtained, the pocket was found to contain "thirty golden guineas."

Their families more frequently consist of four or five than of six or seven, and on the point of marriage the priest stated, he never had been applied to to marry a beggar. Gaffney the mason explained, that they cannot afford to be married by the priest, but they pass their words to one another, and that stands as good as the gospel to them. There is a place near Stokestown, in the adjoining barony, where they assemble every year in immense numbers; at this fair, called the fair of Ballinafad, the beggars are married for a year. The ceremony is performed by joining the hands of the parties over a pair of crutches, and hundreds return to have the rite renewed year after year.

As to whether an able-bodied man could collect more by begging than he could by working, it was deemed he could not; that he would not be taken notice of. The only wages he could get would be food. This the trading beggar would not take, and it is seldom offered to the decent working man. "I have known it in hard seasons taken," said Glancy the farmer, "but for my part I could not have the heart to take a poor fellow's labour for the food he would eat." Four or five months are the most that labourers, without land, can get employment; the cottiers are with less profitable wages, and can obtain work not much longer, and it is certain that they are much worse off in food and clothing than the sturdy beggar. The latter cannot indeed himself obtain much, but when he goes about with his children he is well off.

In nineteen cases out of twenty no inquiry is made into the character of the applicant, or his condition. It is believed that none take to begging from choice; it is considered a disgrace to a family if any of them turn to begging; Gaffney, the mason, mentioned the following case in confirmation. "I know a respectable farmer who supported himself and his three daughters last year for the space of seven weeks, by bleeding his cows and eating cakes made of meal, and the blood thus obtained, having no other food during all this time but cabbages; and all this for pride." In answer to the question whether beggars would work at the ordinary wages, Glancy stated, "that no one would give work to a known beggar; but this class are not comparatively numerous; and so far from any disinclination to work existing among the accidentally distressed, that many and many a time have men come to me, and worked for me when I had any hurry of labour; refusing to take any wages, wishing to show their gratitude for my having given them work six months before."

It is a very general practice; the poor cottier is often glad to share the surplus provisions of the beggar to whom he gives shelter, as remuneration; Glancy mentions this, because an instance of a decent cottier doing so, and acknowledging it to him, recently occurred, and he had reason to believe it was far from uncommon.

The farmers give potatoes, milk and meal. The gentry, when they are kind, give soup and broken meat. The shopkeepers give money, soap or tobacco; money indeed is rather precious now, and though generally the beggar would rather have it, but not so when hunger is pinching; a meal of meat from a gentleman's house is worth more than all a beggar would get from any one in coin.

A strong farmer would give perhaps from 20 to 30 alms (as much as the two hands can hold together), in the day, probably about a shilling's worth of potatoes. The small farmers give according to their means, from two to four-pence worth of food in the day. There are no pensioners entirely supported by private families in the parish, except 14 or 15 old persons on Lord Mountsanford's property, but many householders are pensioners for a meal upon the inhabitants of the town. One shopkeeper of the name of M'Dermott gives 5*s.* a week to the poor; about three or four in the town of Castlerea give a half a crown each, and perhaps a dozen who give a shilling a week. Kelly, a labourer, being asked, said, "I would support myself and family on 4*s.* a week." Gaffney asked him how could a labouring man maintain himself and three children on such a sum, when it was well known that the beggars paid 3*s.* a week for lodging; no, 7*s.* a week was nearer the truth, with less than this a man could never have a sup of milk or a bit of a herring. When it was asked whether the farmers planted potatoes in portions set aside for the beggars, Coulon the potter said, "they plant more

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more potatoes in many instances than they require for their own use, that their hands may not be empty while their hearts are full, but I do not suppose they ever make a calculation as to the amount."

The relief of the poor falls chiefly on those holding from 10 to 50 acres, inasmuch as they and the shopkeepers are more open to the beggar; the shop-door is always open, and if the gentlemen's gates are not shut against the beggar, the hall doors are, so that it was thought the poorer and the working classes give much more in proportion than the richer classes. They will continue to give even after they themselves have begun to buy food; and they have been frequently seen to share the last basketfull of potatoes.

The effect of the indiscriminate mode of giving, often leads to waste with the "boccoghs;" they convert the surplus into whiskey, and thereby waste what is given; but the really poor always turn what they have over of food into clothing or money.

A farmer with 10 acres might give half a stone of potatoes in the day, but how much the good kind of shopkeepers give, it would be impossible to say; they will not tell you, nor those they give it to; many a one, that would sooner quit the country than be known to beg, has been kept, them and their families, by the secret charities of these men.

It has not been known to have done any injury to poor farmers or labourers that they gave profusely, though there was no doubt but many who beg during the summer, when they go home and dig their potatoes, share them during the rest of the year with those who are worse off than themselves. When Glancy was asked, "whether the farmers and shopkeepers would like to give a regular sum, and get rid of the annoyance of beggars;" he said, "I would rather give with my own hand to those I knew wanted it, than place it in the hands of others to distribute; this is the general opinion; and how could any one know as well as the well-intentioned neighbour what the poor man wants, and what would do him good; and even if I could subscribe in kind, I'd rather give twice as much my own way."

Importunity sometimes extorts relief, chiefly on the road, when a sturdy beggar meets a respectable person; but Kelly, the labourer, says, religion is the very thing, and their own good-heartedness besides; of course that actuates them to give. The farmer and the shopkeeper would still feel bound to give, even if there were an institution to relieve, while the people were opposed to such a provision; and the catholic curate, Mr. Boyd, said, "he had no doubt that at first it would be looked on by the mass of the people with abhorrence, but that would soon wear off."

Threats sometimes have succeeded as a means of obtaining relief; Captain Gray says, "a man has succeeded in extorting alms at my own house, by threats of helping himself;" as another cause of giving, too many are induced to give, to gain the poor man's prayers for themselves, and the repose of the souls of their relations in another world; some too no doubt are frightened into giving through fear of the beggar's imprecation.

They are believed to spread fevers. There are a number of wretched houses in a part of the town of Castlerea, called Arm, where the beggars are always sure of finding lodging. They sometimes pay for it, very often they do not. The payment consists in dividing the spoils of the day's begging with those who possess the cabin; the worst description of mendicants is known to congregate here. The vagrants who wander about are certainly less strict than the residents who give them relief in the way of shelter, and the latter become more reluctant to give them a night's lodging, according as they become more respectable themselves. The large farmers are not asked to give shelter, as the barn is cold, while the cottiers kitchen is warm, and they are generally put to sleep around the fire.

Kelly said, with regard to the conduct of the beggars, "that his mother was giving night's lodging to the poor for 60 years, and she never lost any thing by it; she lives in a country parish."

When Glancy was asked if the vagrant often returns to industry, mentioned the following case: "a man of the name of Quigly was in the habit of going during 10 years to England for work, and whose wife and children used constantly to beg sometimes in England and sometimes here, saved as much as enabled him to pay 7 *l.* fine for a nine acre farm; he pays 28*s.* an acre, and his entire family are well conducted, and doing well in the world."

The vagrancy laws have never been put in force, the threat of executing them has sometimes been usefully employed. To the question whether the repugnance to harsh laws against vagrants would not be removed if a provision were made excluding the chance of starvation, O'Connor Don replied, "there are many magistrates who would feel reluctant to enforce the laws against vagrants, though they themselves approved of the provision, if the poor were not willing to accept it." As to destitution being the cause of outrage, outrage is not immediately referable to destitution; but may be ten years after a man has been turned out, the house would be burned.

There is no house of industry in the parish; as to the feeling about going into a house of industry, the following are the views of the witnesses; "I would rather work all the year through up to my hips in water, than go in."—(*Kelly.*)——"I think there would be a strong reluctance to separation of families or confinement, but I think some would avoid privation by accepting a public provision."—(*O'Connor Don.*)——In reply to the question, would the personal confinement or separation of families be an objection? "The privation of freedom or the separation of husband and wife, or mother and child, would be a material objection, but I should say, not an insuperable one."—(*O'Connor Don.*)——"Quite insuperable," said a respectable man who was standing near; "if I was distressed, and had no food for my wife and children, I would take the provision, supposing they were as well provided for as myself, but I would not like to be divorced."—(*Gaffney.*)——"I think if a provision were made, many would refuse alms, and thereby contribute to obviate the necessity of enforcing the vagrancy laws; each man would give or withhold, according as he individually approved

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or disapproved of the provision."—(Dr. *Blundell.*)——" Whatever objections the conditions annexed to the provision might occasion, in a short time, when they became satisfied that the institution was properly managed, their reluctance to enter would give way before the pressure of want and wretchedness, that bear on them; there would be much less reluctance to it if the female children were left with their mothers."—(Mr. *M'Dermott.*)

Persons who attended the Examination.

JOHN BYRNE, esq.—Rev. PATRICK CONNIFF, catholic curate.—THOMAS CONITON, labourer.—Mr. JAMES ELLIOTT, miller.—Mr. JOHN FINNERN, general shopkeeper.—Rev. J. FITZGERALD, catholic rector.—MATTHEW KELLY, weaver.—Mr. MICHAEL KELLY, farmer.—THOMAS KENNY, labourer.—JOHN E. MAPOTHER, esq.—JAMES RATTIGAN, beggar.*

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IN every fashion, there are about 60 families in the parish of Killenvoy, all of whom are compelled to beg during some portion of the year; of these, about 30 or 40 persons support themselves altogether by charity, but there are many more whose spirit will not allow them to beg, that are far worse off than those who beg. There are many come to begging that never looked to it, from the undoing of the linen and flax and woollen trades. Mr. Byrne does not think there is less employment than formerly. Kenny's account of the cause of vagrancy increasing, is as follows.

" In my opinion the rise and fall of the prices of corn is what has done us so much mischief of late; 10 years ago there were not half so many changes as there have been ever since, and I do not know which is worse for the poor farmer, the fall or the rise; when the market tumbles, where is the rent; and when the price gets up in a hurry, where is the food. I would rather take my chance and have it steady, either at the top or the bottom of the line, than never to be sure I had a house over my head, or that the food in my hand would not make away with itself before it got into my mouth.

" The June and July vagrancy is most common, owing to the failures of food and the scarcity of work at that time. The persons relieved are in general strangers; people are delicate to be seen in ruin where they are known; this feeling takes them to many a wild road when they are come to nought; the men go to England and Leinster, the women and infirm of both sexes beg; there are fewer women with families than single. Three to one of the men who beg are unfit for work, as able-bodied strangers do not come into this part of the country, the wages being too low to tempt them; the fair average of wages in this district is 6*d.* a day without food. Those earning subsistence by labour on week-days are not in the habit of begging on Sundays; there is less of begging on Sundays, yet they are seldom seen at prayers. It sometimes happens that when the labourer is employed, his wife and children are begging. A man of the name of Moor is at present employed at 6 *d.* a day with diet, and his wife and children are begging. Rogers is a cottier in this parish, a decent man enough, he gets work as often as any man of the sort in the parish; his wife is dead, but his children beg, whether he has work or not. Mr. Byrne Glennon has four acres under me at 18 *s.* an acre; he worked part of a con-acre, rent of which was 5 *l.* 10 *s.*; six years ago his wife and children disappeared from this neighbourhood, and remained six weeks from home. They admitted afterwards they had been begging in an adjoining country, they never begged where they were known; I believe this to be the only case of 18 cottiers, who hold under me for many years. Mechanics are generally well off; a carpenter or mason will get from 1 *s.* to 2 *s.* with diet; none of them beg."

The cottiers, or any other class of able-bodied labourers, are not to be met with in any numbers as strangers in this district; the fact may perhaps be accounted for by the extremely low rate of wages. There is a practice very prevalent among the small farmers at an advanced age, of transferring their farms to their children, but the old people sometimes retain a small portion to secure their own support, yet they are, when poverty presses hard upon the children, in some cases turned adrift. Men on their way to England or Leinster do not often beg through the country. Mr. Byrne says, " I have frequently seen men returning, offered work at 10 *d.* a day, and refuse; they had a chance, but a slight one, of procuring higher wages elsewhere; they have not, however, applied upon any occasion for employment when on their return. One man came to me about four months since, and asked his breakfast; I offered him 6 *d.* a day and his food, which he refused working for, he was going to England, he said, for the harvest."

To the question, whether vagrants were generally natives of towns or of county districts; Mr. Fitzgerald, catholic clergyman said, " there are 10 to one more habitual vagrants in the town than there are in the county," and therefore, I think, as well as because the professional vagrants would soon be detected and resisted, that mendicity, that is, almsgiving to professional

* In order to estimate justly the value of those of the working class, whose evidence is given in the following Report, it may be useful to state their circumstances as far as can be ascertained. *Coniton* is a decent and intelligent man, tolerably well educated, holding three acres of ground, for which he pays 4 *l.* besides con-acre, which he pays 6 *l.* for; he has a wife and five children. *Kenny* is a working labourer; holds no land, except con-acre, the rent of which is 4 *l.*; he has a wife and family. *M. Kelly* is a weaver.

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professional vagrants, might be put an end to, without making any provision for the industrious and able-bodied portion of the community."

The children of beggars are scarcely ever beggars themselves. The daughters go to service, or marry, the sons generally enlist; I think they are more apt to do so than the sons of other men, and that is very natural for them, as they have no little settlement or land to look to, besides they are not fixed by their affection to any particular place more than another.

When J. Rattigan, an able-bodied beggar, was asked how much he could collect in the course of a day, he said, "I am sure I might walk the country through and not get a meal, unless it might be somebody that would offer me share of his own, if I happened to be in the way at the time; but for any thing else it is better for me to keep out of sight; and I stay a mile generally behind my wife and children on the road; they beg, and the people are good to them; God reward them for the same. I never ask; I'd get nothing." Little can be obtained by beggars from carriages passing through the parish, as scarcely any conveyances pass through the district.*

The quantity of food given to vagrants depends on the number of the family. The long family gets most; there are few but look to the number; and after applying together they often separate, and apply again with success. Coniton saw a woman apply, and afterwards the children, to the same person, and both with success. As to whether an able-bodied beggar would not earn more than another, J. Rattigan states, "we are not afraid of wanting food, enough of potatoes is all we can expect; one day and another are very different; we can't travel more than from two to three miles in the day, for the children are young, and some of them weakly. I could do that of a fine day, not the half of it if it was wet; a stone and a half of potatoes is the most we could reckon on in a day; sometimes only half a stone; one day we got two stone."

Upon the management of their surplus funds by vagrants, James Rattigan, the beggar, says, "I would take as much food as I could get, for when I had used enough to stop the hunger, I could sell the rest as I went along."

"All I could put together in money would not do more than put clothes on my own and my children's backs; it would not be worth laying by. I might not get entirely so much if we were well clothed, but still I would be glad to be able to get some little comfortable decencies for the children, for they are very naked."

It was not considered possible for beggars to lay by part of their earnings in summer for support in winter, as they cannot get, one day with another, more than they actually want for present necessity.

Evidence of James Rattigan, a labouring man, out of employment, who supports himself, his wife and six children by begging.

Is a native of Ballingar, about 21 miles from this (the village of Licarrow); was a tenant under Mr. Young; held one acre of ground at 1 *l.* 15 *s.* a year, for 12 years; had a con-acre beside, for which he paid 8 *l.* an acre; lived on these, and got worse every year, till at last it sent me to beg; had always continued to pay this rent: was turned out because I could not register out of the land; was turned out at Christmas; all the potatoes I had were used by the end of March; was forced to go about the country in search of work till May; during that time my wife and six children begged; sometimes near the place where I could get an odd day's work, sometimes away from me; went to England; have gone over for work every year these last nine years; never took my wife or family across the channel; it is a poor place for them that are not well spoken in English; think they may be better off here, though they don't get bacon or cheese, or white bread from the farmers here; at home it is a rare thing not to be able to have a warm shelter; in England they are put into cold barns to sleep. I made 3 *l.* 10 *s.* by my last trip; have 1 *l.* 5 *s.* of it left still; must keep that to pay the rent of a rood of con-acre I have in Ballingar; I mean to go back in November, and live as I can on the potatoes I'll have out of that rood, through the winter; it would not do to begin at the potatoes so soon as this; did not look for work in Ballingar; there is a new road making there; could get 6 *d.* a day at it; would not work for that; don't like working for such wages in my own place, because my family would be about me in spite of me, and a short way 6 *d.* a day would go, unless they used the potatoes that we must save for the end of the winter. The winter is a starving time to beg, in wet and wind; have a good deal of friends that will help me to get on better through the season coming round, than if I was to be wandering then; never begged till this year; never begged in England; hardly ever ask any thing myself now; share what my wife and children earn; sometimes get a chance day's work at 6 *d.* and diet; know (that for this year) that is nearly now over; would not take six months regular work at 6 *d.* and diet upon the new road in Ballingar; would rather Coniton (the labourer, whose evidence is annexed, then present), would support me for nothing, than work, and have it of my own;† left the place where I was living with a friend in our own parish five days ago; when the people of the house were in bed, we started off; I would not have them, and others that know me from the time I was a child, see me setting out to beg my bread through the wide world. Between Tulsh and Roscommon some draymen carried us for nearly eight miles, and we walked the rest till we came here; have got one day's work to do in the neighbourhood with a farmer.‡

* The Union of Killenvoy lies chiefly between the road from Athlone to Roscommon, and the Shannon; there is no bridge across the Shannon nearer than seven miles, so that this district is completely out of the way; this will account for many striking statements in the following pages.

† *Kenny*, another witness who was present, when he heard this, exclaimed, with bitter scorn, "that is the worst word you ever spoke, unfortunate man!"

‡ Inquiry was made the following day, and it was found he had done the work without fault.

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Beggars seldom offer themselves as ready to work; labour is everywhere known not to be too plentiful; but in hurried times they are sometimes offered work; some say they are sick, others refuse low wages; the most of them however take it and are thankful. It did not seem that decent clothing was any loss to a beggar, even as regards his chance of exciting pity; people rather imagine that one well clad is of a better caste, and not the practised mendicant. None present knew of any instances where the exposure of sores, by maimed or diseased persons, caused any injury to women with child.

There is but one, (a disabled servant,) who lives altogether upon charity that is ever seen drunk. Clothes have been frequently taken off of hedges by vagrants, and potatoe-pits said to be robbed by them. Coniton says, "I was left without enough myself last year, by having my potato-pits plundered; it was charged on the beggars; but I don't think it was the wandering man did it, for how could the beggar venture to be seen with much, and where could he put them? and it would have taken a whole gang to carry my twenty-five hundred weight out of the parish without having been seen." Beggars love their children as much as other people, if they comfort them equal to the rest; the mother will take the bit from her own mouth to give it to the child. They often also share with others more destitute than themselves. With regard to hoarding their earnings, it may be done by them in other places, but it was not thought they could manage it; one man was generally supposed to have had money by him; he died some time ago, and his daughter was married since; and on that occasion, (says the Rev. Mr. Fitzgerald,) "I know there was no money forthcoming."

Vagrants have generally four or five children.

With regard to the relative earnings of an able-bodied man begging or by labour, Mr. Elliott gives his opinion, "he could not obtain himself, by begging, enough to support himself; but, depending on what his wife and children are certain of obtaining, I should be inclined to say he might do as well by begging as by wages work. I have a man in my employment who can carry 50 stone on his back at a time, whom I only pay 3*l.* a year and his board; he went away not long since to seek better work, and failing, returned to me."

The knowledge of the character of those to whom relief is given must always be very trifling. The professional vagrant, except those impotent from age or sickness, always go away to beg; they would be soon known and resisted. It was not believed prejudicial to the morals of the labouring classes to retain the practice of private charity. As to whether vagrants are persons who prefer the wandering life, to that of the labourer with equal earnings, Coniton said, "the real sufferers are not the beggars but the miscrable tenants of half a dozen acres. Nothing but pride and shame could keep them from begging; and yet, in general, they do prevent them; I know this day 20 men more narrowly put, because they are overborne by the rest, than the strolling idler:"—and Kenny said on the same subject, "It is my opinion nothing will do us any good till an Act of Parliament values the land, and the landlords are kept from plucking one man and throwing him away, then taking up another and serving him in the same manner."

There is no effort ever made to ascertain from a beggar his previous earnings during the day, nor to discover his character, for you might ask and have a long story from each, but how could you know the truth; nine out of ten who get any thing were never seen before.

As to whether clothing was given to the poor, Kenny said, "we have not the means of getting clothing for ourselves; and poor as labourers are, we cottiers are called better off (though I do not imagine we are) than the beggars; but at the rate wool is going of late, the cottiers, small farmers and labourers may very soon go naked; high prices for wool, when there is no employment for the poor, takes the coat off of our backs, to put more money in the rich man's pocket:"—and Rattigan gives the following account of what beggars generally receive; "Since we left our place, and have been going about the world, the people have been very good to us; the children often get boiled potatoes and a good drink of milk each of them; buttermilk they get; new milk is never given away. We only got one penny since we left Ballingar (five days ago); I would rather have, if you gave me my choice, two stone and a half of potatoes, (that would give us all enough to eat,) than fourpence halfpenny, the price of one and a half stone; we could find use enough for the money if we had it, but I would rather have sufficient food, and a short way all the money we could get, would go without it."

There is no rule for charity, nor ought any great distinction be made; for though the real claims may be wide apart, no one who gives to many can tell it; an old person ought to have as much as an able-bodied man, and a child of seven years old will lavish as much as a boy of fourteen.

There are not in the parish any regular pensioners on the bounty of particular families; but many are propped by those who can afford it. Mr. Elliot mentions an instance:—"A man, named Higgans, came to me in the month of June last begging; I had known him when a comfortable farmer and possessing a dozen head of cattle, and not empty of money either. For several years he had been declining, owing to no misconduct of his own; he has still 25 acres, for which he pays 25*s.* per acre, but his stock have gone, one by one; and yet when the poor fellow came to me he seemed unwilling to ask for assistance; I gave him between five and six hundred of potatoes, two or three stone of meal, and about as much flour, besides other little matters; he offered me a few shillings in payment, which I of course refused. But he has worked every day since I would allow him without payment. I am sure he does it from gratitude, and if he could get hire-work anywhere else, I should wish and urge him to take it."

The relief of beggars falls chiefly on those who live near the road; the farmers give a deal, but they have not near as much to give as they used to have; but the poorer class

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give more by far than the rich in comparison; even the cottier and labourer give; it is a sin to ask them, but many of them do while they have potatoes of their own.

The mode of indiscriminate relief does not lead to any waste of provision, for they sell the surplus though they may not get as much for it as another.

To the question of how much a farmer of ten acres would give in a day? Kelly answered, "I hope God will keep an account of it, but I would not like to do it." And a small shopkeeper would give from a half to a quarter of a stone in the day of potatoes, in summer; less in winter. On the point, whether those of very small means gave so as to be afterwards injurious to themselves? Kelly said, "Bad as I am, I never turned a woman with children away from my door, such as it is. I have six children, and these three last summers I have had to buy potatoes for them; part is not paid for yet; and my children are not often, (thank God), but sometimes they are forced to look to some one else than their father for food:" and Coniton (to same question) said, "There is Egan and Gavan, and Connor and Fitzgerald, honest and good men, that never let the beggar go away empty from their doors, and their families beg now; and they get their dinner every Sunday from a shopkeeper in Lecarrow; they hold no land; I am sure they would work if they could get it."

Relief is generally given to vagrants through fear that the applicant is in great want. Kelly states, "two men of my own neighbourhood were half starved coming from England, this autumn; they had failed in attempting to get work, and it was well for them that the people are apt to think, when they see a poor fellow in a strange place, that may be he is in want, or I do not know how they would ever found their way back again." It was not considered that the fear of personal injury extorted relief; "but," said Kelly, "I'll tell you, Sir, the man that is in debt for the food that is eaten and gone, or the gale of rent before the last, is discontented, and I think is more apt to do harm than them that are not so." But Coniton said, "I do not think any thing of the sort; for if debt drove a man to be sinful, sure the best of us would be the worst; for I scarcely know a man that these last two years was not put in debt for his rent."

It was not thought that the dread of the beggars was a motive that frequently operated to induce the giving of relief.

The people are becoming more particular about giving a night's lodging to strangers than they used to be; the feeling is increasing against the practice, on the grounds of the vagrants being the means of spreading discontents and diseases through the country, and also on account of the frequent petty thefts committed in the houses of those who give shelter; within the last week a poor woman was robbed in this parish of her only blanket, by a woman to whom she had given lodging for several nights.

Those who have been for a long time in a vagrant condition sometimes return to industry; and their general desire is, to keep their children from following their own track.

There have been no punishments in this district inflicted for vagrancy; and the consequences of them as Kenny states, would be as follows:—"I know only one thing could come honestly out of it; that more would be anxious to leave the country than are now half inclined to go to America; what can a man do else? he can lay by nothing out of his work, except his work in England. I know many who have saved their English wages to enable them to go to America. There is no prospect of mending here, and the prime are gone or going these dozen years. My own brother went off three years ago; he is settled at Providence; he left his wife and child after him; the wife is at service, and her father supports the child. He went, I think, because he had a better spirit in him than me, and if I had not the long family I would take the same trip; but it is not easy often to make up one's mind to what is for one's good; I have a veneration for the soil, if I could get support out of it. I won't believe but it is the best in the world."

On the point of outrages growing out of destitution, it was not known to be so, but it did not seem unlikely, the way the poor were circumstanced now.

Touching a house of industry, Coniton said, "If I were asked now, I for one would go into it, if I was sure my family would be as well taken care of as myself; and I know that the most of us would rather starve than beg; would take your provision and be glad to get it; but I am not sure that a man would do much good when he came out of it, or that many would come out at all; and if I had work every day in the year that would give me my cabin over my head, and enough of potatoes and milk, and good coarse clothes for myself and my little ones, I would not go into such a house for roast meat all the year round." And Kenny said, "I would take it, though I would think it hard to be divorced from my wife and children; but the whole country will go in if you give them leave, as things stand now. I agree with Coniton, that once in, a man is in for life; for he would lose his land; and when he came out he would have nothing; for my part, I'll be glad to get it."

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Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parish of *Moore.* Bar. *Moycarnon.*

Persons who attended the Examination.

Rev. J. ANDERSON, protestant rector of Moore.—MICHAEL CALLANAN, smith.—WILLIAM CLEMENTS, weaver.—BRYAM CONOLLY, labourer.—PATRICK DOLAN, labourer.—PATRICK FLYNN, mason.—THOMAS HARRISON, dyer.—Mr. JOHN KELLY, farmer.—PATRICK KELLY, small farmer.—JOHN KILKENNY, bailiff on Mr. St. George's estate.—ALEXANDER LOWRIE, chief constable of police, Ballydaniel.—Rev. J. M'AVEELY, catholic rector of Moore.—Mr. JAMES MILLER, shopkeeper.—J. M'NAMARA, weaver.—PATRICK MITCHELL, beggar.—WILLIAM MURRAY, miller.—THOMAS POWER, esq. J. P., Falty.—LAURENCE WATSON, farmer and appraiser.

IN a circuit of 150 acres there are six families who should not perhaps be called vagrants, but whose means are utterly inadequate to their support, and who, during many months of every year, are maintained by charity.—(*Clements.*)——In another circuit of the same extent, there are 12 families so supported.—(*Miller.*)——And in a third circuit there are four families, besides four widows thus circumstanced; these are very far indeed from being the poorest parts of the parish. The number of poor at home, and of strangers who have come here from other countries to beg is increased to a certainty. I think I see the poor people plentier than they used to be. The rents are nearly as high as ever, and the markets are miserably lowered; we are now forced to refuse alms to half the people that pass along. I do not remember to have seen so many begging their bread for five and forty years that I have lived in Moore, as I have during the last two seasons.—(*Conolly.*)——I think the small holders are getting worse and worse every day, and there was not one-fourth so many beggars twenty years ago as there are now; I think the reason of it is, that the markets are so uncertain, that if a crop fails the poor man is broken: it may do for stock-masters to run the risk, but we do not want to have the chances of good or bad at all.—(*P. Kelly.*)——The wages of mechanics are lower by three-fourths than they used in many instances to be. I could get formerly 1 *l.* for iron mounting a cart, and it is not half so often I can get 5 *s.* for it now.—(*Callanan.*)——There is, in proportion to the population, a decided decrease of employment, especially for females. The weaving and spinning are almost extinguished. A woman may sometimes still earn three half-pence or two-pence per day by spinning yarn; but I know that they frequently have not money to buy the flax.—(Mr. *Anderson.*)——The men either stay at home or go to some distant parish, to endeavour to get work. It is a common pretext for the families to say that they are going to salt water, when in truth they never go there at all, but support themselves by begging during their absence from home.—(*P. Kelly.*)——Do not think that cottiers are nearly as often reduced to want as other landholders. Mechanics, when they are strangers and have families, are frequently known to beg; single men hardly ever do so.—(*Flynn.*)——Servants do not beg; if any class can save any thing, it is this; some of those, who come in summer into the parish, may be cottiers; but there is not a great number of cottiers belonging to this parish who beg; none of them, as far as I know, leave home; they are generally considered the best off.—(*J. Kelly.*)——There are only four or five labourers in the parish who go for work to England; from what can be ascertained, we should think that they pay their way. If they begged in England they would get nothing in the way of work. More have returned this year, failing to get work, than we remember ever to have seen. It is generally believed, that between the Irish who have settled in England and the hands they have of their own, that there are enough for all the work to be done there now.

Most of the strangers come from the counties of Galway and Mayo; a good many besides are natives of the upper end of Roscommon. The county of Mayo would supply all Ireland with beggars.—(*Flynn.*)——They all are, or appear to be from the country districts; almost all of them are agricultural labourers, and generally carry a spade or some other implement of field-labour on the shoulder.—(Mr. *Mac Aveeley.*)

The children of beggars are scarcely ever known to continue a vagrant's life. There is an instance of a man residing at a short distance hence, a field labourer, who has four sons and two daughters. For three years, the wife and children were obliged to beg. They have some time since left off begging, and all the children are now employed in various ways, respectably and well. Considering what they endure from privation and want, it can scarcely be believed that any beg, unless when forced to it by downright necessity. The people feel a spirit in themselves that keeps them from asking alms, and the poor housekeeper is poorer than the beggar; for the one goes to every one's door, while the other will only come in the way of the kindly disposed, and even from them they seldom ask directly.

An able-bodied beggar does, on an average, receive from one to two stone of potatoes each day. It is very seldom that they get meal, though, in a very plentiful season, they refuse potatoes, and ask for money or meal. There is no doubt but families collect more than they can always consume. There have been instances of even single persons doing so. Beggars receive scarcely any thing from coach passengers. I would myself give a family of six individuals half a stone of potatoes. I would diminish the quantity according to the number. I know I give whatever I can afford, because I feel for their distress, and I do not care whether they are discontented with what I give or not.—(*Murray.*)——They are often noisy, when they think they have not got enough. I have frequently seen them keep a few potatoes in their hand, looking at them, and then at you, as they walked away unsatisfied.—(*Watson.*)——It is not unusual, in the scarce seasons, for a family to divide when begging. I cannot recal any instance, except the following, when I detected this contrivance. The father and two children came one morning last summer to my house, and got relief; in an hour after the mother and three children called, and were assisted; and in the course of the day, two

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children, who said they were orphans, obtained charity. I happened to give each of them food myself, and that evening I found them altogether on the road, at some little distance from my house, and, on inquiring, discovered that they were all of the same family. I did not reproach them, and I should not refuse relief to them once in the day, if they were to apply to me again.—(*Murray.*)—— I think such cases occur two or three times in summer, but not at all periods.—(*Flynn.*)——If the able-bodied man comes in at meal-time, he will be made to take share; but excepting that, his chance is small, and upon the whole he gets less than any other kind of beggar. The sick, if they are able to look for it, get most; there is always something kindlier for them.—(*Flynn.*)——An able-bodied man must walk a great deal before he can have enough for himself and each of his children. If the single men do not get at one house, they will at another.* Those who collect more food than they can consume, exchange it for tobacco, soap, and sometimes for clothing; never, it is believed, for spirits. No one present recollects having, at any time, seen the poor who live by charity, in a state of intoxication, except those who stand in the streets of towns, and frequent fairs, who are frequently known to drink to excess.—(*Watson.*)——For my own part, I would sooner give to a person who was decently clad, than to one in rags and dirt; he is generally more respectable and well behaved, and one is apt to feel more for such as are discreet in manner. Those who will not beg from every one, are the better sort. Still I think, if you were to put decent clothes on the man who had, for any length of time, begged in the ordinary way, he would be the same man still, and he would ask relief from any one whom he imagined would be likely to give it.—(*Watson.*)

Some, when seeking relief, say that they are unable to get work; others do not make any apology at all. There are some, no doubt, who prefer idling and cadding about to regular work, though to be sure regular work is not to be had for them. But if there are any such people, it is because, when habit takes a hold of them, and it is hard to be broken off, that they become idle. Of themselves they are naturally inclined to labour. It is a common saying, that a father will not get leave to work by himself; his children will be about him, if they can, and will make out some useless work for themselves, rather than be looking on doing nothing.—(*Murray.*)——Every one has heard of persons producing sores for the sake of causing pity; but no one present ever saw it done. People attend more to the morals (*i. e.* manners) of those who ask relief than to their dress. The decently dressed are generally more respectful, and therefore get more.—(*Miller.*)——A fellow came to me not many days ago, asking alms. I challenged him for not working; he said he had received a severe hurt in the knee, that hindered him from working, and rendered him a cripple. I watched him longer than he imagined, and when he thought he was out of sight, he went as supple along as I would.—(*Murray.*)——Forged or falsely written statements are never known to be used in the country districts; but as for mere lying by word of mouth, it does sometimes occur. I cannot say that more than a few instances of this have fallen within my observation. One was this. It is a usual thing on state nights, such as Christmas and Easter, to have a general enjoyment, and the people who want at other times will strive to have something decent then. At last Christmas, a woman of my own neighbourhood sent to tell me that she and her family were doleful and sad for want of as much food as would enable them to celebrate that blessed night. I sent her some meal, and a shilling to buy tea and sugar; and I afterwards found that she was more plentifully supplied at the time than some of them that helped her.—(*Murray.*)——The respectable portion of the poor would be glad to have their diseased or impotent children taken care of and educated, when possible; but those who live by begging would never be inclined to part with them: they would not sell that charm.—(*Macnamara.*)——They subject them to great hardships in going about from place to place, but they do not care if they had only half of the persons left, so that they can make the money by means of them.—(*J. Kelly.*)

A man† with his wife and children were in the neighbourhood last night; they were leading about a sister who is idiotic and blind, for the express purpose of exciting compassion, and obtaining support.—(*Harrison.*)——Maybe the man did it through kindness, if he is not able to maintain her in any other way; maybe he is doing good, and expects his reward.—(*Murray.*)——No such thing; he does not pretend it, and if he did, it is plain enough why he does it. I will engage he would not part with that poor being if you offered to provide for her.—(*Macnamara.*)

I believe that of those who live by beggary, many are persons of immoral habits; but I do not think that those who are by circumstances compelled to ask aid, during a portion of the year, are liable to the same charge.—(Mr. *M'Aveeley.*)——I do not remember a single instance of a beggar being accused of any participation in outrage or murder.—(*C. Lowry.*)——They are frequently known to pilfer in houses where they have received lodging, but not to any extent.

All classes of the poor are anxious to emigrate, and would go with a light heart, if they had the means. Last year I sold my only cow, to enable me to let my daughter go to America. She had a higher and better notion than to always remain in the wretched state that I and my family was in; so after two years being unwilling to part with her, I made up my mind to let her go out with several relations who sailed about six months ago; and I sold my

* At first the witnesses seemed, with the exception of Flynn, to think that the married man with a family was best off; after some argument amongst themselves, they unanimously agreed that the reverse was the case.

† Neither Harrison nor Murray, nor Macnamara, were aware that the person alluded to (*P. Mitchell,*) had been examined in the earlier part of the day; how far their several opinions of the case were borne out by fact, will be seen by reference to Mitchell's story.

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my cow to pay my daughter's expenses. I, nor the others that are here still, did not take milk or butter since.—(*Harrison.*)——There is as much affection amongst those who beg, but not so much obedience, as amongst other classes to the commands of the parents; the cause of which I think is, that their children are oftener let run ahead, without any restraint. When the family divide to beg, it is the rule for each set to take care of themselves.—(*Murray.*) ——I saw a very poor creature, who happened to have collected more food than she actually wanted for the day's subsistence, give away to another, who seemed, if possible, more wretched than herself, as much potatoes as is usually given at a time, at a farmer's house, to a beggar; but I believe such cases to be very rare indeed.—(*Macnamara.*)——The only instance known in the parish, of a beggar having hoarded his earnings, is that of a very old man, who is called "Forty Bags;" he has been begging since he left his service, 15 years ago. His plan is to say prayers for the people of each house he comes to; he repeats them in Irish, and it generally takes him a full quarter of an hour to go through them. The woman of the house can never understand the half of what he says, and I think they are mostly his own invention; and as to the quality of them, at least they are good for him.—(*Macnamara.*)——It is all fair, for he pays before he receives.—(*Murray.*)——He lives well; has a meat dinner three times a week. He would not take potatoes, if offered to him. He is healthy and joyous, and nothing ever went astray with him, till one day, by mistake, he left behind him, in a farmer's house, 25*l.* tied up in a bag. He got back the money, of course, and the people give to him still, though every one knows about the discovery of the money—(some of the witnesses seemed to discredit this)—but I know it, for I saw him at his old trade last week. Certainly the payers are a great help to him, and it would be a pity to stop him, he thrives on them so well.—(*Flynn.*)

In most cases they are married before they come to begging, and we generally see them having four or five children with them. They say that tinkers marry sooner than other people, but it is not known how or by whom married, or whether any ceremony at all is performed. It is believed there are twice as many bastards among the strolling beggars as there are amongst any other class. Can't give any reasons for the opinion, but yet such is the general impression. It is impossible for us to know whether those who are reduced to beggary die off quicker than other people or not, but we are convinced that such is the case, from the greater hardships and exposures they are subject to, and the miserable clothing they wear. The worst hardship of all is the want of covering at night.

A family that I gave shelter to the other night, were unable to procure straw for themselves, and I had none, so they were obliged to go out and cut a sufficient of sedge and rushes in the bog, and to lay themselves down upon that, wet and cold as it was, after a day's rain, with nothing between it and them but the sack, and the mother's apron.—(*Macnamara.*)—— An able-bodied man could certainly get more by begging than by working, for he can try one every day, and get something if he resorts to deception, or if he has a family, but he is never sure of having work.—(*Macnamara.*)——I think it is about six of the one and half a dozen of the other.—(*Harrison.*)——I think that there is less of the spirit of independence amongst the lower order than there ought to be, and that they sometimes resort to begging before they are compelled by distress to do so. They might and ought to endure greater privations, sooner than ask alms. I must indeed admit, that the employment which numbers of able-bodied men are able to procure is insufficient to support them; and that even then, although they have no resources to draw upon, they are very seldom known to beg. The wages given for female labour can contribute little towards supporting the family. Children may be said to earn nothing whatever; but still I am of opinion that there is a less disinclination to beg than there ought to be. I have grounded this opinion principally on the experience I have had of the operation of a system of charitable relief, called "The Benevolent Society of Balinasloe." It has been established about a year. Residents in the town alone have been offered any sort of work. Those who receive assistance are expected to work in whatever way employment may be had, as a means of requiting the service previously done to them. The working of this institution can furnish no precise means of judging of the disposition to idleness or industry that exists among any other than the population of the town.—(Mr. *Anderson.*)

Perhaps three families would come to me before I would have done my dinner; on a summer's day a dozen would apply, and they generally got half a dozen of potatoes, though that is the worst time for me to give, from the scarcity of provisions.—(*Kelly.*)——Murray is believed to be the only man in the parish who, on an average, gives away a quarter of a stone of potatoes each day in the year. We are forced to refuse many more than we can help. My house is on the public road, and 20 or 30 families will pass in the day. I generally give from two to six potatoes at a time.—(*Callanan.*)——For one who gives a quarter of a stone, there are three who give none; and the best of us must let the half of those who want pass by.—(*Watson.*)

The number of those who are supported by one family solely, is very few.

Sure I am, that the farmers do not give away any thing like enough to support an additional labourer; for we are forced to let them pass, and another pass, without any relief; and I may go often enough to the potatoes, to take up an alms each time, before I will have given away sixpence worth.—(*Watson.*)——There are nearly 20 shopkeepers in Athlone who give sixpence amongst the poor on two days of the week, but we do not know any in the smaller towns or villages doing so. These generally hold more or less land, and therefore prefer giving food; but town or country, there are none whose charity could afford to support another workman. It is not usual to plant potatoes with the design of appropriating the produce solely to charitable purposes.

I do not think it is by their means that mens' charity is measured; with rich and with

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poor it is according to the heart of the person, and the christianity of each rules him, not the extent of his ability.—(*Macnamara.*)——The cottiers and holders of from half an acre to five give most in proportion to their means.—(*Watson* and *Kelly.*)——The farmer of 20 to 30 acres gives quite as much as he who holds 60 acres, who might perhaps bid the beggar from his door, the other would not.—(*Harrison.*)——From what we hear from themselves we believe, that numbers are delicate in going to the rich man's house, lest they would be bid off. The poor have more charity than the rich; the latter do not feel so much for them, never having known the want of a bit themselves. At many gentlemen's houses they would not be let to come within the gate. The farmers are in general very liberal of their bounty, but yet those who rank lower are in truth more charitable; for the farmer never feels the hunger sticking to him as the poor man often does.—(*Murray.*)——The relief of the poor falls on us the real poor.*—(*Macnamara.*)——No man really gets more than he requires; the same family of strangers will often apply to us twice or three times in the course of the week, and be relieved; we would rather give even against our judgment than affront them. To tell the stranger to go to his own parish would affront him, for it is his discretion and decency that has made him leave it.—(*Murray.*)——Beggars obtaining more than they require does not cause a waste of provisions, for when they have a surplus they can always find many nearly as distressed as themselves, but who would not be known to beg.

We are not at home to see what is given, but from consideration I should think, that half a stone of potatoes a day in summer, and a quarter of a stone in winter, was as much as any ten acre farmers.—(*J. Kelly.*)——I believe there is not one (except the habitual beggar) who is maintained by charity in summer, that has not given away as much in proportion as the richest man in the parish while the potatoes lasted; but they do not make any sort of calculation about what they give, nor do they believe that they would have more for themselves by withholding alms from the pauper.—(*Miller.*)——I am sure the farmer would prefer a continuance of individual charity to paying one round sum for the support of the poor.—(*J. Kelly.*)

The shopkeepers would not like to pay for the maintenance of the able-bodied portion of the population, but they might be well enough satisfied to give a fair sum to get shut of the strollers.—(*Miller.*)——We know that the beggars are suffering from want, for we are close upon it ourselves.

Relief is never procured by importunity, the people are aware of sturdy beggars and resist them; I mean such as have forward manners, the majority of them are civil, and I oftener hear them say, when refused relief, "Well, God bless you, if you have not it for us now, you will have it again," than use any complaint.—(*Miller.*)——I would not give the beggar any thing, for I do not think he could be an object who would refuse to accept of the relief offered him by an institution.—(*Harrison.*)

Perhaps I would want it more myself, and if there was a house opened for the poor I would give nothing at my own door, because indeed a man's pride would not let him go into it.—(*Murray.*)——I would give them nothing, and I think that any one who was in real want would leap at it, and there are plenty who would be delighted to have it who now hold four or five acres of land, one family of whom, to my own certain knowledge, lived for two months last year on one meal a day.—(*Murray.*)——The fear of imprecations may possibly have some effect upon old and superstitious people, but certainly has no influence on the great mass of the people who are disposed to give without such motives.—(*J. Kelly.*)

I have for several years forbidden my people to give night lodgings indiscriminately, and as far as possible, I wish them to abandon the practice altogether. I believe it to be the constant method by which disease, disloyalty and immorality is propagated. It is no doubt hard to refuse shelter to the honest labourer's family; but in general it is fairer, I conceive, that the people should support their own poor; I also conceive that the trading beggars do injure, by their dissolute habits, loose conversation, and the circulation of stories, which it does not answer the people to hear, the moral state of the population; with regard to disease, I knew one instance of fever having been spread through a whole neighbourhood by one person having been harboured who was recovering from an attack of the complaint.—(Mr. *Mc Aveeley.*)

Persons are known frequently to turn to industry after having spent a long time begging; one instance lately occurred in a neighbouring town of a family, who for several years were mainly supported by charity; the father was by trade a basket-maker, the mother and three sons begged; the ages of the latter, when they left off begging, were from nine to thirteen, they were taken under the care of some benevolent persons, one of them is now an indoor-servant, and the other two are guards of coaches. In about a year after they obtained employment they were able to contribute sufficiently to raise their parents to comfort, and yet the father still works as often as he can get any thing to do.

From experience I am inclined to believe, that where the poor are from actual privation engaged in outrage, it is because they are more from their poverty exposed to the influence of others of a grade higher than themselves. I have not found that the poor tenant who has been ejected, has been the actual instrument of revenge; when crime is committed it is more frequently the result of an organized system of terror than of individual animosity.—(Chief Constable *Lowry.*)——I have but a trifle of land, and I would be glad to go into a house of industry, if I was sure that my wife and children would be as well off as myself, and that all of us would be better clad than we are out of it. Many of the married men would not take it, but the single men would go in, and if the door was open they would not come out. —(*Dolan.*)

* Meaning the indigent room-keepers.

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(*Dolan.*)——If they had leave to go to prayers on Sunday they would think one day in the week enough to spend with their wives and families.—(*Patt. Kelley.*)——My opinion is, that none of them would go in, except the infirm.—(*Kilkenny.*)——The Irish are fond of their freedom, those who have families and no land would go in; but there are few who would agree to give up their land in order to avail themselves of the provision.—(*P. Flynn.*)——I would rather go to America if I had the means, and take my chance of being able to bring out my family afterwards, than depart from them and go into the parish house.—(*J. Macnamara.*)——I would prefer staying here and taking the provision, that I might be sure of seeing my family once in the week at least.—(*Callanan.*)——All we want is employment, give fair wages to all of us that are able to work, and we do not want any house in the parish. I think to let us live in our own houses, and give us a shilling a day, would be better than any other plan.—(*Conolly.*)——The whole country would volunteer for any wages that would give them two good meals of potatoes and milk, a house and clothing, and they would not object to give up their land; but they would not give up the land to go into the parish house.—(*Dolan.*)——Three bad meals are not equal to one good one. The working men, from 18 to 60 would be delighted to get it. Some time since Sir Richard St. George employed from 60 to 70 men for nine months in making roads through his estate; they were most willing to work at 8*d.* a day, and many a man would not be in his house to day if it was not for the relief so afforded him.—(*Clements.*)——This plan would be an estate to me compared with what I now have. I have a large family, and have not been able to afford to taste milk this year back; I work about six weeks at the road, the remainder of my time that was occupied I worked at my own land. I hold five acres these 30 years, paying 1*l.* per acre.* Two plentiful meals would be better than any five of the bad ones I now get.—(*Thos. Harrison.*)——I would be glad to have any thing near what is offered, and the people would not care to be employed out of their own parish, but they would not like to go for a length of time beyond the water (*i. e.* the Shannon.)—(*Dolan.*)——If we were sure that the work would be constant every man of us would be satisfied it could not be better than what you offer.—(*P. Kelly.*)

When asked would 10*d.* or a 1*s.* a day be enough to induce all the small holders to give up their land, the general feeling appeared to be that it would not. Considerable discussion then arose upon the point, and much pains was taken to make the witnesses clearly understand the amount of the change in their situation, which would be brought about by their ceasing to hold land, with all its attendant risks of failure of crops, &c. and becoming labourers at steady wages, and the security and real independence thereby attainable. When these statements had been laid before them, and when they were shown how by employment being given to the men, work must gradually arise for the women and children, they were requested to debate the entire matter among themselves. They did so, and finding that if a single man was able to feed and clothe himself respectably upon the wages proposed he must give double the employment that is now given to the weaver for his coat, &c. and that in short one could not be raised from indigence and partial idleness without, in some measure, benefitting those around him; they unanimously agreed that they ought to give up the land if they could be sure of 10*d.* or a 1*s.* a day; for the shilling a day would, in truth, be 3*s.* if every man had it that would work for it.

Persons who attended the Examination.

County Sligo.

Examinations taken by
Thomas Osler, Esq.
James O'Flynn, Esq.

Parish *Achonry.*
Barony *Leney.*

Rev. JAMES CALLAGHAN, catholic curate.—PATRICK CUINAN, labourer.—Mr. HUGH GRAY, farmer.—Rev. JAMES M'HUGH, parish priest—Rev. GEORGE THORNSTON MAUSTIN, parish curate.—Mr. DENIS O'CONNOR, farmer.—JAMES ROBINSON, weaver.—Rev. WILLIAM TYNDALL, parish curate.

THERE are about 180 persons living in the union who beg at certain seasons of the year, and in June and July the farmers say there are twice as many beggars, owing to the influx of strangers; and also, that mendicancy is on the increase, from the farmer's inability to employ labourers, on account of the low price of grain. In fact, the holders of small farms, such as four and five acres, have to work very hard, and even then cannot avoid being obliged to let their wives and families beg sometimes.

The months of June and July are those in which vagrancy prevails most. At this season the potatoes run short; and when they set apart the quantity necessary for seed, they often find they "cannot keep the house;" the husband remains to plant the potatoes, and the family go to beg. Many of the men also go to England, to seek employment.

The greater number of beggars who come here are strangers, and they generally travel in families of about seven persons, chiefly women and children. The young men never beg themselves, and it is very rare to see them travel with their families in the begging season, as they either go to England, or remain at home to till the potato ground. There are many old and infirm men who beg, but the women are mostly young.

Hugh Gray, farmer, says, "the beggars very frequently are the wives and families of cottier tenants and unemployed labourers, who can get but 6*d.* a day and their food. I, myself, have a man this fortnight, digging potatoes at 3*d.* a day and his food; he is 60 years of age, cannot carry any burthen, and is only able to dig. Nearly half the strange beggars

* Flynn, on being asked what he would give for the land held by Thomas Harrison, said "I would not give 16*s.* an acre for it, if I could get any other."

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beggars are the wives and families of cottier tenants, who are obliged to wander about begging, after the potatoes are planted; and many of the weavers, who since the failure of the linen trade have become day labourers, are in a very wretched state."

Mr. Denis O'Connor, farmer, says, "the wives and families of cottier tenants go to beg in strange parishes, in order to avoid being seen asking for alms by those who know them. And I have known three or four instances of people selling some of their remaining stock of potatoes, in order to pay the husband's expenses to England, and others, in order to obtain clothes, as they know they must go out to beg at a certain season, and have no other way of providing clothing."

Many of the small farmers have given up their farm to a daughter, in order to get her married, and thus prevent her from infamy; they also frequently give them to the sons, having no other provision for them.

Pat. Cuinan, labourer, states, that "almost all the beggars here are from the neighbouring counties; they all change places, as they do not like to be seen begging in their own parishes; there are very few grown up children with them, as they mostly go to service with the farmers when able to work."

By far the greater number of mendicants are reduced, in consequence of the price of produce being too low to remunerate for labour, while the rents are so high; but the principal cause is the want of employment.

Mr. Hugh Gray, farmer, says, "the able-bodied beggar may at this season collect from a stone and a half to two stone of potatoes in the day; but in bad weather he would not collect more than is necessary for consumption. In summer they are more numerous, and get little more (if any) than a mere support. A single person might be able to save something from what he would collect by begging, but families certainly cannot.

P. Cuinan, labourer, says, "the quantity of alms given to a family would be greater than to an individual, but not in proportion to the numbers. A family would perhaps get twice as much as an individual; and in some rare instances different members of the same family will apply, and receive alms from the same individual. The able-bodied beggar would probably be able to get more potatoes or meal in the day than any other description of vagrants; as many persons make it a point to refuse alms to no one who applied. But it is very rare to see an able-bodied man begging."

Francis Robinson, weaver, says, "the beggars generally sell their surplus collections to the tradespeople, and mostly buy tobacco, a herring, or sometimes a stitch of clothing; and some trading beggars that attend fairs, and are or pretend to be disabled, get whiskey, but these are very few."

"The generality of beggars cannot be better dressed, and, if they were, people would be more compassionate towards them, thinking that they would not beg if they could avoid it; but the trading beggars wear a dress on purpose, and are perhaps induced to squander their earnings. The woman usually wears the blanket or sheet with which they are covered at night."—(*H. Gray*, farmer.)

"The itinerant beggars go out to beg, in order to save their little stock of potatoes at home for the winter."—(*P. Cuinan*, labourer.)

Rev. J. M'Hugh, P. P., says, "the men who beg, invariably say that they have been unsuccessful in endeavouring to procure work; and the women, that their husbands are away in England at work. Men, too, will sometimes say they are looking for their families, who are begging through the country. The fair beggars often resort to lying and other expedients to excite sympathy; and there was a woman at Castlebar convicted of having worn a mask for many years."

"The habits of beggars in general are supposed to be very moral, and no objection is made to them on that head; and they are scarcely ever known to steal anything."

Francis Robinson, weaver, says, "the beggars are very kind to their children, and will often feed them before they eat any thing themselves, and frequently stint themselves for that purpose; they are as fond of them as if they had thousands to give them. They will often share their food with each other in times of scarcity; and there is an old saying, of 'beg from a beggar.'"

Begging, with borrowed children, used to be practised a good deal formerly, but it is very seldom known to be the case latterly. I know of no case of death from starvation amongst the beggars; but many of them die of a lingering sickness, brought on by bad food and hardships, and it is always remarked, that after a year of scarcity the fever is most common amongst the poor people.

Rev. Mr. Tyndall thinks a single man would procure more by labour than by begging; but that a woman with a child or two could certainly support the whole family better by begging than the man by working.

The parish priest and the farmers thought even a single man could live better by begging than by labour.

Those who give alms seldom know anything about the character of the beggars, but relieve them in honour of God.—(*Hugh Gray*, farmer.)

The prevalence of private charity is found to increase the number of beggars, as many old men, certain of support by begging, give up their farms to the children, to enable them to marry; then the children have families, and the ground being unable to support them, in all probability the wives and children must beg. Thus indiscriminate charity makes the old man a beggar, and most likely the families of his children.

There are scarcely three beggars in this parish who would not prefer a life of industry to that of begging.

Mr. Denis O'Connor, farmer, says, "the people never ask the beggar any questions as to what

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what he may have got before during the day; but if they see his wallet very full they will refuse him an alms. The farmers give them a night's lodging, and sometimes a 'bit of clothes,' but generally they give their alms in potatoes; and the years the potato crop is scarce they will give a little meal."

Rev. W. Tyndal says, "the farmers never give money to beggars, and, indeed, that there is no class of farmers here able to do so; but he thinks the beggars would prefer it to food."

Rev. Mr. W. Tyndall, parish curate, further says, "there is no limit to the quantity of alms given by the farmers in the day. It is regulated by the number of beggars who call. Some days a good many call, and some days none. I think the quantity given is regulated also by the abundance or scarcity of the crop. When good, the farmers think potatoes of very little value, and give them readily to every one."

Patrick Cuinan says, "there is no fixed quantity; we give them the full of their hands to each beggar. Some of the large farmers, such as hold about 50 acres, give as much away in charity as would support an additional labourer."

Every person who keeps a house gives something to the beggars, farmers, labourers, and sometimes even those who buy potatoes themselves give part, and more, according to their means, than the richer classes.

Some few beggars may get more than a sufficient quantity of food for their support, from the impossibility of the givers detecting what the previous collections may have been; but it is in very few instances that it will occur. No families ever get much more than enough one day with another.

A farmer holding ten acres of land, will give about half a stone of potatoes in the day. Some seasons they give much more, but at others are not called on for weeks. The farmers would prefer the present mode of relieving the poor to paying a tax, as they do not feel what they give now, and always have a potato to give to the beggar, and may not have money to pay the tax-gatherer. They are burdened enough already, and would not consent to any compulsory assessment.—(*Hugh Gray*, farmer.)

Mr. Denis O'Connor, farmer, says, "alms are given by the people in honour of God, not alone that they think the beggar is hungry and in want of food, for, after giving him to eat, they will give more to provide for the next meal. Relief is never given, through importunity, to the sturdy beggar, as there are very few such, and they would very likely get nothing. People do not wish to refuse alms to any person whom they do not think an imposter, and who asks for charity in honour of God. Even if there was an institution for the beggars to go into, many of the farmers would continue to give them charity. The people would not wish to be under the beggar's curse; but one who took such a mode of getting charity might as well give up the trade."

In seasons of fever the people always fear that it will spread by giving a night's lodging to beggars; but no instance is known.

Cursing and swearing is prevalent to some extent among the lower orders, but less perhaps (certainly not more) among the children of the beggars, because it is considered necessary that such should have some pretensions to religion. The clergymen would not admit that mendicancy had any effect on morality.

Mr. Hugh Gray, farmer, says, "the generality of beggars spend a great part of the year at home; and there are many in this parish that are comfortable now, who spent part of their life begging, to which they were driven by necessity."

W. Jones, esq., and Miles M'Donnell, esq., say, "no attempt is ever made to punish vagrancy, and if there was it would be effectually prevented by the opposing influence (in the absence of any regular provision for the poor), by public opinion; nor would the repugnance to punish for a man's begging be removed, as it cannot be considered a crime. People would wish to be rid of the burthen, but not by punishment."

John Robinson, weaver, says, "a great many would go into a house of industry if it was established, every man willing to work would readily go in if their liberty was not too much restricted. I myself would readily go in."

Persons who attended the Examination.

Town of *Ballymoat.*
Barony *Corran.*

Mr. P. COOGAN, shopkeeper.—BRIDGET CUMMAYNE, widow.—JAMES DAVY, labourer.—ROBERT KING DUKE, esq.—JOHN FINN, labourer.—Rev. JOHN GARRAT, vicar.—BARTHOLOMEW M'KITTRICK, land agent.—MARTIN KEEN, small farmer.—Dr. LONGHEED, dispensary surgeon.—CHARLES MILMO, farmer.—B. MORRISAY, labourer.—REV. R. O'KEAN, parish priest.—ROBERT ORR, farmer.—MICHAEL PRICE, labourer.

IN this parish there are of resident beggars 100 heads of families, and in June and July there are three to one strangers additional. Vagrancy has increased very much of late, owing to the general depression of prices for agricultural produce, from which the farmer is unable to give employment. The number of wandering beggars is not so much (to appearance) increased as considering the great increase of property it should be, because provisions have been very cheap and plenty during the last four years. H. M'Donagh says, "a great increase in the number, and sure it must be, when they have in the year but two months of employment, one in summer and one in winter;" and Charles Miland says, "the great cause of the increase is, that there is a class of men who have no ground, nothing but a hut in which they huddle together and depend entirely on day labour; this they cannot get of late years,

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and therefore have no other dependence but begging. Many also have three or four acres of ground which will give them potatoes alone for not more than seven or eight months; for part of the rent of this land and support during the remainder of the year they must depend on work, and when they cannot get it their families must beg. The farmers now are not able to employ them."

Vagrancy is most common during the months of June and July, owing to the scarcity of food and of employment. C. Miland says, "because the potatoes are out then, and the men go to look for work, and the families shut up the house and beg."

The vagrants in towns are mostly resident, they are generally old and infirm heads of families, who beg to support the rest.

The beggars in the country in June and July are strangers who are ashamed to beg where they are known. Mr. Orr says, "but this shame is wearing off, owing to the generality of begging; so that many who a few years ago would be ashamed to stay in their own place, now have no such feeling."

The strange beggars are mostly women and children. H. M'Donagh says, "the man takes his spade and the woman a bag, and they go along the road. If he can get employment he will work, if not, his wife goes up to the farmers' houses to beg, while he loiters behind on the road."

The men who beg permanently are old and infirm. None of those employed during the week beg on Sunday.

Few beggars of any kind go about on Sunday, as the farmers have an objection to relieving them on that. "An old reduced neighbour may perhaps get a dinner, but no others."

The wives and children of employed labourers are supposed but rarely to beg. Reverend J. Garrat says, "I do not think they do if the men are employed. Begging is a thing they have no fancy for, and I do not think any of them would beg if they could get work." Many people who have been turned out of their land plant a "spot" of con-acre, and go to look for work, leaving their families to work until their return. Since the decline of the linen trade the weavers are by far the most wretched part of the community, because they cannot earn at their trade 3*s.* a week, and are unable to work hard at out-door labour.

Mr. J. Garrat said, "there is little work for any one, but when a man is wanted a weaver will certainly not be selected."

When cottier tenants beg they usually go to parts of the country where they are not known; and J. Garrat says, "I think those who trouble us are not our own people, except the poor housekeepers who come privately, and are by far the most wretched (but this I do not consider begging.) Many of our people I fear go to other places to beg."

Instances have been known of old men having given up their holdings to their children and gone to beg. Rev. J. Garrat says, "they never give up their land with the intention of begging, but from the inability of their children to support them, they must do so in the end." And C. Milmo says, "I am sure that many a man, when he finds his holding will not support the whole family, and that he himself is not strong enough to cultivate it, then gives his ground to his children and goes to beg himself."

They come here from all the neighbouring counties, particularly from Mayo, and are mostly from the country districts, "as the towns people stay about the towns."

The proportion of them who are the children of beggars, and who have never known any other mode of life, if any such there are among them, is very small. Rev. B. O'Kean says, "they are very seldom, if ever, the children of beggars, as their children when grown up go to service to the farmers." By far the greater number are persons who formerly earned their own subsistence, but were reduced. They all attribute their misfortunes to "high rents and low prices for produce, and the consequent want of employment." Rev. J. Garrat says, "the misfortune of every one of them is owing to the high rents and heavy charges on the land; the rents are as high as during the war; I pay the same rent (and many around you do) which I paid when I got 40*s.* a sack for corn." And C. Milmo said, "the small farmers holding four or five acres are by far the most numerous class, and are reduced by high rents and taxes. I know of farms in which five or six sets of tenants were broke and turned off in five or six years; I could name them. I am perfectly certain that very many persons take land with a clear conviction that they cannot keep it more than two or three years; this they must do, as they have no other mode of life, and are sure of a miserable existence for a few years." Scarcely any adopt a life of begging through idleness. "Not one will do so than can avoid it."

The beggars get no meal, as Mr. Keen says, "the people have no meal themselves, it must go to the rent," and of potatoes will get about a stone a day. The farmers said, "they get enough for their families, but if potatoes, which are now at 1*s.* 4*d.* per cwt. come up to 2*s.* 6*d.* the beggars would not get half enough."

When a family of beggars, consisting of five or six, comes to a farmer's door, something more will be given than would to an individual, but not much, not at all in proportion to the number. Rev. J. Garrat said, "they are supposed to borrow children, and therefore do not get credit for all they may have with them; a common question is, 'Are these your own?'"

Sometimes different members of the same family apply and with success, to the same persons. C. Milmo says, "it is often done, particularly in distressed years, they use every shift to get what they can."

In endeavouring to estimate the comparative earnings by begging of an able-bodied and an infirm man, the farmers said, "very few able men beg, and when they do they get very little, and though an able man may travel more, and call at more houses, yet considering the small quantity he would get at each, the infirm man would have more at the end of the day; but

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but a single woman, who could travel further, would have much more than one encumbered with children."

When they obtain more food than they require for their own consumption "they sell a little to buy tobacco, which is considered an absolute necessary,* but they can sell very little, as they must keep some for a bad day when they cannot go out.

They sometimes, with the price of their surplus food, purchase clothing. Rev. J. Garrat said, "I knew a beggar who, by selling potatoes, endeavoured to make up the price of a blanket; he left the money in my hands as he collected it; I bought the blanket for him, and paid 9*s.* for it; he was a year collecting the money."

Beggars have no objection to being well dressed. "If a person came well dressed people would readily relieve him, as they would think nothing but the height of necessity sent him out, regular beggars may not wish to be well dressed, but in general they could not."

Beggars do not save in summer for their support in winter, as summer is the scarce and winter the plentiful season. C. Milmo says, "they cannot save in summer, that is the hardest time with them."

The men mostly beg under a plea that they cannot get work, or that they have some disease which disables them; the women say that their husbands are away at work, or are dead.

The habits of fair beggars, ballad singers and persons called "Boccoughs," are supposed to be dissolute, but those of the rest are not.

They are never supposed to be connected with outrages on persons or property; they do commit some thefts, but to no extent worthy of notice; the people considered the number of thefts to be ascribed to beggars as very trifling, saying, "there is a distinct class of pick-pockets who steal in that way."

The confirmed vagrants would not be willing to emigrate to America, but these are not numerous; the beggars by necessity would be most willing to do so. B. Morrissy says, "some of those whose families beg for them would willingly go; I would for one;" and John Finn said, "if their families were sent with them they certainly would go."

The confirmed vagrants are not known to go to England in search of work, but the others go in great numbers every year. C. Milmo says, "the men whose families beg go there in shoals."

The beggars treat their children with as much kindness as any other class. Mr. Cogan says, "I have often seen them carry two children at once; one on their back and another in their arms."

Beggars do share their earnings with those more destitute than themselves. B. Morrissy says, "I give them lodgings, and often see them share with each other; they often share with me, and I often want it;" and the farmers said, "it is a general thing for them to share with those who give them lodgings; some few regular beggars may save something, but very little."

They have in general families of four or five, sometimes even eight, and mostly obliged to have recourse to begging, as the only mode in which their families can be kept alive. Rev. Mr. O'Kean says, "I never married persons who were absolutely beggars; they never beg until the family becomes too large for their means."

He further adds, that the number of illegitimate children among them is very small.

Deaths of absolute starvation do not occur, potatoes are so plenty in general, and every person is willing to relieve the destitute; but deaths from the slow effects of the bad quality and insufficiency of the ordinary food are very frequent. Rev. Mr. O'Kean says, "since 1822 there have not been deaths of starvation, but I am certain very many die of bad food, cold at night, and hardships. I knew two landholders of three acres each, who two years since had but one meal of potatoes a day for the whole summer."

The farmers considered "that an able-bodied man could support himself at least as well by begging as by labour, such as is to be had, but that a woman with children could support her husband much better by begging than he could support them by labour, and that many men were so supported." The Rev. Mr. O'Kean said, "a man living by labour cannot have better than dry potatoes, but by begging, if milk be at all plenty, he will always have some."

Those who give in general, know nothing of the characters of those they relieve; never ask any questions, and judge of their poverty by their appearance.

The people do not consider the prevalence of private charity in any way prejudicial to the morals of any class. B. Morrissy says, "the children may curse at times, but the mother will correct them for it; I have no fear of my children getting any bad morals from them;" and Mr. Cogan says, "they are all religious, as they consider that poverty in this life will get them mercy hereafter."

Vagrants are never persons who prefer that wandering life to one of labour. "No one ever goes to beg that can avoid it." Beggars are not known to refuse work when offered to them. James Davy said, "I had a man working for his food and a halfpenny worth of tobacco a day; he would stop during his life with me if I could support him."

No precaution seems to be taken against deception, through the conviction which is generally felt that no one would beg who could avoid it. "They never ask any questions; if they saw a large bag full with a person, they would not give any thing."

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* We have often heard the farmers declare they would prefer going without food, to wanting tobacco.

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The custom of giving lodgings to beggars is very common among the lower orders. The farmers said "they get the warmest corner in the house. In winter they get straw from the farmers, as a bed; in summer they cut rushes, but are often prevented, as rushes are food for cattle, and must lie on flaggers (the flags which grow in the bogs); they get old clothes also at times."

The usual food given is a potatoe of the worst kind, called the lamper, which the people themselves live upon in general, as they grow upon poor land, and without much manure. C. Milmo says, "I tried to fatten pigs on the lampers, and found they would not thrive on them."

There is no limit to the quantity of food to be given each day, it depends entirely on the number of those who call. C. Milmo says, "in general they give something to every one, and even people who may have to go out themselves next month, will give to the beggars this month."

There is no fixed quantity given to each person; they give according to the distress he seems to be in; and some of the farmers give more than would support a man all through the year. Rev. B. O'Kean says, "I am sure if a man could keep an account of his alms, it would be very considerable at the end of the year, considering his means."

It is the custom in this town of the shopkeepers to give their alms generally, one halfpenny each to the beggars, on Monday only; it is not the custom for the farmers to plant some potatoes purposely for the beggars; "every man plants as much ground as he can, and makes no such calculation." The relief of the poor falls entirely on the middle and lower classes, the farmers, shopkeepers and labourers. Rev. B. O'Kean says, "I think that in proportion to their means, the poor and working classes give three times more than the rich. Many of the gentry will not permit beggars to pass through gates. At times they give some clothing in winter, but others will give scarcely any thing."

Charity is so universal among the poor themselves, that the farmers declared, "every man who has a potato will share it."

Some seasons of the year much more is given in charity than at others, because there are more applicants, but on an average a farmer of 10 acres would give away, one day with another, one quarter of a stone, that is, one and a quarter barrel in the year, which, if sold in May, would be worth 25 *s.*; this calculation was made under the direction of the people, who could not believe their charities amounted to so much. Rev. Mr. O'Kean said, "I am sure it is correct." It is to be noted that potatoes are more than double the price in May which they are at this season, so that this calculation is made at the very highest price they could bring in ordinary years. When the sum was declared, there was a great murmur among the people who thought they had been "trapped" as they said into an admission of the amount of their charities, in order that it may serve as a guide for which to tax them for a poor law; and so great was the terror of such a tax, that next day scarcely any of the farmers attended at the inquiry.

With regard to the willingness of the poor to assist the more destitute, Rev. Mr. O'Kean says, "I am sure that many persons give charity in the early part of the year, and send some of their family to beg in the end."

Relief is given to beggars for "God's sake, and to keep them from starving," and never because it is the custom to do so; nor is it ever extorted by mere importunity, for "when refused, they go quietly away." Religious feeling would never cause a man to give to a beggar whom he thought was not in want; the farmers say, "if we considered him not in want, we would keep it for the man we knew was so;" and charity is never given through fear of violence to the donor's person or property; charity is not given through fear of the beggar's curse, who very seldom resort to such means of extorting relief. The people said, "we would not like to have the beggar's curse, but would not give them any thing to avoid it;" and Rev. Mr. O'Kean said, "they very seldom curse in that way, and if they did, there certainly would be a prejudice against such persons."

There is no house of industry or mendicity nearer than the town of Sligo. Some of those who beg would be willing to go into such a house, if established in the parish, but the great majority would be most unwilling to do so, so much so that Mr. Cogan said, "you would have the house full of beggars here to day, but that a report was spread that they would be all put into a house, and kept from roving about the country;" and John Davy said, "when I was coming into town just now, I met many of them running away, lest they should be taken up."

VAGRANCY.

Connaught, County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Drumcliffe*, Bar. *Carbery*.

Persons who attended the Examination.

Rev. EDWARD ALWARD, protestant curate.—Mr. JAMES BARBER, land agent.—Dr. COULTER, dispensary surgeon.—JOHN FENNY, labourer.—MICHAEL FENNY, labourer.—WILLIAM P. FENNY, farmer.—Mr. P. M'TUCKER, farmer.—JAMES MULLEN, labourer.—Rev. MICHAEL O'CALLAGHAN, P. P.—Rev. Mr. SAUNDERSON, presbyterian minister.—C. SYMPSON, farmer.

THERE are about 30 resident beggars in the parish, and about three or four strangers to one of the residents. M. Fenny, labourer, says, " I remember this parish many years, and do not think the number of beggars has increased of late years, owing to the cheapness of provisions of late."

Vagrancy prevails most in June and July. The labouring classes plant their potatoes. The father goes to look for work, and the families shut up their houses and go to beg in strange places where they are not known.

The beggars mostly consist of women and children; sometimes they have a 'straggler,' an old man, with them, but rarely; the men are almost always aged or infirm.

Rev. Michael O'Callaghan, P. P., says, " there is not one beggar on Sundays for ten on the week days. There is but one instance in the parish of a cottier tenant sending his wife and family to beg in their own neighbourhood; this man has a house and a bog garden, for which he gives five days' work in the fortnight to his landlord as rent. The garden is not half an acre, and the ground is very moist.

" There are many cottier tenants from other parishes come here begging, and there are many weavers who, since the decline of the linen trade, are very wretched. They are the worst off, as they are too weak and delicate to beg. Those labourers who go to England to look for work, usually bring some food with them, and are not known to beg as they go along through Ireland."

The vagrants mostly come from the inland parts, from Mayo, Leitrim and parts of Sligo. The resident beggars here come from the outlets of Sligo, but the strangers from the country.

There are very few beggars who are themselves the children of beggars, as the child of 16 years of age will take wages of 3*s.* a quarter and diet. By far the greater number become beggars through the want of labour, high rent and taxes. Many are ruined by having taken land at high rents during the war, and from the fall of prices; being unable to make the rents, they lose their capital and are turned out; there being no employment they become destitute.

Rev. Mr. O'Callaghan says, " though the people are poor, they are not poor in spirit: I do not know one beggar who begs from choice; and the neighbourhood will not let him out as long as they have a potatoe to share."

Meal is very seldom given to beggars at this season of the year; any person could get plenty of potatoes, " if they could walk far, perhaps three stone." Summer is the scarce time, but they may get about a stone, as they can walk then further. They are sometimes able to lay by of their surplus collections of food, or else they would starve, as they cannot go out in winter often for a week together.

When there is a family of beggars, they will get more than the single beggar; but not in proportion to their number. Sometimes different members of the same family obtain alms from the same person; but if it was discovered, they would get nothing.

Rev. Mr. O'Callaghan, P. P., says, " the infirm beggar is considered an object, and on that account will get more than another; and the able-bodied man excites sympathy, as people think he begs only through want of employment; such a man will get a dinner or a breakfast."

Men are seldom seen to beg, the wife and family beg for them, and of course the children cannot travel far.

Rev. Mr. O'Callaghan says, " beggars often sell their surplus collections of food, and sometimes exchange them for tobacco, but scarcely ever for spirits. I never saw one of them drunk, and I think they would be ashamed to be seen paying for spirits. The resident beggars would have no objection to be well dressed; it would keep nothing from them, as people would know their poverty. The strange beggars mostly go out with the view of bringing home some money for the landlord to pay the rent. The first visitor the poor man has after returning from England is the driver, to collect the rent."

" The women who beg say that their husbands have been turned out of their land, and that they have gone to England or America; others, that they cannot get employment, or are away at work. There are some few beggars who exhibit sores to excite pity. I had a quarrel with one of them who had a disgusting appearance; he abused me, and said he would turn, and not be a catholic any longer. This description are seldom seen except at fairs."—(Rev. Mr. *O'Callaghan*, P. P.)

The Rev. Mr. O'Callaghan adds, " the beggars are not of drunken or dissolute habits, nor are the petty thefts of the parish ever imputed to them, except to the tinkers' wives, who are also beggars. They are very fond of their children in general: they are as dear to them as to any class."

Mr. Fenny, farmer, says, " the beggars used formerly to lay by some money, but latterly I never hear of them doing so. I once knew a beggar, about 10 years since, who lodged in my house, and he gave 30*l.* each to three daughters."

VAGRANCY.

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Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Drumcliffe.*
Bar. *Carbery.*

The Rev. Mr. O'Callaghan says, "the beggars frequently have large families, on an average three children. I never heard of beggars marrying; they are never beggars when married."

"The strange beggars mostly look young; but the residents are all aged and infirm. I did not baptize more than two bastards this year. There certainly are not any bastards amongst the resident beggars, as they are all old; nor do I think there are any even amongst the strange beggars."—(Rev. Mr. *O'Callaghan.*)

Rev. E. Alward, protestant curate, says, "I did not baptize more than one bastard these two years."

There is no instance known of a death from actual starvation, but many deaths are caused among the poor from bad food and hardships.—(*All concur.*)

Rev. Mr. O'Callaghan says, "as far as I know their feelings, I think the labouring classes would prefer to have but half enough at home to being obliged to seek for alms; but in point of food, the labourer could be better off by begging, if so many did not go out."—(*All concur.*)

"I do not think the habits of vagrants seem to have any bad effects on the morals, except that the children are as well brought up or educated as others are."—(Rev. Mr. *O'Callaghan.*)

"I have often asked able-bodied men why they did not work; and their invariable answer is, they are willing to work if they could get employment."—(Rev. Mr. *O'Callaghan.*)

The beggars are never refused a night's lodging, when there is any accommodation for them. Mr. P. Fenny, farmer, says, "there is no turning them out in this country. The farmers give a great deal of straw; two loads does not save me in the year. We give them potatoes and sometimes milk; but it is seldom the farmers can give them milk, except the butter-milk, in summer; and we do not eat meal ourselves, as all the oats goes to the landlord. Money is very scarce with the farmers; I believe the beggars would rather get it than food."

Rev. Mr. O'Callaghan, P. P., says, "there is limit to the quantity of food daily given to the beggars; it is generally according to the number and necessity of the applicants. In the harvest season the quantity depends on the hour of the day at which the beggars call; if in the morning, when potatoes are dug for breakfast, they will get them, or at dinner-time; but when there are not potatoes in the house, they will not often take the trouble to go and dig them. Very many of the farmers give away as many as would keep an additional labourer. In many houses they get in potatoes for the beggars in the morning; no fixed quantity, but not to let themselves run out."

The relief of beggars falls most disproportionately on the farmers and working class; and even the labourer, who purchases a few stone of potatoes from his day's hire (and who is himself nearly as great an object of charity as the person he relieves) will give alms, even more in proportion than the farmers.

"The feeling of charity is so strong amongst the farmers and working classes, that if they had but one potatoe, they will share it with the beggar, and will not see a fellow creature hungry."

The shopkeepers and farmers would certainly prefer the present mode of giving alms to paying a regular sum in the shape of a tax: 1st, because they do not feel what they give; 2dly, because to give money, their provisions must be sold, sent to market, &c. at expense; 3dly, they think the cost of collecting and administering such a tax, would very much increase it; 4thly, many heartburnings would arise in the collection; and their burdens are so great they could not undertake any additional ones. All the farmers declare that they will not be able to pay their rents this year, the prices are so low.

The motives which induce most people to give alms, are a strong religious and charitable feeling; a dread that the applicant is in want, and a hope of a reward from the Almighty for their charity.

M. Fenny, labourer, says, "I would not give alms unless a person who I was sure was in want; and if there was a house of industry, many beggars would be sent there, as it is the case in Sligo, where there is such a house; but many persons would relieve them still at the door. The beggars never curse people, as if they do, they certainly would get nothing. They are often refused for not asking in a becoming manner, and in the name of God."

"The habits of vagrants are not considered to be immoral. Many who give them lodgings say they would have no objection to allow their children to associate with them, as they are mostly milder than ourselves; and when they go out to beg, understand they will get nothing but for the love of God and their own necessities."

The children of beggars generally return to industry; they themselves do not. When they become old and infirm, they return to their own parishes and die in the house of some neighbour. The wives and children of labourers seldom beg more than three months in the year.

The people would be anxious to have strange beggars kept out of the parish, but not by violent means; and a law to punish for vagrancy, without a provision for beggars, would be considered inhuman; as one man said, "flesh and blood could not bear it." Another man said, "you cannot get in the parish six men to give information, so as to have them put in stocks;" but this dislike to give information would be removed if a provision were made for beggars.

There is one house of industry at Sligo, but it is not large enough for even half the town beggars.

Mr. P. Fenny, farmer, says, "the beggars would be willing enough to go into a house of industry; if you feed them well you will soon have large barracks. A man this year offered me to work for his diet and clothing. A man with constant work at 6 *d.* per day would not go in; but half the labouring class, or less, if kept constantly at work would do all the work that is to be done in the parish."

VAGRANCY.

Connaught.
County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Kilmacshalgan.*
Bar. *Tyreraght.*

Persons who attended the Examination.

Rev. WILLIAM GROVE, rector, J. P.—Dr. HOMAN, dispensary surgeon.— —— HYLEAS, esq. J. P.—JAMES MAGEE, parish clerk and farmer.—JOHN MULLOWNEY, blacksmith.—JOHN TENPENNY, farmer.—Rev. —— WHITE, parish priest, &c. &c.

THERE was a diversity of opinion as to the number of vagrants in this parish; one man said 150, and another, "I think there are more than 480." It was explained, that the smaller number was about the estimate of the resident beggars, and the number of the strangers who at some seasons come into the parish, may be about the greater.

There is scarcely any change to be seen as to the numbers of late years; they continue about the same, and depend entirely on the plenty or scarcity of provisions.

During the last two years there has not been an increase, as potatoes have been plenty, but there is some dread for the next, as in many places the crop has failed.

The periods of the year at which vagrancy is most common, are June and July, owing then to the want of employment and the dearness of provisions, or rather because the winter stock of potatoes is then run out, and the labouring men who have then no employment cannot purchase any kind of food, and must send their wives and children at last to beg for their support until employment begins again in harvest, and the new potatoes come in; it is said too, that many infirm persons come into this parish (which borders on the sea) in summer for the purpose of sea-bathing, and support themselves by begging. These vagrants are in general strangers, as those who are so reduced to the necessity of begging, leave their own parish, there being a strong feeling of shame at begging where they are known; they chiefly consist of women, children and old men, and are mostly in families.

The reason of the much greater number of women than men is, that the men go to England to look for work, and the families beg till their return; but able-bodied men very seldom beg themselves, "they would get very little." It is not a general custom that labourers who have employment should send their families to beg, but some do, particularly those who live in the mountains; but it is very general for cottiers to plant their potatoes and go to England; some take their families with them to beg while they are employed, but the greater number leave them to beg in the neighbouring country till their return.

The most wretched part of the community are certainly the weavers; for since the decline of the linen trade they do farm work; but being in general rendered unfit for out-door work by their trade, and while there are so many stronger men seeking for employment they get scarcely any thing to do; their families most frequently beg.

Very frequently the small farmers, when advanced in age, transfer their holdings to their sons "in order that they may get wives and fortunes," and in many cases go to beg, but not always.

The mountainous districts are those that produce the greatest number of beggars, because when estates are "cleared" of the small tenantry they mostly get settlements among the mountains, from whence they are driven every summer to beg, as the ground will not produce enough for their support during the entire year.

The great majority of the beggars are persons who have earned their own subsistence, and were driven out to beg by absolute necessity, which is caused chiefly by want of employment. The farmers employ as few as they can, as they cannot afford to pay for labour, rents are so high and prices so very low. John Mullowney said, "I know farmers who used to employ many people who now do the work themselves."

It is believed that not one adopts a vagrant life through idleness, "which," John Mullowney said, "I think it is most wonderful, for the most industrious people are the most wretched, because 5*d.* or 6*d.* a day will not support five or six children."

An able-bodied woman may get at some seasons about two stone in a day. At this season, when they are just dug, a single woman could get much more than she could consume, particularly as there are but few beggars now.

The beggars are most numerous in the beginning of summer, the very season at which the farmers can least afford to relieve them.

If a family of six or seven came to the door there would be something more given than would be to an individual, but not at all in proportion to the number; for instance, a woman with six children may, perhaps, get twice as much as a single one; different members of the same family apply to the same persons, but this is rarely done, except in scarce seasons.

An able-bodied beggar would not get as much from each person as an infirm one; but he could travel farther. "Such a man could not live by begging alone; if he was hungry he would get something to eat, but no more."

When beggars obtain more food than they require for their own consumption they sell it, and procure tobacco, snuff, and very frequently soap to wash their clothes with; they have no objection to wearing good clothes, nor would such be an obstacle to relief, as it would be thought such persons begged only from absolute necessity.

Beggars are not supposed to save any thing in summer; their object is to spare their potato gardens for their support in winter.

The pleas under which they beg are,—the men say, that they cannot get work; the women, that their husbands are dead, or away in England at work. Rags, filth and such deceptive means of exciting pity, are used at times by the "trading beggars," but never by the strangers, who are by far the most numerous; and there is no such thing known now as producing sores for the purpose of exhibiting them.

The strangers cannot be better clad than they are, and would not object to be so. "Sure," observed a witness, "a person would not beg if he could dress himself well."

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Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Kilmacshalgan.*
Bar. *Tyreraghr.*

In many cases the "trading beggars" are dissolute, but the strangers in general are not. Beggars are never concerned in outrages; they are not capable, even if willing, of committing such crimes: there are some thefts chargeable to them, but not many.

The women in general treat their children very kindly, and seem as attached to them as any class.

Vagrants have in general large families, as they do not go to beg until they find they cannot support the family by any other means; and therefore they are very seldom beggars when married.

There have not been cases of absolute starvation of late years, but many lives are certainly shortened by bad food and want of covering, particularly at night. Many families have but a coarse sheet as a bed covering for the whole.

In comparing the states of the beggar and labourer together, Mr. Hyleas thought "a man could live better by begging;" and some of the farmers said, "the beggars are better off than many who are endeavouring to keep the house over them."

Very little is ever known by those who give, of the characters of those whom they relieve; "they scarcely ever ask any questions."

This indiscriminate charity is not found in practice injurious to the morals, as those vagrants are mostly well-conducted people; "they pray for those who relieve them, and if they did curse, the people would admonish them and refuse to lodge them again." No attempt is ever made to ascertain what a beggar has already got within the day. When potatoes are plenty, they gather no more than they can consume, as very little money can be had for them then, and alms, a man said, would be given to an utter stranger, "in the honour of God."

Lodging is very commonly given to vagrants, as a man said, "in every house;" but any kind of clothing is very seldom given, and the food given is potatoes, never meal. "The farmers do not use it themselves;" they give milk in summer and never give money, which beggars never expect to get.

There is no limit to the quantity of food to be given every day; that entirely depends on the number of the beggars, and there is no fixed quantity to be given to each; there are some few supported by certain families, but very few.

Some of the farmers give in charity more than would feed an additional labourer, but it is not the custom to plant any ground with potatoes specially to be so given away.

The relief of the beggars falls almost entirely on the farmers, and even the poor and working classes give as much as they can possibly spare, and often give some what they want for themselves. Mr. Hyleas said, "I think the poor give twice as much as the rich in fact, the poor support the poor." The system of charity is so universal and extensive, that the farmers declared that the very poorest, and even those who had been out of their provisions, and were obliged to get some on credit, are willing to share with the more destitute.

A farmer of 10 acres would at some seasons give perhaps a stone, but at others may not be called on for weeks.

The farmers would much prefer the present mode of giving relief to paying a fixed sum, as now they do not feel what they give, and would not at all wish to have any compulsory tax imposed; in the present mode, each can give as much as he pleases, and as one man said, "if the beggar comes to my door, I can stint myself and give to him."

The principal feeling with which relief is given is a religious one, the wish to assist the destitute, but the chief object is, "the honour of God;" they think they have done their "duty" when they have given charity with that object; one man said, "I would give to a beggar for the honour of God, even though I knew he was not in want, and I did not care if he threw it away, for any thing given to God is never lost."—(*John Mullowney.*)

If an institution was established for the relief of the destitute, some would tell the beggars to go there, but many would give to them still.

With regard to any dread of the beggar's curse, it was said, "they do not like to be cursed by them; but beggars do not curse, as they know that when refused, it is because the person cannot give."

It is not thought that any bad effects arise from the constant intercourse of the beggars with the lower orders of the people; diseases may at times be spread by the habit of giving them lodging in every house, but instances are very seldom known; and they do not consider that any injury arises to morality, as the beggars are always well conducted, and are obliged to put on a show at least of religion before the people, who would not tolerate bad characters.

It is by no means the custom, with the vast majority of the vagrants, to beg the whole year; they only beg during the summer and return to their houses in winter, to live on their stock of potatoes; and formerly no grown-up children were ever seen begging, as when able to do any thing, they invariably went to the farmers to work for their support; but now many young persons do beg, as the farmers are become so poor, they cannot afford to maintain them.

There is no punishment inflicted here for vagrancy, and the feeling of those who give relief would be very much opposed to any punishment for what they consider misfortune, not fault; they said themselves, "we would consider it too cruel to prevent begging, as they have no other mode of life."

They would not assist such a law in any way, and would much rather prevent its operation, which would not have the slightest chance of being efficacious.

The repugnance to an institution for the relief of the destitute, would be removed if the funds for its support came in no way from the people themselves, but they dread such an institution

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institution very much, lest whatever the law may be, the tax for it would in some way be put by the landlords on the land.

There is no house of industry or mendicity nearer than Sligo; if there was one in the parish, a great many of even the landholders would go in at some seasons of the year, and great numbers would send their families in during the scarce time of summer.

Persons who attended the Examination.

Rev. M. ARMSTRONG.—Right Rev. Dr. BURKE, roman-catholic bishop of Elphin.—Rev. J. DUNLEVIE, parish priest.—R. FEENERY, labourer.—JOHN HARTE, shopkeeper.—FRANK KENNIT, labourer.—JAMES KENNY, esq., M. D. dispensary.—JOHN MARTIN, esq., M. P.—JAMES RAFFERTY, labourer.—WILLIAM STOPFORD, farmer.

IN the town there are more than 100 beggars, estimating by the applications for admittance into the Mendicity; there are about 60 in the Mendicity; it could not maintain more. In the country 50 families are frequently seen begging in one day.

Vagrancy is increasing as there is less employed, because in the country the farmers cannot afford to employ any one from want of capital, and will over-work themselves to avoid it. In the town there is less employment, because there is a stagnation of trade. The periods at which vagrancy are most common are July and August, because these being the dead season of the year, many strangers come in who are the wives and children of labourers who have gone to England or Scotland to seek for work. The town beggars are natives, but in the country they are strangers, as they are ashamed to beg in their neighbourhood. It is common for people in the town to go four or five miles into the country to beg, and they are principally composed of old and infirm men, women and children of every age; "but able-bodied men," Mr. Martin, J. P. says, "very seldom beg." The wife and children of labourers beg, and the labourer himself frequently accompanies them, taking with him his spade, &c., and works if employment can be had, if not, he depends upon his wife's "gatherings;" this commonly the custom; cottier tenants almost invariably go into parts of the country where they are unknown for the purpose of begging, there being the strongest repugnance to seek at first for charity where they are known. Small farmers frequently at an advanced age transfer their land to their children and adopt a vagrant's life. Mr. Martin, J. P. said, "I knew instances of the father's having given up his lands to his son, who then refused to support him, though able, but through my influence did so. Poverty has always something to do with the refusal, and there are thousands who would share their last potatoe with their parents rather than let them have the name of beggars." The regular beggars belong to the towns; such are very seldom met with in the country; the strangers all belong to the country; there are but few vagrants children of beggars; some may, but they are by no means numerous, as grown-up children are scarcely ever sent to beg. "I never," said Mr. Martin, M. P., "saw a child able to work with a beggar; at some seasons 500 children may be seen gathering shell fish to sell or live on." The majority of beggars are those who formerly earned their own subsistence, and have through misfortune been reduced to begging; very few (if any) of the strangers beg through choice, but after a time the habit may become strong, though in the beginning all would work if they could obtain employment. The quantity of potatoes or meal daily obtained by a woman and her children may be about two stone; but men rarely beg, except when labouring under some disease that may excite pity. "A single woman, able-bodied, by exerting herself for some hours during the day, may obtain somewhat more food than she could consume; during the potato-digging season a beggar is never refused a basket of potatoes by any person," said William Young.

Very little is to be obtained by beggars in town from passengers in coaches, cars, &c.; very little too can be had on Sundays at the chapel or church doors, as, since the establishment of the Mendicity, beggars have been prevented from begging at such places. Should a family of beggars, consisting of father, mother and three or four children, apply for relief, the quantity of food given would be increased, but not in proportion to the number of applicants. An able-bodied man, accompanied by children, seldom gets much, but if accompanied by them always gets a larger portion, as those to whom application is made always imagine, in the latter case, that necessity alone urges him to beg. Different members of a family apply frequently to the same persons for relief, and with success. "Every shift," said one, "to get through life." An infirm man is always sure of receiving more than an able-bodied person. A man without children will get very little; if accompanied by children he can travel but little. A single woman, able-bodied, can undoubtedly get more than if she had children, being able to travel much further without them than with them.

When beggars obtain more food than they require for their own consumption, they often sell, but mostly exchange it for tobacco, of which they are very fond, often declaring they would prefer it to food; their petition to gentlemen is mostly "for money for tobacco." They have no objection to being well clad, because that it may prevent their obtaining charity. One man said, "it is the spirit of them to put clothes on them if they can." Good clothes are no obstacle to their being relieved. There is a woman in this parish who is always relieved, because she is clean and well dressed.

Some of the wandering beggars are supposed to lay up something from their savings, but, the people said, "it must be little, as they can scarcely save enough on Saturday for Sunday."

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Town of *Sligo.*
Bar. *Carbery.*

The men mostly beg under the plea that they cannot get work, or are ill, or otherwise disabled. The women say, their husbands are dead, or away at work in a distant part of the country, or in England. Rags, dirt, and such appearances, are not fostered for the purpose of exciting pity; "it is not at all necessary, as their own appearance bespeaks their misery." Vagrants, of that class called fair beggars, who attend fairs and such places, are supposed to exhibit at times pretended sores, but not to produce them in reality. A farmer said, "there is too much of that; every man that has a sore shows it." A man was tried some time since at the sessions of Sligo, for exhibiting a pretended sore; but Rev. Mr. Armstrong said, "it is not near so common now as formerly it was." Beggars have not been known to refuse to have their sores cured, but has frequently refused to go into hospital, not lest they may lose the advantage of exhibiting them, but because they are afraid of their limbs being amputated.

These exhibitions of their sores are sometimes at fairs very disgusting, but not frequently now, as the police prevent them.

Some of the regular beggars are drunkards; none other can afford it. T. Taite says, "I often see them come to my next neighbour's (who sells spirits) to drink."

There are some thefts chargeable to them, but to no extent, and they never are considered in distress.

The women treat their children very kindly. "They mostly look strong and healthy, and many of them are kept clean and well dressed."

The beggars often share with each other. One man said, "I am sure they do; they are more disposed to feel for poverty than other classes." Rev. Mr. Dunlevie did not recollect instances of beggars hoarding up money, but two instances were mentioned; one of a man called "Blind Cavaugh," who, about two years ago, gave a woman ten sovereigns to live with him as his wife. Having lost his sight, he has no resource but begging, and seldom leaves the immediate neighbourhood of the town.

Another well-known mendicant, with a wooden leg, who begs constantly on Ballinode Hill (within half a mile of the town), not long since gave his daughter, on her marriage, two cows and two acres of land, and to his son, on the same occasion, one cow and one acre of land; his wife lives with him, and he has been a confirmed beggar for many years.

With regard to borrowing children for the purpose of begging, it was said that there is no certainty upon it; but it is supposed, that when two women have each two children, one will go out one day with the four, and the other the next.

Beggars have in general four or five children each with them, but they are never beggars when married; they never begin housekeeping with the prospect of begging; they think that when married they will be well off. The number of illegitimate children is very small. Rev. Mr. Dunlevie says, "it is very small in any class."

Cases are not now known; but D. Kenney says, "I know that lives are very often shortened, by the insufficiency and bad quality of their food and hardships. In 1822, I often attended people who were *so weak from abstinence, that when food was given, it was more an injury than otherwise, as their stomachs could not bear it.*"

An able-bodied man, without children, would get very little by begging; but considering the great want of employment there is, it is agreed to unanimously, that a woman with two children could support her husband better by begging, than he could support her by his labour. "There are instances of men going with their wives and seeking for work, but when they find that she can get a sufficiency for their support, they neglect to look for employment."

Those who give in general know nothing of those whom they relieve; they are mostly strangers, and the people did not consider this indiscriminate charity had any bad effect on public morals.

Very few, if any, of those vagrants are persons who prefer that wandering life to one of labour; "but when once they begin to beg, and lose this shame, the habit grows strong with them." They have been known at times to refuse work when offered to them, but such persons say they are prevented by some bodily injury.

There seems to be no caution against impositions; no attempt is ever made to ascertain how much a beggar may have got that day already, "indeed it is impossible to know, for when they get a stone or more of potatoes they put them to hide somewhere and go on; they bring all home at night, but cannot carry much, as they mostly have children on their backs."

Lodging is very commonly given to beggars, in the country particularly it will not be refused at any cabin, and many who beg in the town go into the country to sleep every night. The food given is always potatoes; the farmers cannot afford to use meal themselves, the oats are sold to "make up" the rent, and they live on potatoes alone; they never give money, beggars would not in general prefer it, but they beg for some "for tobacco."

There is no limit fixed to the quantity of food to be given daily, it depends entirely on the number of those who call, nor is there any fixed quantity to be given to each; about a stone or a stone and half of potatoes. There are some few who are mainly supported by certain families, but very few.

The chief burden of supporting the beggars in the country falls on the small landholders, of four or five acres. The majority of the farmers hold less than 10, and there is no doubt but the poor and working classes give, in proportion to their means, much more than the rich, as the Rev. Mr. Dunlevie said, "from the little they have they always give. The beggar cannot save much; they may get more one day and less another, but there is very little to spare at the end of the week."

A farmer

A farmer of 10 acres in the summer season may give away (one day with another) one stone a day, but at other seasons weeks may elapse without a beggar calling; the shop-keepers in town give very little at their doors now; all subscribe to the mendicity. The farmers would much rather give the beggars food, as they do at present, than pay even less in a round sum for the same purpose; but the shop-keepers do readily subscribe to the mendicity, and consider it a great advantage to their trade, as the beggars are kept out of the streets. Rev. Mr. Dunlevie says, "some reflecting men may prefer to pay a round sum, but the majority of the farmers even if an institution was established, would still give to the beggars at their doors, and would therefore consider it of no advantage to them."

VAGRANCY.

Connaught.
County Sligo.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Town of *Sligo.*
Bar. *Carbery.*

The feeling with which relief is given is purely religious. Those persons are in the habit of praying for those by whom they are relieved, and the people have a kind of dread of "putting a beggar empty from their door." They also expect to be rewarded for their charity hereafter; the people would not consider themselves bound to give to a person they did not think in want. Rev. Mr. Dunlevie says, "if an institution was established many would give still to beggars at their door, but if they paid for the support of it themselves they would soon tell them to go there, and would consider their charity properly disposed of." Charity is not given through fear of the beggar's curse, there is no such fear, but it is not general; "people would not wish to have their curse." Diseases are often spread through the country by the custom of giving lodging to beggars; the cholera was almost invariably introduced by beggars.

There was a great diversity of opinion as to whether the morals of the labouring classes were injured by this association with vagrants; the general opinion was that they were not, because these were in general moral and religious people who were driven to that mode of life by necessity, and who abandoned it as soon as they were able. William Stopford said, the beggars and those with whom they lodge are addicted to cursing and swearing, but he could not say it was owing to the evil habits and example of the beggars.

The old people when they become long inured to begging, seldom endeavour to live by any other means, but the young ones frequently do, and the children invariably quit it as soon as able to work.

There is no punishment here for begging, and the opinion of those who give relief would be most strongly against it. The magistrates did not think they could justly punish for begging until they had provided a place for the beggars. Since the establishment of the mendicity they had persons to clear the streets, and for a time had succeeded in preventing that begging; but it has grown up again, as the funds of the institution are limited, and will not admit of any more being taken in.

There is a Mendicity Institution in the town but not sufficiently extensive; its annual income during the late two years did not amount to 250 *l.* collected chiefly by charity sermons at the places of worship of all denominations. The number of persons relieved by it at present is 51, 30 of whom go begging in the house. There is an unwillingness to go into this establishment, but it may be owing to the way in which the inmates are supported; they get each three pounds and a half of potatoes twice in the day, and half a pint of buttermilk at each meal. Dr. Kenny did not consider this sufficient. On Sundays they get a breakfast of "stirabout," and at times soup or meat when any may be sent in by the market jury. They are all infirm men and women, and are able to do very little work of any kind; some few of the women spin, and are allowed to have what they can earn to buy tobacco and snuff; but the men are all so infirm that when a short time since the committee had contracted for sweeping the streets, they were obliged to hire four men to do it. The clerk of the house said, there is a reluctance to go in, they prefer stout begging, but if punished for it many would crowd into the establishment; some who were reluctant to enter became well content with it afterwards. He thinks that 300 *l.* a year would enable them to take in all their own poor.

Persons who attended the Examination.

Leinster.
County Carlow.

Examinations taken by Captain White. T. N. Vaughan, Esq.

Parishes *Aghade* and *Ballin.*
Barony *Forth.*

Rev. GEORGE DAWSON, impropriate curate of Aghade, and vicar of Ballin.—Rev. Mr. KINSELA, P. P., of Ballin.—Mr. MICHAEL LENON, miller and farmer.—Mr. THOMAS TOMLINSON, farmer.

THE number of beggars in this parish is about 20, and no accession to that class has been recently observed.

The scarcity of provisions which there is in the months of May, June and July, previous to the harvest, is the signal for the commencement of their wanderings. Amongst the number of vagrants above indicated, there are but three males; the remainder are females, for the most part of from 40 to 70 years of age, who having been left widows and finding it impossible to procure employment, have recourse to this mode of life and take their children in general with them; nearly one-half of them are infirm through old age; but Mr. Tomlinson "knows three or four stout women of this class who are the mothers of illegitimate children and who accompany them." Begging is altogether confined to those who either cannot or will not procure employment during the week. We could learn but one instance to the contrary: a labouring man had contracted a debt with the farmer who employed him, and who stopped his wages in repayment; the unfortunate man, to save his family from destitution, was compelled to send them out as mendicants. The barony of Forth is but thinly inhabited, and there is not any instance known where cottier tenants or their families

VAGRANCY.

Leinster.
County Carlow.

Examinations taken by Captain White, T. N. Vaughan, Esq.

Parishes *Aghade* and *Ballin.* Barony *Forth.*

have turned vagrants, either in this parish or elsewhere; not more than five or six are in the habit of annually migrating to England, and these being possessed of the few shillings necessary for their expenses, cannot in any way be looked upon as beggars. There are so few villages in this district, that reduced tradesmen are rare; mechanics there are none. In justification of the few male vagrants whom we have mentioned, Mr. Tomlinson states, that he knows them all to have been industrious whilst their strength lasted, and that they are now completely worn out; none of them having adopted their mode of life through preference, or after having ceded their property to their children.

The country districts are unquestionably most productive of mendicancy; all the beggars in this town have originally come from various parts of the country.

The roman catholic clergyman informed us that about one-fourth of them were born of parents who had followed the same course, and in this assertion, Mr. Tomlinson so far concurred, as to say that the number of persons so born was considerable. Fully one-third are accustomed to plead in excuse of their habits, the loss of husbands, or some other relations on whom they had depended for support; and very few are notorious idlers whom the facility of gaining relief induces to adopt this line of life, and those few are from another neighbourhood or mere passing strollers.

Very little or no meal is here given in charity, the usual practice in this barony being to give some boiled potatoes, and sometimes a little buttermilk; about a stone of potatoes may be assumed as the average collection of a beggar. An able-bodied beggar, however, though such are not often encouraged, will decidedly be able to collect more than he can consume. Few travellers pass through this country; little therefore can be expected from such a source, and as to what is given in money by the charitable at places of worship on Sundays, the share of each beggar does not often exceed 3*d.* or 4*d.*

The possession of a family is a source of wealth to a mendicant, as he is almost sure to receive in proportion to their numbers. Strangers in particular take advantage of the knowledge of this fact, and father, mother and children often appeal successfully to the same person in succession, who gives as readily and as much to the able-bodied, if known to be distressed, as to the infirm.

Whatever remains after the supply of the vagrant's wants, is usually sold at less than the market price; with the money he purchases tobacco, fuel, soap and other necessaries. It may be said that dissipation and drunkenness are seldom the result of this acquisition of money, and persons of this class being well known to all the inhabitants meet with encouragement and further charity, in proportion as they appear to have made a good use of what they have previously obtained. Though thus to a certain degree provident, the stationary beggar can only provide for his present wants, and winter finds him destitute, and surrounded with a starving family.

The mendicants who reside here, and whose destitution is well known, are not obliged to have recourse to the common falsehood of being unable to procure work in order to obtain charity; but this is a common plea with the itinerant. We have just mentioned that rags and dirt are not here deemed essential to the exciting of sympathy, and the Rev. Mr. Kinsela recollects but one case which would disprove this assertion. He had given a woman the means of procuring good clothing, who, nevertheless, preferred continuing shoeless and miserable. Equally rare is the assumption of infirmities; for though the reprehensible practice exists of terrifying the timid, and especially pregnant women, with the display of diseased and disgusting limbs, &c., Mr. Tomlinson alone was able to quote an instance in which a man who feigned lameness, and thereby received alms, was afterwards discovered to be perfectly sound. Neither has the immorality of parents, or their want of feeling, ever permitted them to retain in misery their maimed, blind or otherwise afflicted children when any offer has been made of placing them in a better condition.

The beggars belonging to these parishes cannot be considered as a dissolute class, and but few instances are to be met with where they have been concerned in outrages either on person or property, further than occasional depredation in the theft of potatoes in the field or on wearing apparel left incautiously out to dry. Having already stated what description of persons they are, it could not be expected or indeed denied that they should show any inclination to emigrate to America, or even seek any employment in England during the harvest. When it is found that their natural feelings towards their children are much blunted and enfeebled, we need not look for any display of kindness between the parent and child further than the sharing of surplus food. Their charity does not extend to their fellow paupers, yet do they sometimes accumulate sums considerable for persons in their circumstances, amounting often to 2*l.* or 3*l.* A woman died lately whose life had been devoted to mendicancy, and on her death her savings, consisting of 12*l.*, passed through the hands of the Rev. Mr. Dawson for the benefit of her relatives.

The beggars of this district are not observed to be particularly premature in their marriages, but their families are in general large, many possessing six children. Amongst them are considered the greatest number of illegitimate births. Their circumstances are usually better than those of cabin keepers in general, and the mortality amongst them is simply that of the lower orders; death from starvation is unknown.

The gains of an able-bodied vagrant can never equal those of an industrious labourer, because the former meets with discouragement.

The better acquainted a farmer or other person is with an individual subsisting on charity, the more likely the latter is to be successful in his application for relief, and this is not found to have any bad effects on the morality of any class, so far as this district is considered; nevertheless, although few can here live by begging who are capable of supporting themselves

selves by manual labour, it is thought that the confirmed vagrant prefers his mode of life to that of the industrious labourer, with equal earnings; and "once," said Mr. Dawson, "I was present when my steward offered work to a sturdy vagabond, who refused to accept it; but he was a stranger."

Previous to giving alms, it is not usual to inquire whether the applicant has already received sufficient for his daily support; and charity is frequently given to those of whose character the giver is wholly ignorant.

Potatoes constitute the ordinary food given to beggars, who not unfrequently are admitted to a night's lodging, and even sometimes receive articles of clothing; in summer buttermilk is always afforded. Relief assumes the shape of food rather than of money with the farmer, merely because he is better supplied with the former. The beggar would invariably prefer the latter; and Rev. J. W. Dawson stated that a common experiment of his was to offer a mendicant two pennyworth of potatoes or a halfpenny. The result was always a preference for the money.

The charitable are only limited in the quantity of food which they bestow by their own discretion. A double handful of meal is called "a charity," and in some houses a measure is kept of about the same capacity, which is given away according to the number and distress of the applicants. Large and respectable farmers often give away in the course of the year to the value of nine or ten pounds, what in short is equivalent to the maintenance of an additional labourer. None of the mendicants residing in this parish are supported as pensioners by individual families, nor have the shopkeepers acquired the habit of allowing them any weekly stipend or pay.

There is not one resident landlord in these united parishes; consequently the burden of supporting the poor falls almost entirely on the farmers, the shopkeepers being very few and only to be met with in the village of Ballin. The poorer classes thus contribute much more than the rich; even the cottier, whose condition is infinitely worse than the beggars, and who not unfrequently shares his supper with him when he can, though his charity in most cases cannot exceed the accommodation of a night's lodging. Though more food is occasionally given to an applicant than he may require, it does not follow that any waste of provision ensues, the surplus being exchanged for other necessaries as before described.

The quantity given away by a farmer holding 10 acres of ground, may be rated at six pounds of potatoes one day with another, whilst the amount distributed in money by shopkeepers (who prefer such mode of relief) would not be too highly estimated at a penny per diem. However no instances were adduced where individuals had extended their charity so far as to injure themselves. On the important question whether the farmers and shopkeepers would prefer this irregular drain on them to a fixed annual payment for the poor, there was a considerable discrepancy among the witnesses. Mr. Dawson was of opinion that they would, whilst Mr. Kinsela said he knew some instances of a contrary feeling, and Mr. Lenon decidedly thought that a poor rate would meet with their approbation.

A mere stranger will be often successful in eliciting alms by his importunity, but the usual motive for giving is the supposition that the demander is in a state of want, though not absolute privation, a condition not common here. The custom of this district may have some influence on the donor; but both the Rev. Mr. Kinsela and the Rev. Mr. Dawson concur in attributing to religious feeling the greater part of the charity which exists among parishioners, and assert that this feeling would be productive of the same effects were even a legal and accessible source of provision open to the poor. Little is procured through fear of violence, and only the most illiterate dread the beggar's curse consequent on refusal; many however attach much value to his blessing.

Many instances are known where disease has been introduced into the house in which a vagrant has received a night's lodging, and the moral effects of such intercourse are frequently as bad. The Rev. Mr. Kinsela said "I knew a mendicant who was employed to *offer a bribe for the seduction of a farmer's daughter*; fortunately the intrigue was discovered in time, the young woman was saved and removed to America. The feeling of the neighbourhood afterwards compelled the beggar to quit the country." He mentioned other instances where their busy interference and tale-bearing had produced quarrels between (previously) well-disposed neighbours.

Those who have been long accustomed to a life of vagrancy, seldom or never change it for a better, yet they cannot be looked upon actually as a distinct class.

There is no punishment for vagrancy in this district, nor is it probable that a starving man would fear any punishment; as it is not considered a crime to beg, the feelings of the inhabitants are repugnant to any coercive measures for checking such practices, and they would not have recourse to any laws having such tendency. Such laws would therefore be inoperative under existing circumstances, and could only be rendered effectual by removing the necessity of soliciting relief. Instances have occurred here where potatoes have been stolen and sheep killed without any further outrage, and merely through the pressure of impending starvation.

There are no houses of industry or similar institutions in these parishes, and it is therefore difficult to ascertain whether the paupers would prefer the certain maintenance they would afford, coupled with personal restraint, to the uncertain support derived from begging accompanied with liberty. It is however suspected that they would prefer the latter condition.

VAGRANCY.

Leinster.
County Carlow.

Examinations taken by Captain White, T. N. Vaughan, Esq.

Parish *Carlow.*
Bar. *Carlow.*

Persons who attended the Examination.

Lieut. JAMES BATTERSBY, magistrate, chief constable of police.—Rev. Mr. BLOOD, presbyterian clergyman.—Mr. ROBERT BROWNE, secretary to the grand jury.—Mr. E. BUTLER, magistrate.—Mr. BYRNE, 11 years in the employ of Mr. Coffee, brewer.—Mr. JOHN COFFEE, maltster and brewer.—THOMAS COX, esq. distiller and merchant.—Rev. MICHAEL DWYER, R. C. curate.—Mr. SAMUEL HAUGHTON, general merchant and storekeeper.—Mr. T. HAUGHTON, magistrate.—ADAM JACKSON, esq.—STANBY JOHNSON, baker.—ROBERT KENNA, labourer, in the employ of Mr. Coffee, brewer.—ROBERT LAWLOR, grocer.—JOSEPH LYNCH, working carpenter and builder.—Mr. FRANCIS MONTGOMERY, apothecary.—Right Rev. Dr. NOLAN, R. C. bishop.—Mr. MEADE NESBITT STONE, physician.—Rev. GEORGE VERNON, rector of the parish.

THE number of beggars in this parish amounts to from 100 to 150; but on the ground of increase or decrease there is a difference of opinion among the witnesses. Those who contend for the increase attribute it to the policy of landlords consolidating their small farms. One of the witnesses stated his knowledge of two or three families thus circumstanced in town. One in particular, who had a good farm and was well off, now in a state of the greatest poverty, and must beg in a few days.

The particular periods when vagrancy most prevails are winter and midsummer, and the causes then are, in summer, the increased price of provisions; and in winter, their wants being more numerous, requiring fuel, clothes, &c., and they have no alternative but to beg. The beggars relieved are generally residents, wandering beggars being discouraged, and in some instances being expelled by the officers of health, under a recent statute. The powers of those officers are considered of great benefit in preventing idlers from settling here. As to age and sex, they are mostly aged and middle-aged; three-fourths females, one-tenth children under 15 years of age; and the reason why the females are most numerous is, the greater difficulty of getting employment; the labouring man getting at least occasional employment. In the town 40 or 50 beg about the streets, most of them singly, and of the one-fourth only beg, from being incapable of working. There is no instance of those earning support by labour in weekdays, begging on Sundays. The wives and children of employed labourers are known to beg; Mr. Butler said, "I met a woman doing so yesterday;" another instance in the country, the wife and children begging while the husband and son were working at home and able to maintain them. The tradesman is more reluctant to beg than the labourer or cottier, from his being in general better educated, and in a degree more civilized; if they should by circumstances be reduced, their friends are better able to relieve them, and do so; disabled or unemployed servants also beg; they generally get alms from those with whom they lived; cottier tenants also sometimes beg, when provisions are very dear, at the end of spring and midsummer. Mr. Johnson knows several instances of cottier tenants coming from the adjacent counties, who work here now at the canal, and their wives and children go about the country begging, and these get more in charity than their husbands do by work. Occasionally too, the small farmers of the parish make over their farms on their sons and go to beg. They do not emigrate from this parish to England for work.

They come from various parts, but are generally the natives of towns; many also who were dispossessed of their houses, by their landlords, come into town for refuge. Lynch, the carpenter, states, "I believe that half the people are driven to becoming Whitefeet, and other illegal bodies, from destitution." One man, who was dispossessed of a farm, 80 years in the family, and showed me the receipt for his last half-year's rent; he was thrown out of his plot of ground, without any consideration; he was an industrious man, and had letters as to character from the most respectable men; one from the late Doctor Doyle; he was in such agony of mind, he asked me should he join "the Whitefeet." Kenna, the labourer, knows instances too.

The proportion of those brought up as beggars was not known; but there were many such; but one half certainly are reduced by circumstances over which they have no control.

The following instances were given by witnesses:—A shoemaker of good character, who earned five or six shillings a week, whose family, on his death, were reduced to beggary. A woman of the name of Rice, who is now a beggar, from the sickness of her husband who is "bedridden;" he was a hair-dresser, in good business, and of sober and industrious habits; a labourer in the employment of Captain Battersby, an industrious man, on his death his family were immediately obliged to beg, and collect the price of a coffin for him; also a labourer being sick, his family, to prolong his life, were obliged to beg; and many instances were known of families being obliged to beg, on the death of the fathers or husbands. This class were considered proverbially improvident. Numbers also are induced to beg from the facilities of subsistence it affords. This was universally allowed.

A beggar would collect on an average two stone of potatoes in the day; scarcely any meal; an able-bodied beggar could not obtain more food than he would consume, such persons not meeting any encouragement. There are at least 20 sturdy beggars, chiefly women, with bastard children, who being able to work, yet obtain the means of support, by crowding round the stage-coaches, importuning the passengers for money, which on being given to be divided amongst them, produces constant quarrelling and drinking among them; one woman was transported some time ago as a vagrant, for using obscene language.

The quantity given to beggars does not seem to be guided by any reference to the number of the family, except that the able-bodied do not get as much, not having the same claim on the

the feelings. Beggars sometimes after applying in a family, separate, and beg again from the same persons with success. Dr. Stone has detected many instances of this himself; it is a common practice.

They have been known to sell the surplus collections at the market; and though they would be inclined to purchase really useful articles, they seldom are able.

They usually beg under the plea of a fruitless search for work; and it is considered to be the truth; there being no work many months in the year.

They encourage dirt and rags, in many cases, to excite pity. Dr. Stone mentions his knowledge of the following:—A beggar, at Leighlin Bridge, whom he has frequently seen intoxicated with the produce of his begging, when he may buy clothes with it; and also a man, who used crutches to excite the compassion of passers by; but on very wet days, not expecting to see any one, he has seen him sturdy and well, without crutches, whitewashing his house.

The spectacles and exhibitions of sores they sometimes make, are most disgusting and painful. Mr. Butler states, he knew two or three instances of injurious effects being caused by such exhibitions. Those who have maimed or diseased children have not been known to refuse to allow them into asylums. On the contrary, Dr. Stone gives an instance, where the mother of an insane child was extremely desirous of getting it into a lunatic asylum; but in consequence of its being an epileptic subject, it could not be received. But he has known a woman, not the parent, taking a blind orphan about the country to excite pity. Those women have not been known to carry children in the wet and cold with bad clothing. But Dr. Stone states, that he has seen them pinch the children to make them cry, so as to excite pity; and has even heard them ask the children, why they did not cry, when they were desired; thus creating a state of mind quite incompatible with morality.

Vagrants are in many instances very dissolute. Dr. Stone, says, "several of both sexes have often called for my professional aid in diseases which are produced by illicit intercourse." The extent of thefts committed by vagrants is not very great; but when it occurs, it is considered to arise from very great distress. They are not inclined to emigrate. They have not been known to share their earnings with others more destitute than themselves, nor do they hoard them, as they seldom get enough to do so. It was not thought that they were equally kind to their children, as other people are; nor have the children the same respect for their parents; their indolent and immoral life renders it impossible.

They have frequently large families; some in this town five or six children each; yet the number of illegitimate children amongst them is not so great as amongst labourers. There has been no death amongst them from actual starvation; but in many instances life has been greatly shortened from want of food and care.

An able-bodied man begging would be sure to be rejected.

The persons who give generally know the characters of the beggars in town, but not in the country; and the prevalence of private charity has not been known to be prejudicial to the morals of the labouring classes. Vagrants doubtlessly prefer the wandering unsteady life to that of a labourer, with equal earnings. Mr. Butler, says, "I, as a magistrate, confined a female sturdy beggar, three times, at the request of her family, who were ashamed of her avocation, and were willing to support her. I saw her begging this day." Still very few adopt such a life in preference to remaining labourers; and though there are instances of beggars in the country refusing to work at the ordinary wages, yet such cases are very rare.

Those who give, make no endeavour to find out the character of a vagrant before they bestow charity, particularly strangers, which frequently leads to most injurious effects. "I have seen," said Lieut. Battersby, C. C., "numerous instances of beggars thus relieved expending the money in whiskey immediately afterwards."

In the country a night's lodging is given, but not in towns; they have to pay one or two pence a night for it. Clothes are not given to them; for if given, they would be pawned. In the country they get potatoes principally, and in town a bit of bread at the door. The farmers prefer giving them food to money, requiring all the money he can "scrape together" for the rent; but the beggars would prefer money, it being easier carried; and as they want it to buy coals, turf being scarce here, as well as to pay for their lodging.

There is no precise limit as to the quantity given, but something is given to each person; generally two handfuls; in some houses a small measure kept for the purpose.

It was considered that there were many farmers who give away as much in alms as would support an additional labourer. There are a few also supported by families, as pensioners. Some shopkeepers likewise give weekly allowances. Mr. Coffey, a respectable shopkeeper, distributes every week four shillings among the poor; (as he states the annual value of his premises to be 50 *l.*, he is actually charging himself with a poor rate of 4*s.* in the pound.)

It is customary for farmers in this parish to plant some potatoes exclusively for the beggars. Mr. Butler, states, it is "habitual" for a farmer having fifty acres, to plant one of potatoes for the poor. A farmer, a tenant of Colonel Bruin, told Mr. Butler he planted two acres each year for the purpose.

The relief of the poor falls principally on the farmers in the country, and in town on the shopkeepers, they being the most easy of access and of course the most annoyed.

Even the labourers give, though they cannot give much beyond a night's lodging.

Mr. Butler considers 10 acres of land would not enable a man to give much; they seldom have more than supports life and pays rent; but the small shopkeeper gives 3*d.* or 4*d.* a day.

As to which the farmers and shopkeepers would prefer, the present mode of giving, to a regular sum, it was considered by the witnesses, that the shopkeeper would prefer a regular sum; but the farmer would prefer voluntary charity, to get a blessing from the beggar, and also from

VAGRANCY.

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Examinations taken by Captain White. T. N. Vaughan, Esq.

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from habit. But Mr. Vigors, M. P. for Carlow, states, that he is quite satisfied if it was explained to the farmers they would prefer it.

Relief is often given by travellers from fear of the applicant suffering great privation. The practice of the district, too, is often a reason that induces to give, and occasionally it is extorted by mere importunity. Religious feeling, too, as a duty, greatly operates; but certainly if relief, in an establishment precluding the possibility of the applicant being in want, would diminish that feeling.

Fear of violence is not often a motive, but Mr. Haughton states, that in 1831, during the time of the snow, some beggars, accompanied by labourers, amounting to 200, came to his gate and sent up a deputation of five demanding relief; except, however, in such scarcity, no instance is known; neither is it given from fear of the beggars' curse; their curse is disregarded, though their blessings are desired.

The system of giving a night's lodging is often the means of spreading diseases among the people. Mr. Butler states an instance of a family, five in number, getting typhus fever under such circumstances.

The morals and habits of the labouring classes are injured by the association arising from giving them a night's lodging. Dissolute females have been known to have produced immoral habits in the families of labourers, seducing their daughters, &c., and farmers have been obliged to drive them away from their houses for using obscene language; besides, they are in many cases the means of spreading discontent, by repeating stories calculated to breed ill-will.

No instance was known of persons following a vagrant life returning to industry. The Rev. Mr. Vernon tried to reclaim a boy and his father, by sending the former to school and giving the latter food, but failed. To another, a shoemaker, he gave 10*s.* to buy leather, and although a good workman he is still begging. Mr. Haughton often offered work to those sturdy beggars who crowd about the coaches, and they never accepted it; they congregate in parties and generally in the end become a separate class.

Sturdy beggars are presented by the grand jury, and in default of bail the judge of assize transports them for seven years; three or four have been thus treated within the last 12 years. This punishment has had no visible effect in checking vagrancy, inasmuch as the feeling of the people generally is against these rigorous laws and prevents prosecutions: for though they could be applied in 400 cases, they have not been acted on in four. Persons stealing provisions are seldom, if ever, prosecuted, from the supposition of their being in want; but this repugnance would probably be removed, if a provision were made that prevented the chance of starvation. No outrages have been attributed to actual destitution.

There is no house of industry in the parish, nor even if there were would more than one-third be willing to go into it; many refused when a mendicity existed here before. Some beggars were seen, the day it was opened, going away from the town to Naas.

Pars. *Dunleckney* and *Wells.*
Bars. *East* and *West Idrone.*

Persons who attended the Examination.

Rev. ARTHUR HANS ATKINSON, protestant curate.—PHILIP BAGNALL, esq., J. P. Dunleckney.—Hon. and Rev. DEAN BERNARD, rector of Wells, West Idrone.—Mr. PATRICK BOULGER, farmer, Kilcarrick.—ROBERT BUNBURY, shoemaker.—Mr. WILLIAM CORRIGAN, postmaster.—JAMES DAVIS, millwright and carpenter.—Mr. DOWLING, brewer and grocer.—JOHN HANAHAN, labourer.—Lieut. HUGH HAWKSHAW, chief constable of police.—Rev. Mr. KEHOE, parish priest, Leighlin, barony of West Idrone.—Mr. RICHARD KEHOE, merchant.—Mr. JOHN LITTLE, draper.—THOMAS LITTON, esq. Bagnalstown.—Rev. Mr. M'MAHON, catholic curate of Wells, West Idrone.—JOHN MAGEE, brewer and farmer, Leighlin, barony of West Idrone.—Mr. PATRICK MORAN, grocer and merchant, Leighlin.—WILLIAM O'NEILL, esq.—Mr. TERENCE O'NEILL, innkeeper and farmer, Leighlin.—Rev. Mr. ANDREW PHELAN, roman-catholic coadjutor.—Colonel ROCHFORT, magistrate, Clagrenan.—Rev. SAMUEL ROBERTS, parish priest, Leighlin.— —— SINGLETON, esq., farmer and merchant.—Mr. PATRICK TIERNEY, grocer and farmer.—Mr. HENRY WATSON, general merchant, Leighlin.

THE Rev. Mr. Phelan states, that there are about 100 professed beggars in the union of parishes, and that the number has been increasing owing to the low prices of agricultural produce.

The Rev. Mr. Kehoe says, "there are in the protestant parish of Wells about 150 beggars, making a total of 250."

Rev. Mr. Phelan states, that they have increased 50 per cent. within the last ten years, in consequence of the consolidation of farms as well as the low prices of produce.—(*All concur.*)

The Rev. Mr. Andrew Phelan goes on to state, that "within the last five or six years 190 families have been ejected from the estates of the landed proprietors in the barony of East Idrone, amounting in the whole to 626, of whom 152 are widows and orphans." He further states, "I recollect in one instance of 10 or 11 families who were driven off one town-land; three or four persons perished in most melancholy destitution. A few of the dispossessed families erected temporary huts in the dike of the road opposite the land from which they were removed, by placing a few sticks covered with stubbles of straw and potatoe stalks as a shield against the trials of the weather, but the rain flowed in, and some who had not strength to bear up against the trials they had to encounter sank beneath them. Among these were

Stephen

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Stephen Cummins, his wife and Mary Prendergast. The two former were old and feeble; the latter was confined in the hut. She got cold during her confinement, of which she died; after lingering sometime the infant also died."

The part of the year at which vagrancy prevails most is in June, July and part of August, and in the months of December and January, owing to the high price of provisions and want of employment. At those periods about three-fourths of the beggars are natives or residents, but there are many wandering through the town from other districts.

Mr. Magee says, "they are chiefly females between the ages of 30 and 60. There is one old man whom I recollect begging these 10 years; he is upwards of 80 years of age; he lives very well and is drunk every day, and would average, on a good day's begging, 10 glasses of whiskey."

Mr. Corrigan states, "that there are 25 beggars come to his house every Saturday morning, whose ages vary from 30 to 80; they are all females, with the exception of three old men and an orphan boy."

The labourers are obliged to send their wives and families begging at these periods, as they cannot support them from want of employment.

The average rate of wages being 10*d.* per day and the average employment seven months in the year, the labourer cannot be considered able to support himself and family without getting some assistance in that way.

Rev. Mr. Atkinson states, "that he has known several instances of the wives of labourers last summer begging while their husbands were employed, and that they often sold the collected potatoes at the dear periods for 6*d.* per stone."

Mr. Corrigan states, "that he has often employed men, and has known that the families begged during that period."

The Rev. Mr. Kehoe says, "unless the males are fortunate enough to obtain constant employment, the families are almost unavoidably found begging."

There are very few servants seen begging in the town. It is supposed that those who get married to tradesmen, &c. while in service, are supported by the families they live with.

The cottier tenants are seldom known to beg, except in seasons of great distress.

Rev. Mr. Phelan states, "that he has known several instances in the year 1826, when provisions were dear, of the cottier tenants going begging in the Queen's and other adjoining counties."

Mr. Corrigan knows an instance of a sawyer who went to England for employment, but was unsuccessful, and was obliged to cut off and sell his wife's hair, in order to support and bring them home.

There are only fifteen labourers who annually go to England in the harvest, and they always pay their way.

Mr. Corrigan knows seven or eight labourers in town who would migrate, and saw an instance of a labourer yesterday endeavouring to sell a small portion of potatoes in order to pay his passage to England, but was prevented by his wife.

The beggars are all from the country districts.—(*All concur.*)

The proportion of beggars who are themselves the children of beggars is very small. When the children grow up, they generally give up begging; and no instance is known of an adult beggar continuing so from infancy. Three-fourths of them are reduced by circumstances over which they have no control; namely, want of employment, and loss of health. A very small minority are reduced to beg from the facility of obtaining relief.—(*All concur.*)

About two stone of potatoes is the daily average which an able-bodied beggar, it is supposed, could collect in the day. Meal is scarcely ever given, except to the aged and infirm.

Mr. Corrigan states, "he knows an able-bodied beggarman who has not collected less on an average than five stone of potatoes per day for the last six months."

Very little consideration is given in plentiful seasons to the quantity of alms bestowed. Mr. Little states, he has known several instances of beggars refusing white potatoes, called lumpers, because they would not get so good a price for them in the market!

The quantity of potatoes given by the farmers in alms would be increased in proportion to the number in the family or group who apply. In some few cases, different members of the same family apply with success for relief to the same person, but this is generally done by strange beggars. There will be a larger quantity given to the infirm or aged beggar than to the able-bodied, unless the latter is known to be in great distress.

The beggars sell their surplus collections of food, and frequently it is an inducement to the distressed cabin-keeper to give them a night's lodging in exchange; they also obtain tobacco, tea, soap and other necessaries, sometimes whiskey, in exchange for their surplus collections. They are generally unable to obtain clothing.

Mr. Bagnall, however, states, "I know a beggar who was given a new suit of clothes, who in a very short time sold them for whiskey."

The itinerant beggars are not generally able to make any provision beyond the next day, and scarcely ever have an opportunity of being well clad.

The able-bodied usually beg under the plea that they are looking for work, and sometimes beggars will encourage the appearance of dirt, rags, &c. to excite sympathy.

Mr. Turney states "his having once remonstrated with a beggarman in a fair, who exposed a very ulcerated arm; he replied, 'Would you, sir, shut your sheep up in the pen, and not expose them?'"

The Rev. Mr. Kehoe says, "he knew an instance of a beggarman who frequented fairs, and acknowledged to him, that he burned his ears and face with vitriol to produce sores."

VAGRANCY.

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"This gentleman also stated an instance of a beggarman to whom he gave a suit of clothes, two shirts and stockings; he never wore any of them but the coat, and that only for three weeks, which he sold with the remainder for whiskey."

Mr. Bagnall has known some beggars who have been detected in telling lies, by stating their husbands, parents and other relatives were dead, when such was not the case."

The Rev. Mr. Kehoe states, "that nothing was more common than for beggars in the barony of West Idrone carrying about, in the most inclement weather, children afflicted with sores and diseases, in order to excite sympathy, and that they are remarkable for immorality."

The habits of vagrants are not generally supposed to be dissolute; although Mr. Little states, "that he knows an instance of a female in this town who is supposed to be cohabiting with a young man, and supporting him by begging, he having no visible means of earning his bread."

Mr. Tierney has known several instances of beggars stealing clothes, &c. from farmers who gave them lodgings; one man stole the blanket given him to sleep on; and states, that on this account farmers are latterly very unwilling to give a night's lodging to beggars, and they generally are given it by labourers who have nothing to lose.

It is supposed the confirmed vagrant would not on any account be induced to emigrate; but the labourer would be most anxious to do so, and is only prevented by want of means.

Beggars are as attached as other classes to their children, but their children are very often ungrateful towards the parents. They are not often known to hoard their earnings; though Mr. Little says, "there is a beggarman in town between fifty and sixty years of age who is considered to have money laid by."

Vagrants frequently have large families, occasionally as many as five children, and of these children a much larger number are illegitimate than amongst those of the labouring classes. The mortality is supposed to be much greater amongst the former than the latter; and though there cannot be any instances of their dying from actual starvation, yet death is very often hastened by a want of proper sustenance.

The able-bodied man could not collect more by begging than by working, as he would not be considered an object of compassion; but it is thought that an able-bodied woman could collect much more by begging than working, their average rate of wages being 6*d.* per day, and the average employment one day and a half in the week.

The characters of the town mendicants are known, but not of those strolling about in the country. Private charity has been found injurious to the morals of the labouring classes in this town; in proof of which, Mr. Bagnall states the two following instances:—

"The first was an able-bodied man who obtained charity from him under the plea that he was starving through the impossibility of obtaining work, but whom he afterwards found out to have had 40*l.*, and who has at this moment masons employed to build a house for him within two miles of the town. The other was an able-bodied man who sought charity from him, and to whom he offered work, breaking stones for the road, at about 7*d.* per day; and he refused." Mr. B. further states, "I have frequently offered work under similar circumstances, and it has been always refused."

Vagrants do not take to a life of mendicancy from choice, but when once driven to it, they seldom give it over.

Alms would not be generally given in towns without some knowledge of the beggar's character; but in the country charity is bestowed indiscriminately, without any reference to the character of the mendicant.

A night's lodging is always given in the country, as the farmers and labouring classes think it would be "unlucky" to refuse it, but in towns they will not lodge them without payment.

The relief given to beggars in the country consists of potatoes, and sometimes a little meal, but very rarely any articles of clothing or money. In fact the farmers seldom have any money, except at certain periods to pay their rent.

Rev. Mr. Phelan says, "the quantity of potatoes given in alms at the farmers' houses is unlimited, but regulated according to numbers; although the calls are very frequent during the day, the last applicant may get an equal quantity with the first. The measure of potatoes given to each applicant varies according to the means of the donor. Four pounds is considered a good 'charity,' and two pounds may be taken as the average. Some of the farmers occupying about 200 acres of ground give away as much food in the year as would support an additional labourer."

"It is not the practice with the shopkeepers here to give regular weekly allowances to the resident beggars, although there are six here who do so, averaging a shilling a week each person."

The relief of the beggars falls more particularly on the farmers, working classes, and shopkeepers. Mr. Tierney states, "that there is scarcely a day that there are not from 10 to 12 beggars at his shop. If the poorer classes are at all able they give much more in proportion than the richer; but they are sometimes more in need of relief themselves than the mendicants, and when they have nothing else they give a night's lodging, but in general the difference between them and the mendicants consists in nothing but name."

"It may sometimes happen that the mendicant will get more than the exigencies of the day require."

Mr. Tierney and the Rev. Mr. Phelan, are of opinion that a farmer holding 10 acres of land, will give alms in meal or potatoes to the value of 1*d.* per day, and shopkeepers about 2*d.* daily.

"Rev.

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"Rev. Mr. Phelan thinks, that relief is given from a dread that the applicant is suffering from privation; there is also a strong religious feeling on the part of the donor, but which however would not induce him to give, unless he believed the person to be in want, and if there was any provision for him, it would be completely removed. The Rev. gentleman further states an instance that came under his own observation at Ballyellan in this parish, where in the absence of the husband, the wife and children were alarmed by the threats of a beggar, and gave whatever he required." Relief is occasionally given in the country under the influence of the beggar's curse, although Mr. Phelan states, "I do not at present recollect an instance, but I have frequently heard the beggar's curse when they were refused, and have heard of one instance where the beggar knelt down and uttered curses."

Disease is often spread through the country from giving the beggars a night's lodging. Mr. Phelan says, "he knows in Bohermore and Kildrina four or five families who were infected by fever in consequence of giving lodging."

Beggars are sometimes the means of producing feelings of enmity between persons, and sometimes bring about clandestine marriages. The Rev. Mr. Phelan remarks, "I have known five or six instances, where young boys and young men had, under such circumstances, improper intercourse with those depraved beggars." I also know an instance within the last half year, of a beggar-woman in the parish of Ballinakill, being the medium of improper communication between young females and gentlemen, and thus carrying on an illicit intercourse in the neighbourhood. I gave directions against giving lodgings to this woman and caused her to be removed."

The general feeling is against repressing vagrancy, by severity of any description, but this repugnance would be entirely removed if there was any regular provision made for the poor.

There is no house of industry in the parish, and even if there was the beggars would not like to go in, unless their food and lodging were better than those of the labourer, both at present being equally as good; independent of which, however, they would refuse to give up their liberty.

	£.	s.	d.	
In the parish of Dunleckney, there are eight shopkeepers who are supposed to contribute 2*d.* per day, making - - -	243	1	8	per an.
And 180 landholders, not including small, plots at 1*d.* per day -	273	15	–	
Total Dunleckney parish, Barony of East Idrone - £.	517	1	8	
In the parish of Wells, at the same rates, there are 45 shopkeepers at 2*d.* per day, making - - - - -	136	17	6	per an.
And 86 landholders at 1*d.* per day - - - - -	130	15	10	
Total for parish of Wells, Barony West Idrone - £.	267	13	2	

Persons who attended the Examination.

Par. *St. Mullins.*
Bar. *St. Mullins.*

Mr. JAMES BYRNE, farmer.—Mr. PATRICK BYRNE, farmer.—ROBERT DOYNE, esq., J. P.—Mr. JOHN FINN, farmer.—Mr. GALAVIN, farmer.—Lieutenant HUGH HAWKSHAW, catholic curate.—Rev. Mr. KAVENAGH, parish priest of St. Mullins.—Mr. THOMAS MURPHY, farmer.—Rev. JAMES SAUNDERS, vicar of Claragoose.—Rev. Mr. WALSH, parish priest of Borris.—Mr. GEORGE WHITNEY, brewer and farmer.—JOHN WILCOCKS, esq. surgeon.

VAGRANCY has kept pace with the increase of poverty, and of the population of the parish of St. Mullins. It has been observed to have advanced more particularly within the last four years, and at the present moment there are at least fifty mendicants.

They are for the most part strangers, and the number is always augmented in summer, owing to the general dearth of provisions at that time; many poor persons, whose circumstances have been reduced to beggary, are ashamed to be seen in that state in their own parish, and leave it, to solicit charity in another. The mendicants who are to be seen here are chiefly women, of from 40 years of age to 60, and upwards, and have been rendered infirm by years and other causes. This preponderance of females, is to be explained by the difficulty which they experience in procuring employment; their children also are unable to find profitable occupation, and always accompany their mothers, who conceive that their chances of receiving relief are increased in proportion to the number of their families. Those who earn their subsistence during the week, are never to be found begging on a Sunday; but there are times, when potatoes are at 6*d.* or 8*d.* a stone, that the labourer's daily wages are quite insufficient to purchase food for his family; and then he is of necessity compelled to allow his wife or children to supply the deficiency by temporary mendicancy. There are a few cottier tenants who after having planted their potatoes, resort to the same practice, but their numbers are very small, and do not exceed a dozen at the utmost. There is not a single mechanic or artizan among the vagrants of this parish. It is a practice among small farmers, when they have become too aged personally to cultivate their land, to transfer it to some of their children, with an understanding that they shall be maintained by the latter, for the rest of their days. Disputes and quarrels not unfrequently arise between the parties, which end in forcing the parent to leave the cabin which he had surrendered to an ungrateful child.

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child. An old person under these circumstances has no resource but begging, and accordingly some mendicants are to be found in this parish who were once occupiers of land. Mr. Whitney is acquainted with three instances of the kind; there are about 10 or 12 labouring men who annually leave the neighbouring catholic parish of Borris, and pass over to England to assist in making up the harvest there. These poor people generally beg their way as far as Dublin or Waterford, at either of which places they embark. No persons go to England from the parish of St. Mullins in search of work.

The Rev. Mr. Welsh and Mr. Whitney are of opinion, that the greater number of vagrants are natives of rural districts, and that they have generally been residents of small villages.

As far as the parentage of the resident mendicants is known, none of them are the children of mendicants, or at least none of them have been beggars from their infancy. They are generally people who at one period or other of their lives, have earned their subsistence, and who through misfortune have been reduced to destitution. They have been either small farmers or labourers, or are the wives or widows of such; and none of them can be considered as able-bodied.

The amount given as charity to a family of vagrants depends entirely on the number it consists of. If there be several children the proportion of relief will be calculated accordingly. Though this rule must be known to the mendicants, it does not appear that they have adopted the fraudulent practice of dividing their families into various parties, with the intention of thereby collecting more alms.

Whatever food they have to spare, after satisfying their wants and those of their families, they sell, and the money thus obtained is laid out in the purchase of fuel, bread and sometimes, though not often, of clothes. They have never, in any instance, been known to lay by any thing in summer so as to enable them to live in winter, without having recourse to begging.

When a vagrant applies at a house for relief, it is generally with the plea that he is in search of work, and has been unable to find any. Rags, dirt and the appearance of being crippled or diseased, are never assumed for the purpose of exciting sympathy; so much the contrary, that it is the opinion of the witnesses that decent clothing would be gladly worn if it could be procured. Forged recommendations are quite unknown.

The mendicants are here a well-conducted class. No instance is mentioned where they have been convicted of any outrage either on person or property. They are however extremely slothful, and there is no reason to suppose that any could be induced to avail themselves of any facilities which might be offered for emigration: they are unwilling to leave the country, and never go even to England in search of employment. Mr. Whitley remarks, that their behaviour to their children does not exhibit the same affection as is to be observed among the labouring classes; I have more than once seen them ill-treating their offspring when they fancied they were not perceived. Some of them are kind to those whom they know to be more destitute than themselves, and will even share their collections with their companions who have not been successful, but none have ever been known to hoard any money for their own advantage. In no instance has it been discovered that the children which they carry about with them have been hired for the purpose of exciting compassion. It is thought that they are always their own.

The mendicants of this place have in general but few children. The Rev. Mr. Kavenagh states, that he has not married a person in a state of mendicancy during the four years that he has been connected with the parish. He adds, "they are generally past the period of child-bearing before they take to begging; and that for that reason illegitimate births are more rare amongst them than amongst other portions of the lower orders. The mortality amongst vagrants is not greater than the ordinary mortality of the district." Mr. Kavenagh recollects no case of actual starvation amongst them; but he mentions at least 10 or 12 within the last four years, where individuals had died from protracted exhaustion or caused by the want of sufficient food.

The characters of the resident mendicants are well known to all those from whom they solicit relief; and it is thought that the extent to which private charity is prevalent, so far from being prejudicial to the morals of the poor, is rather productive of good effects, in diminishing the numbers of those who would otherwise become confirmed vagrants through parts of the country where they were not known, and where there would not be any check on their conduct. There are a few beggars, however, who are supposed to have adopted their present mode of life rather through a preference of it to that of a labourer with equal earnings, than through the pressure of actual necessity. This opinion is confirmed by the fact, that such persons have been known to refuse employment when offered to them at the ordinary wages of the country.

A vagrant who is aged and has the appearance of poverty, easily obtains charity without any inquiry being made into his real condition, or without an attempt to ascertain whether he may not already have obtained more than his wants require. It is quite unnecessary that either his character or his habits should be known.

It is an established custom with farmers to give to any vagrant who solicits it, a night's lodging in their barns, which are often cleared out for the purpose. Old clothes are also not unfrequently given. Where a beggar asks only for food, he seldom gets any thing but potatoes. Butter-milk will be added by those who keep cows, and if he has young children he will perhaps receive a little new milk. Money is never given by the country people; food is more convenient to them, and they think that it ought to answer the purpose of the necessities as well if not better. Mendicants, however, prefer money, because it is easier carried than a bag of potatoes; and they show their anxiety to become possessed of it by their endeavours to dispose of their surplus collections for ready money.

In

VAGRANCY.

Leinster.
County Carlow.

Examinations taken by Captain White, T. N. Vaughan, Esq.

Par. *St. Mullins.*
Bar. *St. Mullins.*

In the houses of the country people there is usually no definite limit to the amount which is bestowed as alms during the day. What is called a measure of charity, equally about two handsful, or from 4lbs. to 6lbs. is given, at the discretion of the donor, to each vagrant who calls, and who appears to stand in need of relief. The witnesses are not able to enumerate more than three or four poor persons who are supported as pensioners by any individual families; and it is not thought that there is a farmer or shopkeeper in the parish who gives away as much as would be equivalent to the support of an additional labourer or workman. The practice is not current here of setting apart the produce of a particular portion of ground for distribution among mendicants, neither do any of the shopkeepers give regular weekly allowances to the resident poor.

Farmers, shopkeepers and the middling classes in general may be said to contribute almost exclusively to the relief of the vagrant. While the gates of the opulent are closed against the approach of beggars, the poor man is not only more open to and more annoyed by their solicitations, but both absolutely and in proportion he gives them more. The labouring people, who are possessed of only a cabin and a potato garden, and who can but badly afford any thing, do not refuse their mite, and the mere day labourer admits him at night to lie down by his fire-side.

It follows, from the impossibility of ascertaining how much each beggar has received during the day, or rather from the want of endeavours to ascertain that quantity, that many receive more than is necessary for their own consumption; but still it does not appear that any waste of provisions ensues, for the surplus is either sold, or, as frequently happens, shared with those who receive the mendicant at night.

It is computed by the witnesses, that a farmer holding 10 or 12 acres of land, gives away about five pounds of potatoes, one day with another, (such persons never give either oatmeal or money.) The amount of what is given by any of the few small shopkeepers who reside in the parish is estimated at a penny daily, which is about equal to the value of what is given by a small farmer. Both descriptions of persons declare their preference of the present inconvenient and wasteful mode of relieving the poor, and say they would rather that things should remain as they are than that they should be obliged to pay any fixed annual sum, although they were at the same time to be freed from the annoyance of vagrants.*

The usual motive in those who give relief is, fear that the individual seeking for it is labouring under great destitution. Where this impression, coupled with a certain religious sentiment of the necessity of assisting the distressed, exists, the beggar has but little occasion to resort to importunity. The Rev. Mr. Kavenagh expresses a conviction that religious feeling would cease to operate as a cause of giving alms to the undeserving, if the people had reason to know that those who really stood in need of relief could procure it by applying to a charitable institution or house of industry. Sometimes, but not in this parish, the same gentleman has known alms to be extorted by threats of violence: "I could mention instances," says he, "where females have been frightened by a beggar, and forced to get meat and fry it for his dinner, and afterwards to give him a glass of whiskey to wash it down."

Inquiries were made of the witnesses, whether it had ever come to their knowledge that diseases had been spread through the country by the system of giving lodging to vagrants; but they were unacquainted with any such result. Neither had they ever had reason to think, that the morals of the poorer class had in any way suffered by their frequent association with beggars.

The existing vagrancy laws have never been put in execution in this parish. There is no workhouse to offer to those whom it might be wished to withdraw from wandering habits, and it is suspected that no one would voluntarily enter it or consent to give up his liberty. They would, as the Rev. Mr. Kavenagh expresses it, prefer to run their chance. It appeared to the Assistant Commissioners, that an estimate could be formed of the amount annually given away in charity within the parish by ascertaining the number of shopkeepers and of persons holding each more than one acre of land who entered into the population. The Rev. Mr. Kavenagh stated, that there were but three or seven shopkeepers in the parish, but he was able to count 662 landholders of the nature mentioned (of these 88 reside in 45 town lands situated in the county of Wexford, but embraced within the union of parishes); supposing each of those to give on an average but one penny a day, their contributions would reach the sum of 1,012*l.* 17*s.* 6*d.* at the end of the year.

* On examining the three following witnesses, John Finn, Pat Murphy and Thomas Byrne, farmers, a most violent and unbecoming scene was exhibited, they having entered the room with a determined spirit of resistance to any thing in the shape of a "Poor Law," and no reasoning could convince them that the present commission was one of mere inquiry into the state of the labouring classes. They had persuaded themselves that Government were their enemies on all occasions, and that under the cloak of an intended amelioration of their condition, some mischief always lurked. Nothing could appease them: Murphy swore he would not submit to any more laws of any kind; and Finn, also swearing, lustily declared, "I will lose the last drop of my blood before I pay any poor or other rates, and I will beat the bloody brains out of any fellow who would pay or encourage them." After such manifestations of the desperate and lawless spirit of the landholders, it would have been useless to attempt procuring any further information from those classes in the wild barony of St. Mullins. Finn had previously declared to a resident gentleman, "That he would desire no better fun than shooting the Commissioners."

VAGRANCY.

Leinster, County Carlow.

Examinations taken by Captain White, T. N. Vaughan, Esq.

Par. *Tullow.* Bar. *Rathvilly.*

Persons who attended the Examination.

Captain CARTER.—Reverend G. DAWSON, late curate of Tullow.—ROBERT DOYNE, esq. J. P.—Mr. DWYER, farmer.—Major EUSTACE, J. P.—Mr. THOMAS GERMAINE, draper and farmer.—Reverend BERESFORD JOHNSTON, rector.—JAMES KEELEY, mason.—PATRICK M'ANABY, labourer.—LAWRENCE MURPHY, carpenter.—Mr. LAWRENCE MURPHY, innkeeper and farmer.—JAMES NEIL, labourer.—Reverend THOMAS NOLAN, P. P., administrator.—Mr. JOHN NOLAN, farmer.—JOHN PAYNE, esq., M. P.—Mr. MICHAEL ROACHE.—Mr. JOHN WHALEY, grocer.—Captain WHELAN, J. P.

THERE are about 20 vagrants, as Messrs. Johnston and Doyne supposed. The Rev. Mr. Nolan estimated the numbers in the parish of Tullow seeking alms in the town to amount to about 60; their numbers continue always about the same; but Mr. N. thought they were monthly increasing, although every effort was made to keep strangers out of the parish.

Vagrancy is most common from April to August, which is caused by the scarcity of provisions till the new crops come in. Those relieved are generally natives, and all residents; they are for the most part females of about 50 years of age, and travel singly, and but seldom with their families, as there is less employment for them; the majority are mostly able-bodied, and those who can earn subsistence during the week are never found begging on Sundays; neither the wives nor children of employed labourers ever beg. Very few cottier tenants wander through the country seeking alms after having planted their potatoes; but Mr. Nolan knew many with small plots of ground who had done so. The small traders are much more reluctant to beg than the cottiers. Very few mechanics, although frequently much distressed, are mendicants; but their families sometimes do so. Messrs. Johnston and Doyne did not know any instances of servants disabled or out of work begging; but Mr. Nolan thought that the greater proportion of the females had been formerly servants. The cottier tenants never go where they are not known to beg, neither have any farmers transferred their property to their children and gone out as mendicants; very few migrate to England for work, and none last year; but Captain Whelan said, when they do go they usually provide a little means to reach England. The Rev. Mr. Nolan has relieved eight or ten who came to him for aid before they went, and supposed they must beg their way if they did not procure one or two days' work on the road. They are natives in general of the adjoining counties, but, as Mr. Nolan thought, of the county of Carlow and from the country parts, although Captain Whelan and Mr. Doyne supposed they came from towns.

The proportion of vagrants who are themselves the children of beggars is very small; they are generally reduced to begging through misfortune, or sickness, loss of parents, &c.; about one-twentieth part adopt it from the facilities of obtaining relief.

An able-bodied beggar would obtain in a day about a stone of potatoes, but very little meal; at seasons of plenty they might obtain more than sufficient for their support; but a strong feeling exists against the able-bodied mendicants of either sex. Captain Whelan mentioned an instance of a boy, 13 years old, whom his mother threatened to turn out of the house if he did not bring home two stone of potatoes a day; and a brother of his was similarly employed. The mendicants procure a good deal from passengers in public conveyances, but very little, if any, at the doors of places of public worship on Sundays.

The quantity of provisions is always increased in proportion to the number of applicants, but different members of the same family do not apply to the same persons; a distinction is made in the quantity given between an able-bodied and an infirm person.

They sell any surplus food they have received generally to obtain firing and common necessaries. Captain Whelan knew cases of women accumulating a good sum from the surplus of what their children procured by begging, and one was constantly able to assist her son, who was the holder of a small farm of four acres of land. If they exchanged the surplus for articles of real comfort, as clothing or furniture, they would destroy their power of exciting compassion; but they are seldom able to make those purchases, and almost never provide for any thing beyond a day.

The strangers usually beg under the plea of want of work, but those at home seldom give a reason. Travelling mendicants frequently put on the appearance of poverty and disease for the purpose of exciting sympathy, but not those in towns. Vagrants are frequently supposed to produce sores for such purposes, and Messrs. Doyne and Roache and Captain Whelan all said they heard of persons tying pence on their legs to produce gangrene. They are quite unwilling to be decently clothed, and Captain Whelan said he saw the wife of a cripple dressing him for the occasion in dirty rags. Lying or forged recommendations are not resorted to; the state of mind created is incompatible with morality. They have not been known to refuse to have their sores healed, though Mr. Roache heard such a report, but did not personally discover the fact. There is no doubt that the exhibition of sores and maimed limbs has been frequently the cause of great danger and pain to women who are *enceinte*. Captain Whelan knew a lady who from such an alarm had a child born an object, and who is now in a public institution. He also knew two other instances of great alarm and pain, although not attended with ultimate bad consequences. It is not known whether persons having blind or deaf and dumb children have ever refused to allow them to be taken to public institutions, but it is an invariable custom to take such about with them dressed in bad and insufficient clothing. The habits of vagrants are supposed to be dissolute,

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dissolute, and some few of them meet at the close of the day to drink and smoke. They are sometimes concerned, from great distress, in attacks on property, but not person; their thefts are not carried to any extent, neither are they ever concerned in assassinations; they are decidedly unwilling to emigrate to America. They show as much kindness to their children as labourers do; but Captain Whelan and Major Eustace and Mr. Doyne affirmed that the children, on arriving at maturity, show a degree of contempt for their parents. Rev. Mr. Nolan said, that, taking them in the aggregate, they have not the same kindness subsisting between them, being a demoralized class. They never share their provisions with others more destitute, and seldom hoard their earnings. Children are never hired, and seldom belong to others, as they generally have enough of their own. Captain Whelan stated, that two families travelled frequently together, and while the parents of one remained at some distance, the others travelled with both sets of children, to give the appearance of a large family.

They frequently have large families, but do not marry earlier than other classes, prostitution being more common, and more illegitimate children being among them than in the labouring class. Neither is the mortality greater among them, starvation never taking place, and their health being generally as good as the labourers.

There are very few able-bodied men begging, there being no encouragement for them; but females certainly could collect more by begging than by work.

The character of the beggars is generally known by those who assist them. The prevalence of private charity is not found to be prejudicial to the morals of the lower orders. Mr. Roache stated, "three men preferred working for him at 6*d.* per day and their diet to 3*s.* a week from a charitable fund raised to provide for unemployed labourers during a scarcity of work." Others have declared that they would rather work than take one penny from a charitable fund, and had made several efforts to obtain employment. The Rev. Mr. Nolan was also aware of many who would not consent to be placed on the public list, and who were afterwards privately relieved.

Vagrants generally prefer their life to that of the labourer, but do not beg in preference to remaining labourers; they have not been known to refuse work. Captain Whelan and Mr. Roache have themselves offered work to a few who have refused 9*d.* per day, saying, "that they could earn more begging."

No endeavour is made to ascertain what relief a beggar has previously received. When assisting them, beggars whose characters are unknown are not assisted by residents, but often by strangers. A night's lodging is often given to them; clothing is not usually given, but they get some occasionally from the convents. The usual relief given is potatoes, and meal very rarely. In towns sometimes broken food: buttermilk, and, in cases of sickness, first milk is also given. Rev. Mr. Nolan stated, that the late Mr. Doyle gave last year 12*l.* for shoes to the poor; and the Rev. Mr. Kinsela, P. P., annually gives 10*l.* for clothing them. The farmers prefer giving food to money, the latter not being always at hand; but the beggars like money best, as with it they can procure lodging, fuel and other necessaries.

The daily quantity of food given is not limited, but depends on the numbers applying; the usual quantity given is about four pounds of potatoes and very seldom meal; there are none supported as pensioners on particular families; a few of the farmers give as much as would enable them to maintain an additional workman, but it is not the custom for shopkeepers in country towns to give a regular weekly allowance to resident beggars. It is not the custom for small farmers to appropriate to charity the produce of a particular plot of ground; but they usually plant a sufficiency of potatoes to guard against the effects of a scarcity or failure of crops. The relief of beggars falls in particular on the farmers and shopkeepers, who are much more annoyed and open to access than the richer classes, who give much less in proportion than the poor, who have nothing almost to give. Those possessed even of an acre or half an acre assist the beggar; but their own condition is not much better. Mere cabinholders and day-labourers can give nothing but a night's lodging. The Rev. Mr. Nolan stated, that to his own knowledge beggars have taken a night's lodging, and shared what they had begged with the tenants, such was their miserable condition; and that they were consequently desirous of admitting the lodger, which all present corroborated.

There is no doubt that more than necessary is frequently given to beggars, from the impossibility of ascertaining the quantity already received. Such uncertainty does not lead to waste. A farmer holding 10 acres gives, on an average, about six pounds of potatoes a day, and a small shopkeeper about 2*d.* None from giving too much have afterwards left themselves in destitution; a feeling of charity has never led to pauperising a labourer, who, but for the calls of those in need, would have continued comfortable. The farmers and shopkeepers would prefer giving a regular sum annually in preference to being subject to the annoyance of beggars.

Relief is generally given from the fear that the applicants are suffering from privation and occasionally given from custom and often from mere importunity. The religious feeling which, from a sense of duty, induces the people to assist mendicants, would be greatly reduced, if not removed, if there were any institutions to relieve them; fear of violence to the donor's person or property never extorts relief, and the supposed dread of the beggars' curse but rarely. The Rev. Mr. Nolan stated, that it more frequently occurs from the fear of abuse than the effects of a curse, and from the hope of getting the beggars' blessing. He has known two or three instances within the last four or five years.

By the system of giving a night's lodging, diseases are frequently spread. The Rev. Mr. Nolan stated, that a tenant of his sister's, by giving lodging to a beggar, took a fever himself as well as his entire family of five persons, and subsequently communicated it to Mr. N's. sister, who unfortunately sunk under it and died. Dr. Payne also knew a case of a whole family being diseased. The morals of those giving lodging suffer very considerably from the custom.

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Vagrants are continually the origin of and spreading discontent. Mr. Nolan observed, he knew two particular instances at the present time of persons who are in the constant habit of carrying messages for the purpose of seduction from persons in the higher classes who have often been successful. Mr. Germain stated a case where he was instrumental in the discovery of such a person, and believes he was the means of saving a young girl from ruin.

Vagrants very seldom return to industry. Mr. John Nolan knew one instance; they ultimately become a separate class.

There have been no punishments for vagrancy for the last nine years. Such severity would have no effect in restraining those absolutely destitute or starving from begging; the general feeling is against punishing vagrants really in want, and there is no probability, under such circumstances, of the giver of relief sanctioning severe measures against them. If any provision were made for their wants, such repugnance would be removed. Outrages are not immediately attributable to actual want.

There is no house of industry or any mendicity institution in the neighbourhood. Mr. Doyne overheard persons, at a period of great distress, last June and July observe, that "if relief was not given they could not starve, and must help themselves by taking from those who had plenty." Those who beg would not be willing to go into a house of industry, as they are at present better fed than the labourers. One woman, Rev. G. Dawson said, living on the poor-box of the parish, and blind, refused to enter a house of industry unless she was allowed the amount of her own earnings in spinning and knitting; another woman who likewise refused, is now a beggar in the streets. The Rev. B. Johnston stated, "that there are 350 landholders who are rated without including holders of small plots. There are about 60 shopkeepers of various denominations, making a total of 410 small farmers and shopkeepers collectively, the average daily distributions having been calculated on the aggregate in money and provisions at 1*d.* per diem from each house, 623*l.* 10*s.* 10*d.* will appear the product annually expended among the poor in the Protestant union of parishes, comprising, by the census of 1831, a population of 3,217.

Persons who attended the Examination.

County Kildare.

Union *Cadamstown*, including *Ballynadrimna*, *Carrick*, *Kilreeny*, *Mylerstown* and *Nurney*.
Bar. *Carbery*.

JAMES BAYNE, publican and farmer.—Very Rev. Mr. FLANAGAN.—EDWARD MARKS, labourer.—PATRICK MULVANEY, tillage farmer.—J. H. NANGLE, esq., J. P., resident country gentleman.—Rev. EUGENE O'REILY, catholic curate.—Rev. Mr. PALMER, protestant rector.

THE Rev. Mr. Flanagan, P. P., states, as nearly as can be computed, the number of vagrants in the six parishes amounts to 200, including children. Mr. Bayne and Mr. Mulvany compute them at 600. Mr. Bayne says, 30 call on him in one day, of whom only six are natives of the parish. Vagrants are more numerous in summer and harvest than in spring and winter; they are at present more numerous than in former years, in consequence of the late scarcity of provisions in other parts of the country. The greater number of comfortable tillage farmers in this part of the country induces them to come here. Mr. Mulrany states, that the poor travelling to England all beg in this neighbourhood.

The season when vagrancy most prevails is during the spring and summer, owing to the greater scarcity of provisions and employment at that time. The vagrants relieved here are almost invariably strangers; many come from Connaught and the other counties, and fix themselves in this barony, taking daily a certain circuit in quest of alms in money or provisions. Messrs. Bayne and Mulvany say, the poor of the neighbourhood are always relieved in preference to strangers. They generally consist of women and children under 14 years of age and some old men past labour. Mr. Bayne says, they sometimes borrow children to excite sympathy. When a labourer dies and leaves a family, they have no other means of subsistence than begging.

Many of the female beggars have been seduced and discarded by their friends, and have to seek subsistence where they are unknown. Very few able-bodied men are beggars; the men who beg are either cripples or infirm, through age or accident. Many of the women are strong and able to work. Cottier tenants and labourers in agriculture are the most reluctant to beg. Mr. Bayne says, a labourer would suffer great distress before he could bring himself to beg. Many tradesmen passing through the country from town to town beg. Mr. Bayne says, the wives of tinkers and sweeps all beg. Mr. Flanagan has known one instance of a man having 14 acres, who allowed his family to manage and enjoy it, and sought money by begging on the high way. He amassed the sum of 20*l.* which he gave as a marriage portion to his daughter. Mr. Bayne concurs. All those who go from these parishes to England pay their way; they would be ashamed to beg. Some of the Connaught labourers passing through on their way to England beg. Messrs. Bayne and Mulvany add, that the Connaught labourers also beg on their return from England, and are a great annoyance to us.

It is difficult to ascertain where the vagrants come from. Messrs. Bayne and Mulvany say they are chiefly from Connaught. Seldom or never is an able-bodied Leinster man seen begging; they are generally the natives of country districts. Town beggars seldom go far in the country.

There are few who have passed their lives as beggars, with the exception of these born cripples or blind. They are reduced to it, some by drunkenness, some by infirmity, death of husbands

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Bar. *Carbery.*

husbands or children, and others by idleness and mismanagement. The number who adopt a vagrant life, owing to the facilities of subsistence it affords is not great; but many continue in it when their friends and relations are willing to support them. The characters of the mendicant being seldom inquired into, persons of this class receive the same aid as deserving objects.

The Rev. Mr. Flanagan knew a man to have collected four stone of potatoes in a plentiful year, when potatoes were worth 2½*d.* per stone, and 3½ lbs. of oatmeal in one day; a woman with five children might generally get two stone of potatoes. Mr. Mulvany says, a woman may not get five pounds of potatoes except she was known to be an object of charity. Mr. Bayne says, some beggars only ask for dinner or breakfast, and refuse raw food.

The quantity given is in proportion to the number of persons in the beggar's family. James Marks, Messrs. Bayne and Mulvany say, that no distinction is made. There is nothing more common than for beggars to divide the family, and then beg from the same persons. An able-bodied man in distress who is not an habitual beggar only asks a meal. Infirm persons are looked on as special objects of charity, and better treated, as are also women with large helpless families.

Beggars generally sell their surplus collections, and buy tea and spirits whenever they can, and enjoy themselves. They are never worse treated for being decently clothed, as they are then looked on as reduced persons of a decent class; people of this kind make a proper use of the surplus, they are not the most numerous class. Messrs. Bayne and Mulvany say, a stranger well dressed would not be relieved, he would be considered an impostor.

Able-bodied men who beg assert that they are in search, men who are obliged to leave their homes in consequence of bad character, being reduced to distress, allege want of work as the cause.—(*All concur.*)

Beggars who frequent market towns and fairs try to excite compassion by exposing sores, and are unwilling to be decently clad, lest it may diminish pity. James Marks has known beggars to put off good clothes, and put on the rags; and says further, that they sometimes refuse to have their sores cured. Beggars are divided into many different classes, this is certainly the worst. The parents frequently take the children about in cold and wet to excite compassion; and Rev. Mr. Flanagan says, "the parents of dumb children use them to impose on the ignorant by leading them to think they can see into futurity."

All the witnesses concur in saying that the habitual beggar by trade is in general dissolute; occasional beggars are moral and religious. Beggars often commit thefts of linen or wearing apparel, or any small commodity they can lay their hands on. James Marks has known of a beggar who having obtained a night's lodging murdered the woman to whom the house belonged in order to plunder it.

When the children of beggars grow up they become labourers, and usually are not industrious or well conducted; such persons are not likely to emigrate. The Rev. Mr. Palmer observes, the idle and reprobate seldom emigrate except from fear of punishment. The Rev. Mr. Flanagan states, with whom all the witnesses concur, "within my experience I have generally known them to be the worst conducted persons in my parish." The parents among beggars are kind to their children, but the children are not so kind or dutiful to their parents as those of labourers usually are. Rev. Mr. Flanagan related, "two beggars died since I came to the parish; one of them had 10 *l.* concealed on his person, and the other 6 *l.*"

Having given birth to a bastard is often the cause of vagrancy; it is therefore presumed there is a greater proportion of bastards among vagrants than among labourers; some of the female vagrants continue their immorality, others are penitent and well conducted.

Messrs. Bayne and Mulvany say, an able-bodied vagrant would not be relieved; if an able-bodied man begged, he would not receive as much as if he worked; the farmers would not give to an able-bodied beggar any thing beyond his dinner or his breakfast. James Marks says, "persons are very unwilling to relieve such beggars, they are looked on with disgust."

The character of beggars is seldom inquired into; old persons, or those reduced by accident or misfortune, and known to be of good character, are always treated more kindly. James Marks says, "a beggar will not work even when work is offered." Mr. Bayne has offered them work in busy times, and it has been refused.

If they are known to have received much alms during the day, less is given, if any; but a vagrant would receive charity though his character was quite unknown, if he appeared an object of compassion.

A beggar has never been known to want a lodging; some of the beggars get clothes when they seem in great need. The farmers prefer giving food to money, not always having money. Provisions are preferred by the beggars as being of more value. Mr. Nangle says, "that they wish to obtain money from those who can give it, to procure tobacco or whiskey."

Farmers on an average give the same quantity daily, except in cases of urgent distress; all who apply are not relieved. The usual quantity given is about 10 potatoes to the old and infirm; they usually give two hansdful of meal, about half a pound.

The Rev. Mr. Flanagan says, "There are some farmers of 100 acres give as much as would support two additional labourers; many of the large tillage farmers give much more; I know farmers in this parish who daily feed six poor persons through the year; I think I underrate it at that number." Mr. Mulranny holds 170 acres, thinks it costs him 1 *s.* per acre; Mr. Bayne holds 30 acres; it costs him 4 *l.* a year, sometimes more.

The farmers chiefly support the poor, being more exposed and annoyed. The poorer classes give more in proportion to their means than the rich. James Marks, labourer, says, "the labourers in employment also relieve the poor to the utmost of their means." The poorest householders occasionally give whenever they can afford it, and never refuse lodging when they have nothing else to offer.

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Some get more than they require, and this certainly leads to a waste of provisions.

Some holding ten acres are better able to give than others; some are more charitable; all give something. Mr. Bayne, says, "an industrious man with 10 acres at a fair rent, might give 3*l.* a year." Mr. Mulvany and Rev Mr. Flanagan say, that they give much more in proportion than the large farmer or gentleman; Mr. Flanagan has known some shopkeepers to give to the amount of 13*l.* in the year; as to whether the present mode of giving would be preferred by the farmers to a tax, opinions are divided. Mr. Bayne would willingly pay a small sum to prevent beggars coming to his house. Mr. Mulvany would prefer the present mode of relieving the poor. A farmer does not miss the provision he gives to the poor; he would find it hard to convert it into money; the same amount given in money would be very distressing to the farmers. Mr. Bayne concurs in that.

Relief is given sometimes from fear that the applicant is suffering great privation, and sometimes from a charitable motive. Mr. Flanagan says, "some who have a mistaken view of charity would give, although the poor might be provided for by applying at an institution."

Sometimes importunity extorts relief, and all concur in saying, that there are instances where women being alone in their houses have been compelled to give through fear; frequently alms are given to avoid the beggar's curse.

Typhus fever has been much spread by giving lodging to vagrants. James Marks knew an entire family to die of a fever brought on by giving lodging to a beggar; and the Rev. Mr. Flanagan says, "the morals of the labouring classes are much injured by associating with beggars; they are the means of causing discontent by fabricating and spreading stories, and produce ill-will in families by the same means."

Those once driven to vagrancy seldom, if ever, return to industrious pursuits. Mr. Flanagan does not think them sufficiently numerous to rank as a distinct class; but Messrs. Bayne and Mulvany and James Marks all say they are a distinct class, because no one wishes to associate with them.

Laws against vagrancy, without providing for the poor, would cause unusal horror; and the supposition is absurd, that the givers of relief would act on them. Messrs. Bayne, Mulvany and Marks say, they have been so long accustomed to give, that they would not wish to see any law that would deprive the deserving poor of relief; they think it better for the poor to remain as they are than be subject to restraint.

Mr. Flanagan thinks the beggars would prefer their liberty and their present state to a house of industry, in which the fare was the same as that used by the labouring classes. Messrs. Bayne and Mulvany, and James Marks, think the poor would prefer their liberty to any such provision.

Persons who attended the Examination.

Union *Castledermot*.
Bars. *Kilkea* and *Moone*.

ROBERT ARCHBOLD, esq., magistrate.—BRYAN BOULGER, labourer.—Mr. JOHN CORCORAN, farmer.—THOMAS DORAN, labourer.—Rev. LAURENCE DUNNE, parish priest of Castledermot and Timolin.—Mr. JOHN DUNNE, farmer.—Rev. R. L. FITZGIBBON, parish curate of Castledermot.—Rev. ARCHBOLD HAMILTON, vicar of Castledermot.—JOHN HUTCHINSON, farmer.—Mr. SYLVESTER KELLY, farmer.—MICHAEL KEOGH, farmer.—Mr. THOMAS MAC DONALD, farmer.—Mr. JAMES MAC DONALD, farmer.—Mr. PATRICK MAGRATH, farmer.—Mr. DANIEL M'LOUGHLIN, farmer.—Rev. EDWARD MURPHY, catholic curate.—Mr. JOHN MURPHY, farmer.—JOHN MURPHY, farmer.—CHARLES NEAL, farmer.—GEORGE PAYNE, esq.—JAMES PAYNE.—Mr. EDWARD SCULLY (who took the census of this parish).—MICHAEL STYLES, farmer.

THE Reverend Mr. Dunne estimates the number of vagrants to be about 250 in the Catholic Union of Castledermot and Timolin; of these 150 have professedly no other means of support than begging; these numbers have remained stationary, on the whole, for a considerable length of time.

The general amount of mendicancy is observed to be annually increased between the 1st of May and the 20th of August, owing to the scarcity of provisions, which takes place previous to the coming in of the new crops. The greater number of these mendicants are residents, and from half to two-thirds are natives; there are but six old men amongst them; about two-thirds of the whole are children, and the remainder consists of females, from the age of twenty to that of seventy, but for the most part under fifty; five only are without children. The great preponderance of women is explained by the difficulty they experience in finding employment; many of them are the wives of labourers out of work; and most of them are themselves well able to work. The Rev. Mr. Dunne remarks, that the rate of wages is nine-pence a day; and the average number of days that a man is employed during the week, not more than three. Under these circumstances, if provisions become unusually dear, he conceives that the families of the labouring population must inevitably have recourse to begging, as a means of existence; none, however, who are employed during the week are ever known to beg on Sundays; and very few cottier tenants or persons who possess a crop of potatoes in the ground are to be observed soliciting alms. There is no mechanic in the parish at the present moment in a state of mendicancy; and it is admitted that mechanics evince a peculiar reluctance to commence begging, and are only driven to it by extreme necessity; none of the vagrants are servants disabled, or out of employment, but most of them have been in service previous to their marriage. The cottier tenants of these parishes are not in the habit of going elsewhere to beg; neither are there any instances of farmers, when

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when advanced in life, having transferred their property to their children, with the intention of adopting a vagrant life. A few labourers annually go to England in search of work during the harvest; and they generally take as much money with them as pays their way to the place of their destination.

Of those mendicants who are not natives the greater proportion comes from the adjoining counties, and rather from the country parts than from the towns.

Amongst the adult mendicants who reside in the parish, the witnesses agree that there is not one who is the offspring of a beggar, or who has followed a vagrant life from childhood. Misfortunes of various kinds are supposed to have reduced them to their present state, and though the women generally give themselves out as widows, and date their destitution from their husband's death, the prevailing opinion is, that in many instances they are the victims of seduction, and having become pregnant and lost their character, no other resource has remained open to them than begging. Some few however are known to have placed themselves in their present situation from a knowledge of the facility with which relief is to be obtained, being well aware at the same time that their propensity to idleness would escape detection.

In ordinary times the collection of an able-bodied beggar averages from two to three stone of potatoes daily; "but at periods when potatoes are plenty," Mr. Kehoe observes, "that he has seen a mendicant with six or seven stone in his bag, and at that period, adds he, I have offered potatoes to a beggar woman who disdained to accept them." Meal is never given but to aged or infirm people who are unable to carry potatoes; but if an individual be capable and willing to exert himself for several hours during the day, there is no doubt that he would obtain much more than sufficient for his own consumption. There are a few persons who attend at the coaches that pass through Castledermot in order to solicit alms, but they do not meet with much success at places of religious worship, there is very little given to beggars on Sundays.

When a vagrant family consists of several members, the practice of the country people is to give relief in proportion to their numbers; "knowing this," says Mr. Kehoe, "beggars do not come in large bodies, but generally divide themselves in order to obtain two or three charities, and thus different portions of the same family frequently procure relief from the same persons." At the same time that the necessities of several children elicit the largest alms, the Rev. Mr. Murphy observes, that most compassion is felt for an old or infirm person, and that he gets most as an individual.

When beggars obtain more food than they require for their consumption, they generally sell the surplus. It usually happens that potatoes are thus offered for sale; but Mr. M'Dowell has had beggars coming to his house with meal to dispose of; when potatoes are plentiful and cheap it is hardly worth the while of a mendicant to collect them, as there is difficulty in finding a purchaser for them; at such times they express dissatisfaction if meal be not given to them. Mr. Pat. Magrath states, "I recollect once in a plentiful season that a beggar refused to take potatoes from me, and when I had insisted on filling his wallet, he went off, and in a few minutes after he emptied them all into a ditch." The money obtained by the sale of their surplus provisions is applied to the payment of their weekly rent, or to the purchase of turf; it is sometimes expended on tea or tobacco, and in very few instances it is laid by; however there are some mendicants known to the witnesses, who have saved as much as has enabled them to buy a pig.

When a vagrant applies for relief he has seldom occasion to resort to any plea whatever, deceptive or real; the witnesses observe, "that he is seldom asked any questions;" most of the resident beggars are poorly clad, some from necessity and others from a sloathful disposition, but it is not thought that any of them expressly exhibit rags or dirt for the purpose of exciting sympathy, though it is suspected that several refuse to wear good clothes, fearing that they would thereby weaken their claims on the charitable. Mr. Thomas M'Donald knows an instance where a beggar woman who had got a cloak and other necessaries, subsequently pawned them in order to get tea and sugar. The Rev. Mr. Murphy knows the case of another beggar who sold the blankets which were given to him in charity. There are not any mendicants here who make a trade of exposing their sores or their natural infirmities; some of them have deaf and dumb and crippled children, whom they carry about as a means of appealing to the feelings of the inhabitants, who naturally pity them, when they see them exposed to cold and wet without sufficient clothing, but there is not an instance known where the parents have refused to surrender their children so afflicted when the offer of a place in an asylum has been made to them; even as it is, however, the state of mind produced in a parent, who in any way trades in the misfortune of his child, is considered to be quite incompatible with morality.

The habits of the mendicants of these parishes cannot be considered dissolute. They do not often congregate or form merry meetings; "but," says Mr. M'Donnell, "I have seen 10 or 12 of them together at the close of the day, and potato cakes before them, and better tea than I drink myself." Thefts are uncommon amongst any class, and they have been very rarely traced to beggars; such persons are never concerned in outrages upon the person. The witnesses are not acquainted with any vagrant who has had industry enough to go to England or Scotland in searching work, and it is the general opinion that none of them would be willing to emigrate. A vagrant shows not much disposition to assist those who are in a worse condition than himself; if he gives any thing it is only as a loan, of which he strictly exacts the repayment. When it was asked whether it had ever been discovered that the children who accompany mendicants were hired or borrowed, it was quickly answered, "that they had no occasion to resort to such tricks, as they had but too many children of their own."

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Leinster.
County Kildare.

Examinations taken by Captain White, T. N. Vaughan, Esq.

Union *Castledermot.* Bars. *Kilkea* and *Moone.*

The beggars of these parishes have in general large families, many of them have as many as seven children, at the same time there is no reason for supposing that they have been more premature in their marriages than others; and the Rev. Mr. Dunne states positively, that during the 13 years that he has been in the parish, he has not married more than three persons who at the time followed a vagrant life. The proportion of illegitimate births is however much greater amongst them than in any other class of the community; and although there has not recently been any case of death from starvation, a disproportionate mortality has been observed among mendicants when compared to the labouring population in general.

In making a comparison between the profits of mendicancy and of labour, the witnesses agreed in making an essential difference between male and female able-bodied vagrants; they stated that the former would seldom be relieved, but they were unanimous in saying, "that the latter would always collect more in the course of a day than a labourer would earn in the same time."

The greater number of beggars who are to be observed in these parishes are residents, and their faces are generally well known. They have not originally, at least to any extent, taken to their present mode of life in preference to earning their subsistence by industry, but there is every reason to suppose that after a time they prefer it, as being easier to a life of labour with merely equal earnings; and instances are not wanting in which, when work has been offered to them, they have refused it. A woman, to whom Mr. M'Donald offered a shilling a day for binding corn, impudently declined it, and drawing out a reaping hook, said, "that his head ought to be whipped off of him for such an offer." In other cases, however, they have shown themselves willing to accept of employment.

Very little precaution is adopted against imposition on the part of those who solicit charity. It is never attempted to ascertain before giving alms, what a vagrant has already received in the course of the day; and it often happens that relief is extended to persons of whose character the giver is entirely ignorant.

A night's lodging is freely given to vagrants in the houses both of labourers and of farmers; and clothes they also get in the same places when they can be spared. The relief given in the shape of food usually consists of potatoes, unless where the applicant is too aged or otherwise too infirm to carry them. Butter-milk is also given by the farmers, and mendicants usually provide themselves with a vessel for the purpose of receiving it. The country people prefer giving away food, because, as they express themselves, "it comes readier to them;" and though beggars would in most cases rather get money, although they do not ask for it, and in times of scarcity or dearness they would certainly prefer provisions.

The quantity of food which is given away at any house in the course of the day is quite without any fixed limits, and depends entirely on the number of "calls." Mr. Kehoe states that 170 beggars have been relieved at his house in one day; each applicant receives about a handful of potatoes, or in some instances about a pint of meal. The Rev. Mr. Hamilton gives a shilling a week to each of five indigent people; and this is the only instance where persons are mainly dependent for their support, as pensioners, on the bounty of any one individual. It is supposed, however, that there are some farmers of fifty acres and upwards who dispense in charity nearly, if not altogether, as much as would support an additional workman. The smaller farmers also give according to their means, although it is not customary amongst them to allot the produce of any definite portion of ground to the relief of vagrants. The shopkeepers do not make weekly allowances to the beggars of the town, but relieve them occasionally as their discretion guides them.

The relief of vagrants falls with particular severity on the class of farmers; they are more open to their solicitations, and consequently more annoyed by them; as Mr. Magrath remarks, "a beggar will pass by the gate of a gentleman, and will not dare to go up there, when he will come and demand alms from people like me." The poorer and working part of the agricultural population give more in proportion than the richer orders; and whilst the man possessed of only an acre or half an acre does not refuse his contribution of food, the mere labourer, who possesses nothing but his cabin, gives, what alone he can afford, a night's lodging to the mendicant, and goes to the farmer to procure straw for the purpose. Mr. Macgrath says, that "he know a man who held half an acre of ground, for which he paid 2*l.* 10*s.* (but it has since been taken from him), for six months at a time he did not know what the taste of milk was like; his diet was a dry potato, and at an odd time a salt herring, yet he never allowed a beggar to leave his door without getting something."

It is calculated by those present that a farmer holding ten acres of land cannot give less, one day with another, than from seven to fourteen pounds of potatoes; and, taking into consideration both the food and the money that a small shopkeeper bestows upon the poor, it is thought that he spends about two-pence a day in charity. Frequently those whose means were barely sufficient to meet any sudden emergency, have given away to such an extent that on the failure of their crops, they have themselves been obliged to purchase food at as dear a rate in the market. "I cannot," says James Payne, a farmer of 12 acres, "afford to give away a pound of potatoes in the day if I would do myself justice; if I gave it away to-day, I might want it in ten days more myself; in scarce seasons when I have given ten shillings a barrel for potatoes, I have been obliged to divide them with those that were poorer than myself when they'd call at breakfast hour, not having the heart to keep it from them, the creatures." The farmers and shopkeepers are so convinced of the inequality of the burden, which the present practice of giving relief imposes upon them, that they declare unanimously that they would view with satisfaction the introduction of a system which would allow them to substitute the payment of a fixed annual sum, to the annoyance of remaining open to promiscuous mendicancy, and to the risk of their property, incurred at present.

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Examinations taken by Captain White. T. N. Vaughan, Esq.

Union *Castledermot.* Bars. *Kilkea* and *Moone.*

It is the prevailing opinion that relief is given to beggars under an impression on the part of the donor that they are in a state of starvation. Religious feeling is also supposed to have considerable influence on the extent to which charity is given, but there seems to be little doubt that this motive would cease to exist in a short time after it was known that relief could be procured by the destitute in an establishment for the purpose. Threats of violence, in order to extort alms, are seldom if ever resorted to; and the supposed effects of the beggar's curse are no longer regarded by any one.

The system of giving a night's lodging to mendicants contributes not a little to the spreading of disease through the country. Mr. Ivers states expressly that he has known an entire family to have been visited with fever after having harboured a beggar at night. The evidence given, however, does not tend to show that the morals of the labouring classes suffer to any extent by contamination in this manner. Vagrants sometimes, but very rarely, make mischief by tale-bearing and the spreading of discontent, but in general they find it more their interest to become the retailers of extraordinary or unusual intelligence. "The beggars frequently," observes Mr. M'Donnell, "tell wonderful stories to excite a good charity; for instance, one came in last week and told me that the steeple of Carlow had fallen down; another, that the King was broke: our wives give more to such fellows." Corcoran adds, "that the beggar who brought the news of the Parliament Houses being burned, got the most charity that day."

Those who have followed a vagrant life for any length of time are never known to return to industrious habits; even those who have resorted to mendicancy under the pressure of temporary distress are slow to relinquish it when their necessity has past by. Charles D'Arcy remarks, that "once they got the habit of it, they never gave it up;" he knows several that took to begging in the scarce season, and they never have refrained from it since.

In this district, it has never been attempted to repress vagrancy by any severe or coercive measures, and in the present state of opinion on the subject, whilst there is no provision for the destitute, there is no chance that any laws directed towards such an end could be rendered efficacious. The repugnance, however, in the public mind to a strict vagrancy law, would be completely removed, if any means of support were provided for those who now subsist by begging. Vagrancy is the less a subject of complaint at present, because no outrages can be traced to it, at least none arising immediately from destitution.

There is not a house of industry in either of the parishes, and the witnesses would anticipate much antipathy on the part of the mendicants to enter such an establishment. "If they were put up into that kind of a place," observes C. D'Arcy, "the grocers would lose a great deal of their benefactors; they leave more with him than the poor labourer; the labouring classes never taste tea or sugar, except on Gregory days, at Christmas's and Easter."

In order to obtain an approximation towards an estimate of how much was given in charity by the industrious classes in these parishes, an endeavour was made to ascertain the number of shopkeepers and of farmers within them; the result was, that there were about 60 of the former, and nearly 500 of the latter, holding not less, in any instance, than one acre of land.

Persons who attended the Examination.

Union *Kilcock.* Bars. *Ikeathy* and *Oughterany.*

CHRISTOPHER ADAMS, labourer.—Capt. BRENNAN, chief constable of police.—THOMAS BRENNAN, labourer.—Mr. JAMES BYRNE, miller.—Rev. Mr. CAULFIELD, protestant rector.—JOHN CLARK, labourer.—Mr. MARTIN CONNETON, farmer.—PETER CORRIGAN, labourer.—Mr. PATRICK COSGRAVE, shopkeeper and farmer.—MICHAEL COSTELLO, labourer.—Mr. PATRICK CULLEN, farmer.—THOMAS M'DERMOTT, labourer.—MICHAEL FEAGAN, labourer.—Mr. JOHN GILLIGAN, farmer.—Mr. EDWARD GOODWIN, postmaster.—JOHN GORMON labourer.—Mr. JOHN HACKETT, shopkeeper.—Mr. PATRICK HALIGAN, shopkeeper.—Rev. FRANCIS HELY, parish priest.—EDWARD HOLSON, labourer.—Mr. AMBROSE HUGHES, shopkeeper.—PATRICK IRVING, labourer.—Mr. DANIEL KEARNEY, shopkeeper.—THOMAS KEARNEY, esq., J. P.—Mr. PATRICK LUBE, shopkeeper.—Mr. JAMES MAGRATH, shopkeeper.—Mr. JAMES MANGAN, shopkeeper.—Mr. THOMAS MURRAY, farmer.—MICHAEL NEVIN, labourer.—Mr. JAMES O'SHAUGHNESSY, innkeeper.—Mr. JOHN POWER, farmer.—JOHN RATIGAN, labourer.—Mr. MICHAEL REILLY, shopkeeper.—Mr. JAMES REILLY, schoolmaster of National school.—Mr. THOMAS ROBINSON, shopkeeper.—PATRICK SMITH, labourer.—Mr. RICHARD WADE, farmer.—Mr. JOSEPH WALKER, farmer.

THE number of vagrants in the parish is about 60, and seems on the increase; the Rev. Mr. Hely says, "I daily see strangers coming here and suffering."

Vagrancy prevails most in the months of June and July; Pat Cullen says, "you will have two for one at those times of the year;" at that period the wives of those who have gone to England for work come here to beg, and the greater part of them have families; sometimes too, while the men remain at home, they send their wives and families to beg; the Rev. Mr. Hely says, "it is a common custom, when the men cannot get work, for the wives and children to beg;" but you will never see a young man beg at all; men, except old, will not beg; cottier tenants sometimes go into places where they are not known, and beg; but

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but those who go to England do not beg, being, as Mr. Gilligan states, "good able-bodied labourers, and taking something of their own with them."

They come from all the surrounding counties: Rev. Mr. Hely says, "I do not know a town or county I could name, they no not come from." They are generally natives of towns; Mr. Hely says, "I am conscious they are generally expelled from their own towns, and take shelter here."

There are not many among them the children of beggars, but there are certainly some few; but being principally strangers, no trace of their habits before they come is discoverable: the Rev. Mr. Hely observes, "I think they are mostly dissolute characters, but their general excuse is loss of husband and relatives."

A stone and a half of potatoes, or about two quarts of meal, is about the quantity an active beggar would make out in the day; they get more food certainly than they can consume, so that sometimes they even sell it; they likewise get money from passengers in coaches: Mr. Hely says, "gentlemen changing horses at the inn often leave a couple of shillings among the beggars;" Mr. Power estimates about 2*s.* per week given in this way to the beggars.

The quantity given is in proportion to the number in family of those who apply for relief, and sometimes the strangers divide into two parties, and the two parts of the family will thus apply for relief separately.

Beggars generally sell their surplus collections for tea, soap, candles, &c. &c.: the Rev. Mr. Hely says, "I know one old woman of 60 years of age, who never drinks less than three or four glasses of whiskey daily:" Mr. Hughes states, "a beggarman scarcely able to move with rheumatic pains, and upwards of 50 years of age, came into my shop yesterday to buy 2*s.* 6*d.* worth of tea and sugar; he remarked, 'It is all my worldly store; I have been during the summer in the county of Meath, where the people were very good to me; now that the cold season has come on, I am trudging on to the bog, where I will have firing cheap, and this tea and sugar will put me over the winter, when I will go back to Meath again;' the beggar pays from 6*d.* to 10*d.* a week for his lodging, but never thinks of making any provision of clothing or furniture." In this district the beggars never save any thing: Mr. Walker says, "They let every day provide for itself."

The strange beggars usually make the plea of not being able to procure employment, but they do not preserve their rags for the purpose of rousing compassion; on the contrary, Mr. Hely says, "I have 8*l.* or 10*l.* a year given to me to distribute in charity; I always buy clothing, and the beggars are most importunate for that relief." Beggars who have children often expose them in wet and cold, and annoy them in various ways, to make them greater objects: the Rev. Mr. Hely says, "I have often heard of their making their children cry to excite pity, and I believe it;" and Mr. Walker says, "I have known a woman who came to me and said her child was dead, and I discovered, after I had given her money, that she had left it in the avenue, and took it away as she returned."

Vagrants are in general dissolute characters. Mr. Hely observes, "I know four families at least who were banished from their homes and friends in consequence of their bad habits." Beggars steal fowls, potatoes and corn out of the fields and linen off the hedges, but are not concerned in any assassination or violent outrages;" being, as the Rev. Mr. Hely observes, "old and infirm, and mostly females." Beggars would not be willing to go to America. Mr. Power says, "they would rather skulk about the town, half starved, than go." The same kindness is shown by beggars to their children as other people show; but not so on the part of the children to their parents; they generally leave them after 14 or 15 years of age. The Rev. Mr. Hely states, "I know several who have gone into farmers' houses, and got from 10*s.* to 15*s.* per quarter." The beggars will not share their earnings with one another. Mr. Hely says, "there is a great deal of jealousy among them when a sixpence is given to them to divide; there is mostly a fight, and the one in possession generally keeps it." Some beggars hoard their earnings. Mr. Hely says, "I know a beggarwoman a most provident creature; her name is Coghan; she has accumulated money; I should not be surprised if she has 20*l.*;" and Mr. Wade states an instance of a beggarman having three or four cows at grass unknown to any one, but the person on whose land they grazed.

The Rev. Mr. Hely states, "that beggars are remarkable for not having large families, as they are for the most part aged;" and as to illegitimate children, it was supposed, that the younger beggarwomen being so much exposed to temptation must in many cases fall into vice.

The mortality among beggars is less than among the labouring classes, as they have better food. There has been no case of starvation here; but the Rev. Mr. Hely says, "many old people die from want of sufficient nourishment."

As to the comparative earnings of an able-bodied man by begging or by working, nothing can be stated, for such persons very rarely beg; they would not be countenanced as beggars.

The principal portion of those who are relieved are known to all persons; perfect strangers would only be relieved if they appeared to be in absolute want. Vagrants generally prefer their wandering life to that of labourers; yet there are not many instances of persons taking to begging except from sheer distress. Captain Brennan says, "a beggarwoman in town was offered 1*s.* per diem during harvest, which she refused; that is, she went out two days, and then she cut."

There is no inquiry made as to what a beggar may have received previously, during the day. Captain Brennan says, "they would not tell you, if you asked."

The Rev. Mr. Hely states, "when the poor have nothing else to offer, they invariably offer a night's lodging, and desire the beggar to provide his own straw, when the cabin keeper has

has none himself." The beggars in general have their own blanket; potatoes, and sometimes buttermilk, are given to them by the farmers, who seldom give them money, indeed they seldom have any.

There is no exact limit to the quantity given, but the usual donation to a family is about 4lbs. of potatoes. There are three or four shopkeepers in the town who on Monday morning give the beggars a halfpenny each.

The relief of the beggars falls chiefly on the farmers and shopkeepers, inasmuch as they are most exposed to them. Mr. Hely observes, "there is an iron gate or closed entrance to the richer classes, and they can go no further;" and Mr. Hughes says, "they have access to our doors, and not to the nobleman and gentleman. The poorer classes give far more than their proportion; even those who have but the bare cabins." Mr. Power says, "it is the only home the poor have, if they are out in the cold day. It is to them they creep for shelter at night."

As to beggars getting more than they want, Mr. Hughes says, "if I can judge from their miserable condition, I should say they do not get sufficient; they use the surplus potatoes to buy other things;" but nothing goes to waste. A farmer of ten acres would give about a stone and half of potatoes in the day; as to meal, Mr. Hughes observes, "it is but little or no meal a farmer can give now; first, because there has been a deficiency this season, and next, because the high price of land makes him give all his corn to his landlord." Mr. Lube says, "many of them cannot give any thing but a share of their own victuals."

The labourer often leaves himself scantily off by dividing among the poor. About 3*d.* a day is the value in food and money that a shopkeeper may give away in the day; and both he and the farmer would prefer some small regular tax to the present mode of giving.

Relief is given, not because it is the custom of the district, but through fear that the applicant is suffering under great want; and as religious feeling can only be influenced by the wish to relieve the necessities of the destitute, if a suitable institution were at hand, of course the feeling would cease. Importunity sometimes extorts relief. Mr. Hughes says, "this being a great thoroughfare for passengers, they are continually annoyed, and give to the beggars to get rid of them." In the country places, too, a sturdy beggar will sometimes terrify a female into giving; but the fear of the beggar's curse does not avail.

Diseases are not brought into families here by beggars; because, as Mr. Hughes states, "if they were looking sickly they would not be admitted; and it is usual, in such cases, to make up temporary huts by the side of a ditch for beggars; they are frequently seen alongside the road."

The morals, however, of the labouring classes are injured by mixing with beggars. Mr. Power says, "because those travelling beggars are generally driven out of their own town for immorality."

Those who have been vagrants for any length of time never are known to turn to any industry; and as to whether they in the end become a separate class, Mr. Hughes observes, "where is the man can answer this. Such is the poverty and wretchedness of the working classes that it is impossible to distinguish them from beggars." It would be a great hardship to punish persons for begging when they have no means of living, nor any asylum to go to; and the people think it would be very cruel to use harsh measures against destitute forlorn persons for wandering about in search of food, and that but a bare existence. Many outrages have been attributed to actual want; a destitute person cannot be in a worse condition, and is easily exasperated.

There is no house of industry in the parish, nor would the beggars be willing to go into one; because, as Mr. Hughes says, "they get more meat and drink, more tea than the labourers, and in every way live better, such is the miserable condition of that class."

On the labourers being asked would they go in, Thomas M'Dermott said, "I would not go to be separated from my wife and children; I would rather have our own mess, supposing it to be a bad one, than go in to eat a better one." The following is an estimate of the charity of the parish:—

There are 463 persons holding not less than one acre of land, and allowing half of those persons to hold not less than 10 acres of land, there will be 231 persons producing, at 3*d.* per diem each, the sum of 1,053*l.* 18*s.* 9*d.*, allowing the average charity of those holding from one to nine acres to be 3*d.* per week, the remaining 232 persons will contribute 150*l.* 3*s.* There are about 60 shopkeepers at 3*d.* per day each; this will bring 273*l.* 5*s.* Total amount thus will be 1,477*l.* 6*s.* 9*d.*

Persons who attended the Examination.

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County Kildare.

Examinations taken by Captain White. T. N. Vaughan, Esq.

Pars. *Naas* and *Osbertstown.*
Bar. *North Naas.*

Very Rev. Dean BURGH.—Mr. JAMES BYRNE.—JOHN CLARKE, esq., sub-inspector of police.—WILLIAM CORCORAN, labourer.—SIMON CULLEN, labourer.—Mr. PATRICK CURRIE.—JOHN CURRIN, esq.—Rev. Mr. DOYLE, P. P.—Mr. PAT. FARRELL, farmer and general dealer.—Mr. RICHARD FINAMORE.—Mr. JAMES FITZPATRICK.—JAMES FLANAGAN, labourer.—WILLIAM P. GAHAGAN, M.D.—MICHAEL GAUL, labourer.—WILLIAM GOODWIN, esq.—Mr. THOMAS HARDY.—Mr. EDWARD HAYDON.—ROBERT HAYES, M. D., churchwarden.—Rev. Mr. HUME, roman-catholic curate.—Mr. OWEN LALOR.—Mr. JOHN LOUTON, shopkeeper.—PETER LYONS, esq.—JOHN MAGRATH, farmer of five and a half acres.—Mr. FELIX MIRNA, huckster.—WILLIAM MURPHY, mendicant.—ANDREW NEAL, labourer.—EDWARD NEAL, labourer.—Rev. EDWARD GEORGE PARKER, curate of Naas.—JOHN RUTHERFORD, esq.—JOHN STANLEY, labourer.—Major TANDY, chief magistrate of Police.—MICHAEL TOOLE, farmer of six and a half acres.—Mr. WILLIAM TRACY.—Mr. WILLIAM WILSON.—PATRICK WALSH, dispensary doctor.

THE number of vagrants in this parish amounts to about 250, and all the witnesses say that they have increased within recollection even to the amount of 100 per cent. Mr. Hardy says, "within the last three summers the sum I give away weekly at my door has increased from 1*s.* 6*d.* to 2*s.* 6*d.*, and I only give in like proportion as formerly to each." He further states, "that the beggars assemble at the shop doors of the town every Saturday morning, amounting in numbers to above 100, of all ages; these are residents, and they receive a half-penny each from about nine or ten shopkeepers, who prefer a regular weekly allowance to being annoyed daily."

From the 1st of June to the middle of August, and from the beginning of November to March, a great number of labourers are unemployed, so that during these periods their wives and children are forced to beg; but not a tenth of them are natives or residents, they are ramblers from all parts of the country, consisting mostly of females from twenty to forty years of age, with families of children. Mr. Finamore observes, "and if they have not children of their own they get them from others, by dad, they do." Mr. Currie says, "there are some old women among them, seven or eight come to me every Monday morning, and they are about sixty years of age." The reason why females are mostly driven to beg, seems to be that they have less employment, and there is, besides, more sympathy for them than for men; besides able-bodied men are reluctant to beg; although Mr. Currie says, that able-bodied men, out of employment, have come to him to beg. When labourers have large families, even though they have employment themselves, the family often beg. Mr. Hardy says, "I have known a man in employment whose family often beg; I have often supplied them." Mechanics do not often beg, except passing through the town. Mr. Currie knew two weavers who became beggars. In this parish cottiers do not appear to become beggars at any periods of the year; nor do any small farmers make over their holdings to their children and become beggars themselves; only one such case can be remembered for many years. Mr. Finamore says, "they are wiser now, and have their eyes open." Those who go from this parish to England in search of work, amount to about forty or fifty yearly; they do not beg their way, Dublin being so near.

The greatest number of vagrants come from the country districts; many of them are from Connaught.

Witnesses felt convinced that many beggars are persons who have been all their lives in the same condition. Mr. Hardy states, "I have known four or five families who have been begging from infancy, and there are three males among them." In this district beggars are considered not to be reduced from misfortune, but begging from idle habits; they usually attribute their distress to want of employment, but very many of them were supposed to adopt that mode of life from the facilities with which relief can be obtained.

An active beggar would obtain in the course of the day about three stone of potatoes, so that certainly he must receive more food than he can consume. Mr. Lalor says, "the go between, 'bouthy,' or match-maker, would collect double that quantity, their business being to carry messages from the farmers' daughters to their bachelors, and look out for husbands for them." In this parish beggars get a great deal of money from passengers in coaches. Mr. Lalor says, "I average their receipts at 6*d.* a day through the year, and occasionally at 1*s.* 6*d.* among six beggars who regularly attend the two coach offices, and will not allow others to interfere with them."

The quantity of food given to beggars is increased in proportion to the number of persons in the family; but if a family be very large, they divide into two parties, and call at the same houses. In case of a person applying singly for relief, an infirm beggar would get more than an able-bodied one.

Vagrants neither waste nor exchange their surplus collections, they sell them and buy tea or tobacco, and sometimes whiskey, but never clothes, inasmuch as good clothes would destroy their power of exciting sympathy. Vagrants seldom save anything, they spend every farthing they get as soon as possible.

Some vagrants give as their excuse for begging, that they are out of work, others that they have large families, and have lost their husbands. Mr. Finamore says, "I believe the true reason is they cannot get work." Although vagrants are not known to have produced sores, or to have refused to allow them to be cured, yet they retain rags and dirt, and affect the appearance of disease for the pnrpose of exciting compassion. Mr. Haydon states, "I

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Bar. *North Naas.*

gave a beggar a pair of pantaloons, and in three or four days after met him, and on questioning him, he would give no account of what had become of them; he was then in perfect rags."

Mr. James Byrne states, "a beggar, appearing to be blind, with his hat drawn down over his eyes, applied to me for charity, and in half an hour after I met him and his wife and daughter as well dressed as any farmer's wife and daughter, and as soon as they saw me come near them, I heard the man remark, I suspected him not to be 'bling,' and they all ran off as fast as they could."

The sight of maimed persons is frequently the cause of great pain, creating a horror in the minds of those who pass them, but no positive injury has been known to result from the exposure of such disgusting exhibitions. If vagrants happen to have children maimed in any manner, they carry them about in wet and cold to render them even more piteous objects, and they pinch them to make them cry. Mr. Finamore states, "they often come to my door, and the children are taught to set up an universal roar."

Those who live by begging were considered to be well conducted, as far as not being concerned in any outrages upon person or property, and seldom being detected in thefts. Mr. Byrne, however, states one case of a theft; "a beggar woman came to my house and got relief; the family were at dinner, and when the servant went outside she saw the woman enticing my poultry with oats, and she had three or four caught and packed in her wallet." Beggars often meet in the evening to carouse together. Mr. Byrne says, "I often see them do so on market days, they come to my house to buy whiskey." The confirmed vagrant never goes to England in search of employment, nor would he emigrate without force, they prefer wandering about in idleness. Beggars evince as much kindness as other people to their children, and when they have no children of their own, they are often supposed to borrow them. There was but one instance known to witness of a beggar hoarding money, he was a blind man. Mr. Byrne says, "it was reported he gave his daughter a considerable marriage portion." Mr. Hardy says, "he was supposed to have left, at his death, 200*l.* or 300*l.*, and he subscribed 20*s.* to the building of the chapel; I have given him change for a sovereign, in which there was *half* a sovereign to give Mr. Doyle the *priest*, as he said he would not *trouble* him with silver."

Beggars, in general, have large families. Mr. Currie states, "I know one with nine children;" and Mr. Fitzpatrick has seen them with five or six children.

With regard to beggars marrying, Mr. Byrne says, "they would not be so foolish; they take one another's word for it at all events;" so that it is evident the proportion of illegitimate children is greater among them than among the labouring classes. Mr. Hardy states a case of a young beggar girl in the town having recently had an illegitimate child. In this parish no case has occurred of death by starvation.

It was the opinion of all present that an active beggar could earn more by alms-gathering than a labourer could by his work, taking into account the casualties of employment.

The character of the persons relieved is never inquired into by those who give them relief, yet this indiscriminate charity did not appear to the witnesses to be injurious to the morals of the labouring classes. Vagrants mostly prefer their wandering life to that of the labourer, and occasionally adopt vagrancy in preference to remaining labourers. Mr. Byrne says, "I have offered them work, but I could not get them to do a halfpennyworth in any way."

An inquiry into the character of a person applying for alms is never thought of, nor could it be successful; the wretched appearance of the applicant is sufficient to cause alms to be given.

A night's lodging is very frequently given to beggars, but clothes rarely; the principal relief, however, consists of potatoes, and milk to females for their children. In all cases the farmers prefer giving food to money, in order to buy firing, candles and articles which are never given in charity.

In this parish there is a certain limit to the quantity given to a beggar; the farmers have a cup holding about a quarter of a stone of potatoes, and a trencher for meal, which is only given to infirm old persons who are not able to carry potatoes. It did not appear that there were many in this neighbourhood supported by families on whose bounty they were pensioners. It was stated that the largest sum given was 1*s.* each per week by the Dean of Cloyne to some poor persons. There are a few farmers and shopkeepers who are supposed to give away as much as would support an additional labourer. The Rev. Mr. Hume says, "I know some farmers in the neighbourhood who I think must give away, in straw, food and money, to the value of 40*l.* in the year."

The farmers here have not the custom of planting a certain spot of land, intending the crop solely for the beggars. Cullen says, "they are very hard set to pay the rent."

As the farmers and shopkeepers are more open to the calls of beggars the relief of that class falls chiefly on them. The rich, observes Neil, have their gate-keepers, and the beggars dare not go past them. In proportion to their means, the poorer classes were supposed to give most to beggars; even the labourers, who have but their hire to depend upon, give a part of their meals and a night's lodging to the beggar.

Witnesses did not suppose that in the country a beggar would collect much more food than he would require; but the sturdy beggars collected round the coaches might occasionally collect a few halfpence more.

Mr. Farrel says the farmer of ten acres gives, one day with another, food to the value of about 2½*d.*; and about ten of the principal shopkeepers give about 8*d.* a day; the small ones about 2*d.* It does not appear that a farmer giving too much in charity in the beginning of the year has afterwards, owing to the failure of crops or other casualties, had cause to regret his generosity to the poor, neither have labourers been pauperised by it, though

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Pars. *Naas* and *Osbertstown.*
Bar. *North Naas.*

Neil says, "last year I gave food to my neighbours, and for twenty-four hours I went without it myself." It was the opinion of all the witnesses that in this parish both farmers and shopkeepers would prefer a regular tax to the present mode of giving charity.

Relief is usually given under the idea that the applicant is suffering from great privation, not because it is the custom of the district; religious feeling has influence, but that would cease if an institution were near where there would be certain relief for persons in real want. Importunity sometimes, though not often, extorts relief; but fear of violence to person or property is not supposed to be an operating cause in alms-giving; yet Mr. Currie observes, "I often give to a beggar for fear that he may do worse." Fear of the beggar's curse sometimes causes people to give alms. Neil says, "I have known beggars curse very hard when the people, perhaps, would have nothing to give them; and I have known persons give for fear themselves or their cattle would not have luck."

Vagrants often spread diseases by the system of giving the lodging. Neil says, "I have known fever and strange sickness brought in by beggars." Simon Cullen also states, "I have known persons here who have caught fevers by giving lodging to beggars." It was stated, also, that beggars often fabricate and spread mischievous stories. Neil states the following instance of theft by a beggar:—"My wife gave a lodging to a beggar-woman and her children; she, seeing the children awake in the bed, 'oh, you cratures,' says she, 'it is cowld,' and she threw a cloak over the children; but in the morning she was off with the cloak."

Persons who have for any length of time followed a wandering life, would not, in general, return to industry. But the Rev. Mr. Doyle says, "in harvest, when wages are high, they will work;" so that the witnesses did not think that they could fairly be considered as a separate class of the community.

There have not been any punishment inflicted for vagrancy here, because there is no other relief for the poor. The feelings of all who give relief are opposed to any severe measures as long as there is any possibility of a person perishing from want, nor could rigorous laws be enforced while such repugnance exists against them in public feeling; but undoubtedly this repugnance would cease upon the establishment of a place of refuge, the want of which is the cause of opposition to vagrancy punishments; some trifling outrages have been attributed to actual destitution.

There is no house of industry in the parish; it was supposed if there were one that the majority of beggars would take refuge in it; but, Andrew Neal (a labourer, 85 years of age, who supports himself by a horse and car) being asked if he would be willing to enter a house of industry, replied, "if a man could get work out of it he would sooner die than go in, because I would have my liberty, and could dispose of my earnings in any way I liked, and divide them with any relation or friend I had a liking for." The following is an estimate of the amount given by the shopkeepers at Naas to the poor:—

	£.	s.	d.
Ten shopkeepers give 8*d.* a day - - - -	121	13	4
Fifty ditto give about 2*d.* a day - - - - -	152	1	8
Annual Amount - - -	£. 273	15	–

The number of landholders was not ascertainable in the absence of the rector.

Persons who attended the Examination.

Parish *Rathangan.*
Bar. *Ophaly, West.*

Rev. Mr. BOURNE, protestant rector.—Rev. Mr. BRENAN, parish priest.—MICHAEL BYRNE, labourer.—Mr. JAMES DIXON, farmer.—Dr. WILLIAM GODFREY DYAS.—PETER ENNIS, farmer.—Mr. JOHN FAGAN, huckster.—Mr. JOHN FARRELL, baker and farmer.—ROBERT FITZGERALD, esq. J. P.—Rev. PATRICK FITZPATRICK, roman-catholic curate.—Dr. JAMES FITZSIMONS, M. D.—WILLIAM FLOOD, farmer.—Mr. WILLIAM GARDENER, huckster.—WILLIAM GORE, labourer and small farmer.—PATRICK GORMAN, mason.—Right honourable Lord HERBERTON.—Mr. JAMES HYNES, farmer.—OWEN KAVANAGH, labourer,—WILLIAM KAVANAGH, farmer.—Mr. THOMAS KELLY, large farmer.—JOSEPH LEE, blacksmith and publican.—PAT LEE, farmer.—Mr. JAMES M'KENNA, parochial Schoolmaster.—Mr. PAT MALONE, butcher.—Mr. MICHAEL MYLOD, farmer and innkeeper.—GEORGE PIM, esq., J. P.—JOHN PIM, esq., J. P.—EDWARD J. TOWNSEND, chief constable of police.

THE number of vagrants in the parish amounts to about 100, said the Rev. Mr. Fitzpatrick; but Mr. Farrell said he is under the mark. "Vagrancy has increased here," Mr. Farrell states, "I know it well, and vagrants are more than double within the last 12 years; and the reason is, their being thrown out of their small holdings. I have five houses which occasionally contain 16 families of them, and sometimes four families in one room, perhaps amounting to ten persons. The low rate of wages is another reason."

The season when vagrancy most prevails, is in the months of May, June and July, and part of August, because then a great many labourers are out of employment, and their wives and children are obliged to beg, as the only way to support them. The beggars in this parish are chiefly natives, some of them may come four or five miles. They are composed

posed of females from forty to seventy years of age, except at the seasons above alluded to, when labourer's wives of all ages beg. There is very little employment for women. They may get about two months work in the entire year at 5*d.* per day, in hay and corn harvest, and potato planting and digging. Even the wives of labourers in employment sometimes beg. Peter Ennis says, " such as have large families could not live upon the low wages; and the price of produce will not allow the farmer to give higher." The wives of cottiers do not beg, though Lee observes, " they are often more necessitated than those who are begging."

Vagrants come from the vicinity of Robertstown, where there is chiefly bog. Peter Ennis states, " when the price of turf was very good in Dublin, people flocked into these bogs, and now that has fallen, it has driven them to distress."

Kavanagh remarks, " I counted 47 persons that were turned out of their cabins. They made to the bogs, and made little huts of the bog sods. I don't think there are 10 out of the 47 alive."

They have been all in comfortable circumstances, and reduced by misfortune. Mr. Farrell states, " they told me they were willing to pay for their small farms of land, but they were turned out to make room for large farms. I knew a little farmer, he was most comfortable, he was turned out on the road. He had not less than 10*l.* in gold. The poor creature died a beggar. From the day he was turned out, he was like a man struck dumb and stupified." Farrell further says, " that some of those driven out had to lie in the wet ditches, before they had a hut to put their heads into; and some of them were even driven out of the ditches as you'd hunt a rat out of a furze bush." Very few adopt begging from its facilities of life. Mr. Farrell says, " I am convinced that there is not a set of people in the world who despise begging more than the people here; but they are fairly driven to it by the mere dint of hardship."

An able-bodied female would get three stone of potatoes in the day. Meal is not given except to those too infirm to carry potatoes.

The quantity given is adapted to the number of applicants in a family. The families sometimes divide, and get relief in that way.

They sometimes exchange for herrings or milk; but Farrell says, " if they want to wet the potatoes, they seldom do so with any thing but water." Dr. Fitzsimon says, " they sometimes sell their collections for tobacco, tea and sugar, and whiskey. They sometimes go to lodging-houses, and for giving a share they get the loan of a kettle and a fire. I have only heard of one instance where they have hoarded potatoes (instead of selling) against the wants of winter."

They usually beg under the plea that they are not able to obtain work, and they encourage rags, dirt, &c. for the purpose of raising sympathy. Dr. Fitzsimon states, " that Lord Mayo some years ago gave frieze jackets, cloaks, and other articles of clothes to the beggars of Naas, with ' Naas' stamped on them, and requested the townspeople would confine their charity to these persons; but the beggars, in applying for charity, were told his lordship would take care of them. In consequence they were obliged to put on the old torn rags." Dr. Fitzsimon says, " I have often seen wasted and distorted limbs exposed at the chapel doors, and in the town, and am surprised the exposure has not done injury to females. I have often wished there was some place for the reception of such persons, lest injury to females might occur."

The degree of kindness shown by a beggar-woman to her children is as strong as among any other class; but not from the child to the mother. Beggars often share their collections with others more destitute than themselves. In general they do not hoard their earnings; but Dr. Fitzsimon states, " I remember a beggar-woman in Kildare who died last August, and 40*l.* was discovered in her possession."

Beggars in general have large families. " I met one last week," says Dr. Fitzsimon, " who had nine children."

Mr. M'Kenna relates, " I knew a labourer in this parish, with a wife and six children, who from illness and want of employment was reduced to extreme destitution; and it is my firm conviction he died from want of food and proper nourishment. The family are dependent on the neighbours."

Dr. Fitzsimons attended the man in fever; he corroborates the above statement.

In this parish the beggars who are relieved are in general known; and though, when once they have become vagrants, they prefer the wandering life, yet they would almost suffer starvation before they would beg; but once the shame is got the better of, the reluctance follows.

A night's lodging is very often given. Lord Herberton says, " the number of beggars is treble in harvest season, because the wives and children of the Connaught labourers beg while their husbands are in England. Many complaints have been made to the magistrates, by the cottiers, of thefts committed by those to whom they gave a night's lodging, absconding in the night. Beggars would prefer to get money, in order to buy tea, tobacco, &c." Rev. Mr. M'Kenna observes, " I am sure they would prefer the money, were it only for the variety."

The quantity of food given is proportioned to the number of those who apply, generally a double handful of potatoes; if meal, a plateful. Witnesses agreed in stating that some farmers and shopkeepers gave away in the year as much as would maintain an additional labourer. John Fagan states, " I know eight shopkeepers who, every Monday morning, give away a halfpenny to each beggar, amounting to about ten beggars."

The relief of beggars falls chiefly on shopkeepers and farmers. Pat Malone says, " if it was not for the farmers the beggars would starve." Fagan being asked if he gives more than

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than his circumstances enabled him to give, states, " I'm quite sure if the absentees and landlords would give something to the poor creatures, I would not have to give so much; but what I give I don't miss. I know God keeps an account of it, and will give it to me with good interest."

A farmer of 10 acres might give away about a stone of potatoes a day in charity. He has no money to give, nor can he afford meal, and a shopkeeper may give about 1 *s.* per week. The Rev. Mr. Fitzpatrick observes, " I know two persons who have given away so much in charity, that they have injured themselves greatly." The Rev. Mr. Fitzpatrick, Fagan and Malone say that the farmers would prefer a regular sum as a tax, to the present mode of giving.

Relief is given, through fear that the applicant is in great want, and occasionally importunity extorts it. Mr. M'Kenna states, " I know one instance very lately, where a fellow came into a house, and would not leave the house without getting something. He behaved with a great deal of sauciness, and food was given." It is not given because of the dread of the beggar's curse; on the contrary, Mr. M'Kenna and Malone state, " they have known alms withheld on the beggar's swearing and cursing."

The system of giving lodging to beggars has frequently spread diseases through the country. The Rev. Mr. Bourne remarks, " I know that a mother, son and grandchild died of cholera, by giving shelter to a strolling beggar, which was the first introduction of that epidemic into this parish."

Vagrants occasionally return to habits of industry. Dr. Fitzsimons has known three instances, and Lord Herberton two, of females turning out good members of society, employment being given to them.

There is no house of industry in the parish, nor would beggars be willing to enter it if there was. Lord Herberton states, " I really think the confirmed beggar would die rather than go into any institution."

There are about 136 holders of land, exceeding one acre each in the parish, and 45 shopkeepers. The average of the landholder's charity 1 *d.* per day, and the shopkeeper's 1 *s.* per week, will produce per annum —

Farmers - - - - -	£. 206 16 8
Shopkeepers - - - - -	117 – –
Total - - - - - -	£. 323 16 8

Persons who attended the Examination.

County Longford.

Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Abbeyshrule* including town of *Ballymahon.*
Bar. *Rathcline.*

JOHN CASEY, cottier.—HUGH DOOGAN, small farmer, 10 acres.—Captain GRAHAM, magistrate.—Mr. JOHNSTON, an extensive farmer.—Rev. Mr. M'CAN, parish priest.—Rev. Mr. M'GUIRE, rector.—Rev. Mr. MOFFET, protestant curate of an adjoining parish and a magistrate, residing in the town of Ballymahon.—Mr. EDWARD ROONEY, a general merchant.—MICHAEL ROURKE, labourer.

OF persons who either beg publicly themselves, or who have no other support than what has been obtained in charity by the different members of their family, there are residing in the parish, according to the estimate of the Rev. Mr. M'Can, from two hundred to two hundred and fifty. "The number of strollers," observes the same witness, "varies with the season; but on a summer's day from one hundred to a hundred and fifty may be found within the limits of the parish." The Rev. Mr. Maguire and the Rev. Mr. Moffett said, that " they considered the numbers as greatly exaggerated, and they would be more inclined to limit the number of mendicants resident in the town to twelve or fifteen, and to allow that the remainder of the parish might contain as many more." On the second day of the inquiry, however, Mr. Rooney mentioned to the satisfaction of both these gentlemen, the names of sixty persons who had no other mode of subsistence than begging, and all of whom resided either in the town or within the distance of one mile from it, in one particular direction; as the town and district alluded to do not contain more than one-fifth of the population of the parish, and as beggars are to be disinclined to take up their abode in towns, where they are in general obliged to pay for their lodging, Mr. Rooney thinks his calculation very moderate when he sets down the number of mendicants, in the rural portions of the parish, at about two or three times the amount of those inhabiting the town; he adds, that of the latter not one individual is capable of work. The Rev. Mr. M'Can " speaks not from calculation, but from actual observation, of the numbers residing in the different parts of the parish." But the Rev. Messrs. Moffatt and Maguire still refuse to believe that two hundred is not too large an allowance for the whole parish. Mr. Moffatt appealed to John Ganley, a small farmer holding about twenty acres, who was present, on the point, and Ganley replied that " it was his impression but from sixty to eighty resided in the town; he could not speak for the remainder of the parish, but it would not surprise him to hear that it furnished twice that number more; vagrancy has been progressively on the increase for many years, in consequence of the augmenting difficulty which all, but more particularly females, who before the decline of the linen trade were much engaged in spinning, experience in procuring employment.

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Examinations taken by John Spencer, Esq. M. Wilson Gray, Esq.

Parish *Abbeyshrule*, including town of *Ballymahon*.
Bar. *Rathcline*.

The period of the year at which vagrancy is most prevalent is during the months of June and July; at that season provisions usually become dear, and there is also a scarcity of work, so that the wives and families of labourers are almost necessarily reduced to mendicancy. "They seldom beg at home," remarks the Rev. Mr. Moffatt, "but they leave this country to seek alms elsewhere, while strangers, under similar circumstances of distress, come to us. There are also some labourers who go in search of work to other places, and who leave their wives and children behind them without any provision; these latter are then compelled to have recourse to begging at home, either publicly or privately, many of them carrying a bag, but generally endeavouring to conceal it. The number of mendicants is not a little increased in summer by the addition of several poor widows, who have contrived to struggle through the winter, but are unable to bear the heavier pressure of want in the former season; to all these are added the wives and children of the Connaught labourers, who, while the husband is absent in England, or employed in this neighbourhood, subsist entirely on alms." Females are at all times much more numerous than males; according to the Rev. Mr. Maguire, it is rare to see males begging from the age at which they become old enough to work until the age of impotence comes upon them, unless they be of unsound health; and it is still more unusual to see females from the age of puberty until they become mothers, "except when they are driven to it in order to maintain a young family of brothers and sisters, who have been left orphans." The Rev. Mr. M'Can observes, that the apparent disparity between ages and sexes would not be so striking if among beggars were counted all those who depend on what is begged by the other members of their family; he knows many strong healthy persons, male and female, who are ashamed to solicit charity themselves, but live on what is obtained by their immediate relatives. "It is stated that few single persons are to be observed begging, that the majority are accompanied by families; many causes are enumerated by the witnesses as seducing persons to mendicancy, as orphanage and widowhood, but all may finally be resolved into the want of employment, for the various individuals that beg. The diminished occupation is ascribed to the falling off of the linen trade, more especially so far as concerns females; one of the witnesses says, that "formerly a farmer would employ two or three servant maids, under an engagement that they should spin a certain quantity in the week; this quantity paid for both their wages and their diet, and he then had their other services for nothing; the same farmer would not now give employment to one woman." I have rented, observes Mr. Johnston, for many years the tolls of this town; the great yarn fair used to take place in May; at the May fair of 1821 I received 20*l.* as cranage for weighing yarn, at one penny per score of twenty pounds; that sum has declined since, until last May, when I did not receive 5*s.*; the same quantity of yarn that formerly sold for eighteen and twenty-pence, now sells for nine-pence or ten-pence per pound; there is no instance of a person who earns his subsistence during the week being found begging on a Sunday. Rourke says, labourers who have constant employment never beg or suffer their families to beg, but many labourers who have but occasional employment live for a time on alms, sometimes remaining at home and letting their families beg for them, but they mostly leave their own country, and take their families with them; if they find employment, they take it; if not, they either beg or live on what is begged by their families. "Poverty and shame," says Rourke, "drive a great many from their own country." Cottiers are not known to beg here, their compact with their landlords securing them constant employment. The witnesses agree that mechanics, and persons engaged in small trade, are less likely to become beggars than labourers, not from any difference of habits that the witnesses have observed, but because they are less likely to incur the necessity; no farmer has ever been known to surrender his ground to his children in his old age with the intention of adopting a vagrant life; the aversion from begging is stated to be peculiarly strong among the occupants of land. With respect to the mode of existence on their journey of those labourers who annually proceed to England in quest of employment, Michael Rourke, himself a labourer, states, that "they find much difficulty in making up even the price of their passage from the Irish to the English port; in their journey by land they must occasionally beg a meal or a night's lodging; they have come seeking lodging from him, and declaring that they had but a halfpenny to pay for it."

It is supposed that the greater number of vagrants who pass through this parish are from the counties of Leitrim and Roscommon. No remarks have been made by the other witnesses as to whether towns or country districts are likely to produce the larger number of beggars; but Michael Rourke says, "I believe the town labourer or his family is more likely to be driven to beg than the country labourer; the latter has many helps which the former is without; he always has a pig, which he can easily purchase, as his cabbage plot and potato garden will support him while he is earning the price of it. On the other hand, the town labourer cannot make one shilling meet another, for what he earns to-day must go to buy food for to-morrow, and if he has a family he may be struggling for years before he can put eight or nine shillings together with the same helps; the country labourer may struggle through a bad season when there is no employment, but I do not know any thing the town labourer can do in such a case, but either beg or starve."

It has been already mentioned that vagrants are rarely to be seen unaccompanied by children; nevertheless, very few individuals qualified to engage in labour continue to lead a wandering life after they have become able to earn their livelihood by industry; with the exception of idiots and decrepid persons, all are anxious to quit mendicancy as soon as they can. Vagrants are in general found to attribute their destitution to their having been ejected from their farms, or owing to the sickness or death of a husband or father, frequently to ill health or accident, disabling the individual from working; "but there are," observes Mr. Rooney, "not a few instances of persons wandering about half begging and half employed

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ployed in occasional jobs, which they prefer to more regular employment by which they could earn nothing better than dry potatoes." As instancing one of these causes of vagrancy, it may be mentioned, that the Assistant Commissioners, while walking in the vicinity of the town, met a fine looking able-bodied man begging with his wife and six children, he was blind. "I strove," said he, "while I had my sight to rear my family honestly and decently; there are three of these boys (none of them were above 12 years of age) who can read and write a good hand, and have besides a fair knowledge of arithmetic; it may be of some use to them yet; but it was God's will to afflict me, we had no help for it, and we were obliged to turn out." The witnesses were asked "whether they had any reason to suspect that the facility of obtaining relief operated to any extent as an inducement to relinquish industrious habits?" They answered that there were no grounds for entertaining such an opinion; that, on the contrary, there was every where a decided reluctance to beg. "Last summer," says Mr. Rooney, "I had some weeding to be done, I employed boys and girls at three-pence and four-pence a day, without food; able-bodied men came to me soliciting work; I told them that I had none, except what I have mentioned: 'for God's sake,' said they, 'give us even that, or we must starve.' I gave it to them, and they worked for the same wages as the children." Captain Graham says, "from a long experience, constantly meeting, questioning and relieving beggars, I would say that none of them would beg if they could support themselves by work. The quantity of potatoes that a vagrant can collect in the day varies according to the seasons of the year; it is estimated that a woman with two or three children would in winter, when potatoes are abundant, collect from house to house, besides what she could consume, about two stone a day upon an average; in summer the amount of her collection would entirely depend upon the price of potatoes; if they should be so low as two-pence half-penny per stone she might get about a stone and a half, but if they should rise to four-pence or five-pence a stone, it is thought that she would find it difficult to obtain enough to eat, and that she must, in many cases, rest contented with one meal a day. No public car or coach stops in this parish; at the roman catholic chapel there attend each Sunday about three persons who receive about three-pence each from the congregation; they are, says the Rev. Mr. M'Can, noisy, importunate beggars, whom I endeavour to discourage.

The quantity of relief extended to a vagrant who is followed by a large family, is always greater than is given to a single person; but still the amount is not increased fully in proportion to the numbers in that family; the beggar that is able to travel the farthest, and to make the most numerous applications will be the most successful at the end of the day; at the same time it is stated, that much compassion is always felt for an infirm or an old person, and that an able-bodied man, unless he have a family with him, does not usually ask for more than a meal, and that in general he does not carry a bag.

Whatever surplus a vagrant can accumulate, after satisfying his daily wants, is disposed of for money, which, says Mr. Rooney, they lay out in tobacco or soap, or in something to eat and drink with their potatoes. If they buy tea or whiskey it must be very rarely, and I have never known it. The Rev. Mr. M'Can states, that "none, except a few bad characters, ever buy whiskey," and all agree that in general they could not buy that, or any other superfluity, and that want often obliges them to sell an article of clothing which has been given to them in charity; there is no instance known of a mendicant having been able to lay by any thing as a provision against a more unfavourable season.

The resident paupers are free from the suspicion of resorting to deceptive means for the purpose of exciting compassion. Mr. Robinson (agent to Lady Ross) says, "I believe the resident population are very well inclined to work, but there are many able-bodied men strolling about as if seeking for employment, who would much rather sit down and sun themselves than work. I cannot express by numbers how far such instances may be considered frequent or rare; all I can say is, I know them to be very common, having offered them work often, which they have either refused, or have abandoned, after accepting it for a day or two, but I cannot say, whether I have known five, ten or twenty such cases in a season." Speaking on this subject, Mr. Johnston, (an extensive farmer) observes, "such persons have sought work of me, but as there were more wanting it at home than I could give it to, it never occurred to me to test the truth of their story, by offering them work, as I never suspected them of wilful idleness." Captain Graham expressly declares that, "he has tried several by offering them work, which they accepted without wages, for their mere food." Mr. Rooney says, "I knew a stranger from Connaught, with a wife and three children, to come here to beg last harvest; a farmer gave him work, and he worked with him during three months for 1*l.* and his food; during that time, his family begged only occasionally, and I do not think that the 1*l.* could have kept them from begging altogether; at the end of his time, he offered to renew his engagement, but the farmer had no work for him. I can very well believe," continues Mr. Rooney, "that able-bodied men may sometimes refuse work, because they may be within a day's walk of another place where they expect higher wages, or they may be making their way to England; I have often known people that come here as strollers to work for 2*d.* or 3*d.* a day and their food, and it has often happened, that resident labourers have noticed them to quit, unless they required the regular wages of the country, and that on their refusal to comply, they have been severely beaten." The Rev. Mr. Moffatt corroborates Mr. Rooney's information, by stating, that "several cases of assault, committed under such circumstances have been brought before him as a magistrate." The number of impostors who assume the appearance of disease or misery greater than they really suffer under is small, and they chiefly confine their practices to fairs. The Rev. Mr. M'Can says, "that within the last six months, eight or ten persons, who may be described as belonging to a decent class of beggars, have called on him, some with and some without papers, their story, whether oral or written, always

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set forth that they were of respectable families, and that they had been reduced from affluence to misfortune; I have sometimes discovered," adds the same witness, "that their documents and recommendations were forged." Captain Graham says, that "four or five such bearers of papers apply to him in a month, but he cannot say whether they be forged or not, although he suspects so, as they often ask his signature before he has made himself acquainted with the facts set forth; a good many of them purport to be the petitions of shipwrecked sailors." Dr. Bracken, the dispensary surgeon, remarks, "that he has known persons having sores that could be cured in a week, and that were of a healthy nature, to exhibit much reluctance to have them cured; persons of that description generally avoid medical men." The Rev. Mr. M'Can states, that "it is but too common with mendicants to expose their children unnecessarily to cold and rain, in order to excite charity, and he has heard it said, that they will pinch them to make them cry."

The witnesses speak of the resident mendicants as not being characterized by any particular propensity to dissoluteness or dishonesty; they cannot extend the same terms to the strange vagrants, either male or female, but least so to the latter, among whom are many persons that have had illegitimate children, and have been in consequence driven to beg for their support. The country people draw a clear distinction between mendicants of good and bad character. Michael Rourke says, "I give lodgings to beggars, but would not admit every sort; the means I have of distinguishing is this,—I see some of them quarrelling among themselves and blaspheming; many, too, on fair days get drunk on whiskey, which they obtain by begging it from tent to tent; I would not admit such characters into my house." Outrages, whether on the person or on property, are seldom available to mendicants. Suspicion more generally falls on a class which is not, in truth, very far removed from them, viz. on a body of idle young men residing in the town, who are unprovided with any regular occupation and are entirely dependent on whatever occasional jobs may offer to them; nevertheless, a stroller is usually regarded with some doubt. Michael Rourke remarks, that "I am becoming more cautious in giving shelter to beggars with whom I may be acquainted; I have little reason to give them a good character, for one of them cut my blanket in two, and took half of it away with her; another stole my wife's cap; and a third carried off a knife and fork from me. I have latterly been careful whenever I admit one of them, to lock up every loose article in my house." As to the willingness of mendicants to exchange their vagrant habits for the pursuits of industry, it is stated that individuals reared in beggary usually quit that mode of life when they approach the age of manhood, and that there is every reason for believing that vagrants would be as willing to emigrate, if they had the means, as any other portion of the labouring order; this belief of their readiness to revert to industry is deduced from the fact that many who are to be seen begging in seasons of great distress are known to be in the habit of going over to England in search of employment; an exertion of this kind cannot be expected from the resident regular beggars, who all labour under some infirmity. Speaking of the degree of affection usually exhibited by beggars towards their offspring, the Rev. Mr. M'Can says, "strolling beggar women constantly desert their children; I knew one instance of such a mother exposing her child, but from subsequent inquiries I convinced myself that extreme want had compelled her to it, (a child able to walk may be a source of gain to a mendicant, but an infant is a great incumbrance), she had suffered every species of privation during her pregnancy; however, I am confident that the natural affections must be weakened in beggars by the selfishness necessarily induced by destitution, at the same time there are found among beggar families many striking displays of fondness towards each other; the children when grown up frequently support their parents, or having emigrated to the colonies, remit money for their maintenance." John Casey mentions a boy who was reared a beggar, and who emigrated when he grew up; after two years he returned for the mere purpose of seeking out his parents and taking them back with him. Mr. Rourke describes mendicants as being kind also to each other. In his own house of an evening he has seen the family that got much during the day sharing with another family that had not been able to bring home their supper.

There is, observes the Rev. Mr. M'Can, a disposition in many beggars to save some money if they can; within five years' experience of this parish, five or six instances have come to my knowledge where sums varying from one to three pounds have been hoarded, always with a view to meet the expenses of their last illness and of their burial. Women are sometimes suspected of borrowing children in order to increase their claims on the charity of the benevolent. Captain Graham says, "he has met several such cases of deceit; he once asked a woman who had several children of nearly the same age, whether they had been all born together. She laughed and admitted that some of them belonged to another, but that she intended to divide her earnings with them."

The witnesses compute that vagrants are on an average accompanied by about four children, some more and some less; they state that few of these have been born in beggary. The Rev. Mr. M'Can says that he has never known a couple to get married with the intention of continuing to subsist on charity. "Illegitimate children," observes the same witness, "are more common among beggars, but I believe the first fault is usually committed before becoming mendicants, and that it may more properly be regarded as the cause of their mode of life." With regard to the average state of mortality among beggars, Dr. Bracken has not observed any distinction between them and others; he believes that they generally undergo less hardship and privation than the families of labourers. Dr. Bracken has never met with an instance of death by starvation.

The Rev. Messrs. Moffatt and M'Can, Mr. Johnston and Captain Graham, in reply to a question as to the comparative state of the labouring man and the vagrant, agree that from one-third to one-half of the free labourers (as distinguished from cottiers) have their families

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in a worse condition than those who beg from door to door. The other witnesses coincided in this statement, and John Casey observed, that when a beggar comes to a house and asks for a bit in the honour of God, he will get it if it is going, while the man who has but occasional work must often do without it.

It is not thought that the mode of giving charity has exercised any prejudicial effects on the industry of the labouring classes; but the witnesses admit that their knowledge on this point is not positive, as individuals who might prefer mendicancy to working would not be likely to beg at home. Mr. M'Can says, "I have no doubt there are some who prefer begging to working hard for a scanty supply of bad food, but they are the exceptions." John Carey says, "it is not our custom to make any inquiries about those who ask us for relief, it would not be charitable; if they did not want it, they would not trouble us."

"But little precaution is adopted against imposition on the part of vagrants, we mostly judge by their bag," says Casey; "if it be full, we keep each our charity for some one that may want it more; but they often carry two bags, and when they go into a house, they leave the full one outside with one of their children." In a majority of cases alms are given to persons of whose character the donor is wholly ignorant; it cannot be otherwise where the applicant is a stranger.

Mendicants are occasionally obliged to pay for their night's lodging in towns, but this never happens in the country where they receive it gratuitously, where, at most, the skins of their potatoes (for the pig), or the straw that they have begged from a farmer for a bed, are considered sufficient compensation; the peasant applies this straw to increase his heap of manure. The vagrant does not obtain much clothing in charity, but when a half-naked object presents himself, particularly at a rich man's door, he generally gets something to cover himself. Relief is extended in different shapes in the country and in the town; in the former potatoes, milk, cabbage, and sometimes, though rarely, meal, are given; while in the latter alone is money or else tobacco or broken food. The farmers do not give money, because, as one of the witnesses expresses himself, "money is scarce with them, and they give what is ready to their hand." Mr. Rooney says "that beggars would always prefer to receive an alms in money in the town where they have to pay for their lodgings and other necessaries; that they generally obtain a sufficiency of provisions" in the country.

The extent to which relief is given in a farmer's house depends altogether on the number of applicants, inasmuch as he has no fixed measure to guide him in the amount. There is not an individual in this parish supported as a pensioner on the bounty of any one family, but there are a few who may be designated as private beggars that receive weekly allowances from some of the shopkeepers. It is not the custom of farmers to plant any specific portion of ground with the intention of appropriating its produce of potatoes to the relief of paupers.

The witnesses agree that the chief burden of supporting beggars falls on the class immediately above themselves. "The gates," say both Mr. Rooney and the Rev. Mr. M'Can, "and sometimes the dogs of the wealthy, secure them against the intrusion of the beggar." Captain Graham states, that "a woman called on him to-day for a dispensary ticket; he asked her why she did not go to her landlord, who was a subscriber? 'Oh!' said she, 'I am afraid to go near that house; there is a dog there that would eat one.' Another time, a beggar, applying to me for relief, when asked why she did not call at such a house, replied, 'They have a dog to keep us out there, but I'm told that he has been shot to-day, and so I'll call to-morrow.'" The labouring classes are represented to be very willing to contribute to the assistance of beggars, though they may, in fact, be not so badly off as themselves. On this point Mr. Rooney declares, that "he knows no labourer that would not distress himself in order to give to a beggar, when he asks charity 'in the honour of God.'" "I have seen a labourer," observes the Rev. Mr. M'Can, "who was purchasing meal at a guinea a hundred weight (eight stone), give a handful to a beggar before it left the scale."

The Assistant Commissioners found it difficult to obtain an approximation to the degree in which vagrancy presses upon the agricultural population; the witnesses differed in their estimates, which were as follows:—Hugh Doogan (a farmer of ten acres) says, "in some seasons six families are relieved in a day at my door, and I have seen a third apply before the first was gone; four may be a fair average of applications each day, and three stone a fair average of the relief afforded in potatoes during the week by men of my means; when potatoes are dear rather less is given to each, but there are more calling for them." John Casey would rather say a stone and a half; when there is great distress, some are liberal enough to give more than in times of plenty, but others get tired of relieving, and let the beggars pass on. As regards the amount given by shopkeepers in the town, Mr. Rooney thinks that "the average of all may be taken in money at a shilling per week; some who have the means and inclination may give five shillings, others not three-pence." Whatever the amount may be, it would appear that not a few individuals are incautious enough in their benevolence to give to such an extent as to trench upon what they in the end discover to have been wanting for their own maintenance. This is proved by the statement of the Rev. Mr. M'Can, whose words are: "several small farmers have this summer applied to me to lend them small sums, from 5*s.* to 15*s.*, in order to purchase provisions; these were men whom I knew to have been very liberal in bestowing charity in the beginning of the year." John Casey says, "I have known persons to be obliged to dig their potatoes a month before they were fit for it, who, if they had been more reserved in their alms in the beginning of the season, would easily have got through it. Many a time a man has to check his wife for having too free a hand, and I am often bad enough to do it myself as well as another."

On the subject of the substitution of a regular annual payment for the present uncertain mode of assisting the destitute, Doogan said, "we can badly afford the taxes we have; another would ruin us; even as it is, what we give often leaves the family stinted." James Casey,

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Casey, on being asked if it would not be the same to him whether he gave every day as at present, or, laying by, paid a given sum at the end of the year, answered, "if you give a penny a day, you do not feel it; but if you be prudent enough to lay it up, when you see it in a lump, you'll grumble to part with it." Mr. Rooney "believes that the shopkeepers would prefer giving from time to time; for himself, he is sensible that even now he occasionally gives more than he can afford, but he feels a satisfaction in personally relieving a case of distress which he could never feel in paying a tax, although he might be well aware that it would be devoted to a charitable purpose."

Religious feeling enters largely into the motive which leads to the giving of alms. The Rev. Mr. M'Can states, that many would continue to relieve the beggar, though to a more limited extent, although a legal provision for the destitute should be introduced. Mr. Rooney observes, there are many farmers that, when application is made to them, will always hold to the good old custom. "I would still," says John Casey, "like to do something for the last day, if I could afford it. The way would be this: a beggar would come to you, and you would refer him to the institution; 'Oh! the curse of God,' he'd say, 'on itself and its institutions; not a rag of clothes nor a blast of a pipe they'll give us; we were better off when we had the run of the country.' You can't refuse one then; besides, if you give alms, you'll get a prayer for it, but the people in that house would pray for neither the quick nor the dead. I have often been undetermined at first," continues the same witness, "but when one of them mentions the name of God so often, I would think it too bad to refuse them." It is thought that a mendicant's curse no longer forms a subject of terror in the extorting of relief; a woman, it is said, might be afraid of it, but a man would not, and sometimes charity is altogether withheld from an applicant solely because he has cursed.

The labouring classes are losers by the existing amount of vagrancy, not only in the provisions which they conceive themselves bound to give away, but still further from the effects both moral and physical of the practice of admitting nearly indiscriminately all strollers to stop for the night under the shelter of their roof. In this manner infectious diseases are frequently disseminated, as in the case of the father-in-law of John Casey, who found a beggar lying sick of a fever in a ditch; he took the beggar in; he had a large family, and the fever went round the house, and did not leave it for a year. It has been already stated that the habits of vagrants are not dissolute; but although Casey declares that "he never saw any harm in them," they are, in the words of the Rev. Mr. M'Can, "the cause of much mischief; they bear tales from one farmer's family to another, and create much quarrelling and vexation, particularly among women. Women have often complained to me of scandalous reports circulated concerning them by some of their neighbours, and these I have generally found to have originated with a strolling beggar."

It is stated that vagrant habits do not always entail permanent effects in the production of slothful propensities; the children of vagrants are in most cases observed to adopt industry when they have grown up, although by that time their parents have in general passed the time of life for manual labour. Rev. Mr. M'Can states, that he can name on the instant at least twelve industrious labourers, whom he has at one time seen begging. Mr. Rooney mentions three brothers who were brought up as beggars; they worked for a long time for him (Mr. Rooney), and all are now doing well in America. He knows a man who begged in this country with three very young children for three years; as soon as they were old enough to dispense with his constant attention, he took to work, and he now supports them solely by his industry. Temporary mendicancy is by no means supposed to separate an individual from his previous class in life.

It has never been attempted to repress vagrancy by the adoption of severe measures.

With respect to the establishment of houses of industry as likely or not to check mendicancy, and the probable feelings with which they would be regarded by them who now subsist on the charity of the public, the following opinions were delivered by the witnesses: "The greater number of such people," says the Rev. Mr. M'Can, "would willingly go into a house of industry; but there is a class of confirmed strollers, constituting the very worst class among beggars, who would prefer to continue as they are." Rourke says, "there are some labourers who would be glad to have such a place in a season of distress; but there are others who would rather starve than expose themselves by going into such a place. If you kept them for life they might go in, but they would be ashamed to show their faces after coming out of it." John Casey, a cottier, says, "for my children's sake I would not go in; it would be a reproach to them for ever that their father had been in the pauper house; even in a season of distress I would rather struggle round than go in, and I believe that is the feeling of others as well as mine; the stranger would go in in this country, and if I was in a strange place, where I had no relative that it could scandalize, want might drive me in myself." Michael Cox, a day labourer, whom the witnesses concur in describing as the poorest and most destitute man of his class in the parish, happening to be present, says, "I would never go in, it would be flung in my children's face ever after; many a day this summer I lived on half a meal of potatoes, and was often glad to have boiled cabbage and salt without a potatoe at all; I would not have gone even then." On the day after the conversation in which the preceding sentiments had been publicly delivered, Michael Rourke came to the Assistant Commissioners and said, "the labourers are beginning to be afraid that they said too much against the poor-house yesterday, they do not think it as bad now as they thought it then; but 'tis one thing a man will say in a crowd, when his pride is up, and another when he returns and sees the poverty at home."

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Persons who attended the Examination.

Rev. Mr. O'BEIRNE, P. P.—LAUGHLIN M'CAN, clerk of petty sessions.—Rev. Dr. CRAWFORD, rector and J. P.—Mr. FARRELL, considerable farmer.—Mr. GREGG, considerable farmer.—JOHN HIGGINS, labourer.—JOHN KEEFE, labourer.

THERE are eleven families of resident beggars, about four persons in each family. In summer, said the Rev. Mr. O'Beirne, I have met sixty families of strolling beggars in a day, the average number in each family being four. Dr. Crawford has sometimes met one hundred strolling mendicants in a day, sometimes not five; but the parish being much intersected with roads is peculiarly a place of resort for them. The general spread of poverty has produced a considerable increase in the number of vagrants.

They are usually most numerous in summer, owing to the want of employment and the dearth of provisions, which obliges many labourers to send their families to beg. The families of Connaught labourers, on their way to England for work, invariably beg while passing through this country. The females are much more numerous than the males, being of all ages, from sixteen upwards; males never beg from the age of thirteen or fourteen until incapable of labour. They usually travel in families, the females being the more numerous, because there is less employment for them, because the care of the children devolves on them during the absence of the husband, and lastly, from the feeling of shame which prevents the males from being seen begging; indeed, they have been often observed to stand apart while the wife and children asked assistance, and to rejoin them afterwards; both boys and girls, after a certain age, partake in these feelings, and seek employment, which the former are more likely to obtain; in failure of this they often enlist. All the witnesses agreed that there was not an able-bodied man among the resident beggars, and that it was very rare to see such a person beg at all. None who earn their subsistence by labour during the week ask alms on Sunday, either personally or by their families; nor do they ever send the latter to beg elsewhere. Strolling beggars are principally the wives and families of unemployed labourers; cottier tenants who have planted their potatoes are never found among them. Servants are more disposed to beg than labourers, finding it more difficult to obtain employment suited to their habits, and being more unable, from having enjoyed comforts, to endure privation. The cottiers too, being now regularly employed, and having a person from whom they may naturally expect assistance, are less apt to beg than the labourer. The latter, however, has not been known to leave the parish for that purpose. No farmers in the parish have adopted a vagrant life, having transferred their property to their children. Those labourers who go from this to work in England go singly, and do not beg. The Connaught labourers take their families, whom they employ begging, not, however, appearing themselves.

The town produces the greater number of mendicants, labour there being more dependent on contingent circumstances, and the state of morals, and therefore the disinclination to beg differing widely from that in the country.

It is believed that very few have begged from infancy, and that none have adopted that life merely from indolence.

An able-bodied man cannot get any thing to carry away with him; but an able-bodied woman with two children may sometimes, but rarely, obtain in a day three stone of potatoes. If she and her family eat enough they will seldom have any surplus, unless in plentiful seasons, when farmers are careless how much they give. At each of the two places of worship three or four beggars are usually assembled, and may obtain about 1 *d.* each.

A mother with a large family will obtain more and more readily than any other applicant, the quantity given, too, will probably be in proportion to the number of the family. All the members of a family frequently apply with success for relief to the same person. This, said Mr. O'Beirne, proves that they do not obtain in proportion to their numbers. The able-bodied men get nothing, the infirm more than any other single applicants.

Beggars generally sell their surplus collections, or apply them to the repairing of their clothes, or to purchasing soup or tobacco, which latter they prefer, even to a comfortable meal. They do not get enough to enable them to purchase clothes or articles of real utility, but no doubt feel that the appearance of comfort would not be serviceable to them. Mr. O'Beirne knew a woman present her children in a state of all but nakedness, obtain clothes for them, strip them, and again obtain clothes by the same means. Itinerant beggars are not supposed to save in one season against the wants of another.

Fewer resort to deceptive means than have been known to ask for employment, and when they could not obtain it, to request a meal; they do not seek anything to carry away, and are not looked on as beggars; those who foster dirt, sores, &c., are found at fairs and markets only; they travel in carts drawn by asses, and no distance prevents their presence; few beggars present recommendations, nor do they ever forge them, though they frequently request signatures to a statement of fact with which those to whom they apply are unacquainted. These are quite distinct from the common beggars; the children are often very miserably clad from necessity. John Higgins said, "I give lodgings to beggars; they have often left their children in my house on a severe day when they went out to beg."

The Rev. Mr. O'Beirne was not acquainted with more than one instance of immorality among the resident beggars, he could not speak of strollers; they are not ascertained to hold the meetings for drinking or smoking, and have not been concerned in outrages on person or property; they have no scruple, however, said Mr. Farrell, in taking anything lying loose; "I have known them steal from my yard after they had been relieved in my house."

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house." They root up potatoes, and steal linen, hay or straw from a field for a bed. They are not concerned in assassinations. The grown boys and young widows with families would willingly emigrate, though some even of the former might be unwilling to part with their families; the old persons would certainly not. I do not think, said Mr. O'Beirne, that the children of beggars are as kind to their parents as those of the labouring classes; I have known them, when they turned to industry, leave their mothers begging, although as capable of supporting them as any other labourers. Mr. Farrell knew in this parish two instances of the contrary, where under the same circumstances they had supported the mother. Beggars have not been known to share or hoard their earnings. Children are sometimes borrowed for not more than a day, but never hired.

Vagrants have generally large families who have been born while the parents were living by industry, and who were the cause of their being driven to beggary. Rev. Mr. O'Beirne during nine years married but one beggar, a female, to a labouring man. "I have often," said he, "christened beggars' children, the mother having frequently given satisfactory proof of her marriage, either by producing her certificate or by referring to the clergyman who married her. I have often refused to church the mother, not being perfectly satisfied, as by the rules of our church all doubt must be removed before we do so; but in nine years' experience I do not remember more than three or four instances where I had good reason to believe the mother was not married; I therefore think the number of illegitimate children among them to be small." Beggars are not believed to suffer greater privations than labourers; no deaths have arisen from starvation.

"An able-bodied man would find begging a very bad business;" a woman with children would, however, at some seasons of the year live better than the families of most labourers.

The characters of the strange beggars cannot be known to those who give. Mr. O'Beirne said, the Rev. Mr. Mitchell, of this parish (not rector) spends a handsome property in what I consider most injudicious charity; its objects are badly selected, and its effects injurious both to industry and morality; in passing the house of a confidential agent employed in dispensing his charity, I have observed an assemblage of drunken riotous persons who receive weekly pensions from him. Mr. Mitchell said, Mr. Farrell and Mr. Gregg give to labourers in this parish pensions of from 1*s.* to 2*s.* 6*d.* per week, besides meat, meal and occasionally tea and sugar; the consequence has been, that many who were hard-working industrious men, have now become idle, and unwilling either to seek for or accept employment. "I know," said Higgins, "six or seven persons who were once hard-working men, they got pensions from Mr. Mitchell, and now scarcely ever work, though I am certain they could get it if they wished for it." All beggars whom the witnesses had observed, were unable to earn their support by industry, and they never preferred beggary to labour; work is not offered to beggars, because "there are too many at home looking for it."

If the bag of the beggar is seen full he is desired to pass on, being told that some one may call before night, who will want charity more. Higgins has known a beggar return to his lodgings, empty his bag, and go beg again. Alms must be sometimes given to those whose characters are not known.

Vagrants constantly receive a night's lodging, often cast-clothing, but generally potatoes, meal, milk, cabbage, broth, and broken meat; buttermilk is very largely given; farmers prefer giving potatoes, it is more convenient to them and more proper for the condition in which beggars represent themselves to be. Beggars prefer money, it is easier carried, and they will ask it to buy tobacco.

There is no fixed limit to the quantity given; but if an extraordinary number apply, the last must be denied. No beggars are supported as pensioners on families; but several householders by Mr. Mitchell, that gentleman possessing 1,200*l.* a year in this parish, and an English property besides, spends most of his fortune in charity. Calculating a workman at 8*d.* a day. There are six farmers, holding from 50 to 100 acres, who give away half of a workman's support. Farmers holding from 10 to 20 acres, (a very common class) give what would support a workman one day in the week, and no person holding of land, to secure him from buying potatoes, does not give at least a stone in the week, which may be valued at about 2*d.*

There are but few shopkeepers in the parish, the relief of beggars falls exclusively on them and the farmers, the rich having their gates closed against them. The poor give fully in proportion to the rich: "We give," said Higgins, "until we begin to buy ourselves;" the labourers in the country plant con-acres for their own use, which is generally in April or May. "We may give a handful to two or three in the day."

More is given to some than they require. "What I give," said Higgins, "at the beginning of the season, would be a help to me at the end; but once I give I never think of it after."

Compassion is the usual motive; relief is seldom extorted by importunity, unless upon a more urgent statement of the beggar's distress. If there were any institution at which the beggar could obtain relief, the poor householder, and not the vagrant, would be attended to. Relief might still be given, but not to the extent that would encourage beggary. Tinkers sometimes, but very rarely, extort relief by threats of violence. The dread of the beggar's curse does not influence. Two or three instances have occurred when fever was spread by the custom of giving a night's lodging to vagrants. "I have seldom," said Higgins, "lodged beggars more than twice in a month." The association with beggars arising hence was believed by Mr. O'Beirne to be too short seriously to injure the morality of the labouring classes.

None who have been long vagrants have been known to return to industry. Mr. Farrell knew two instances in the parish, of women rearing families by begging; the sons when grown up took cabins for the mothers and supported them without begging; there are now no better cha-

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racters in the parish. "It is invariably the case," said Mr. O'Beirne and Mr. Gregg, "that males, on arriving at a certain age, turn to industry, and even girls after 15 or 16 are not very commonly seen begging."

No punishments for vagrancy have been inflicted in this district; the destitute must either beg or do something worse. The general feeling is decidedly opposed to any rigorous measures, especially as outrages have never been attributed to destitution.

There is no house of industry or mendicity institution in the neighbourhood; beggars would not in general enter such an establishment, as they are already in most instances better off than the families of the labourers.

Persons who attended the Examination.

Town of *Granard.*
Bar. *Granard.*

Mr. PETER CORCORAN, grocer and general retailer.— —— KERWAN, esq. M. D.—PATRICK MAGUIRE, day labourer.— —— MONTGOMERY, churchwarden.—THOMAS MOXHAM, farmer and proprietor of cabins in the town occupied by labourers.—Mr. JOHN MURTAGH, cloth merchant.—Rev. Mr. ROBINSON, rector and J. P.—Rev. Mr. SHERIDAN, J. P.— —— THOMPSON, Esq. J. P.

IN the town there are 100 resident beggars; the number of strolling beggars varies according to the price of provisions from 30 to 100. Vagrancy has increased owing to the decline of the linen trade, since women are now begging who would formerly have been employed in spinning; to this increase the cessation of building in the town has also contributed. Beggars too are attracted to the town from the facility of procuring cheap lodgings.

Vagrancy is most common in summer, where provision is dear and work scarce, but the increase of it is principally owing to the families of Connaught labourers who beg in this country while the men are in search of work elsewhere. The females are four to one, and of every age, though more rarely older than 16, unless when mothers of families. No males, unless impotent from age, beg after 10 or 12 years old.

They usually travel in families. Boys of 15 or 16, or younger, are ashamed to beg and seek employment which they can obtain more easily than the females.

The latter too have less reluctance, and will beg for the males, who remain at home from shame. All the witnesses agreed that an able-bodied man was scarcely ever seen begging; such a person may occasionally solicit relief when unable to find work, but never becomes a systematical beggar. None beg on Sunday who labour during the week. Several labourers of the town and neighbourhood go to seek work in summer while their families beg at a distance from home. Tradesmen and mechanics being more independent, and therefore more proud than the labourer, are therefore more reluctant to beg; they are moreover assisted by persons of their own rank who can better afford it than labourers. No distinction is observable between the conduct of disabled or unemployed servants and labourers. Cottier tenants do not themselves beg when they are not known, but their families do so. "Those who go to England for work sometimes," said Maguire, "cannot get even the little that would take them there, and then they must beg." They generally make some provision for the journey.

The greater number of vagrants are persons from the country, who being ejected from their farms, flock to the towns. Almost all have been reduced by misfortune, either from the cause above mentioned or from the illness, death or sometimes the dissipation of the husband. All the witnesses agreed that none had ever been known to adopt vagrancy from choice, and that they would all work in preference.

Maguire said, they often lodge with me; a woman with two or three children might bring home at night a stone or a stone and a half of potatoes; they get something to eat besides, but they take their supper and breakfast from what they carry home, and seldom beg on Sunday.

An able-bodied man seldom begs, and when he does, only asks for a meal, and never carries a bag. A woman with children can sell some provisions in winter but not in summer; at all seasons they generally get enough to eat; in winter at least, though not always in summer, they are secure of a sufficiency. A coach arrives here on alternate days, about a dozen surround it, they may get 6*d.* or nothing. They are not permitted to attend the doors or avenues of places of public worship. Those who do generally present some disgusting spectacle and are regarded as impostors.

The quantity given is increased if a large family apply, but not in proportion to their numbers. Instances were known to the witnesses, where the whole family having been first relieved, the children afterwards applied severally. Able-bodied men get nothing but a meal; women with children and infirm persons receive in proportion to their distress; the former may obtain a surplus above their wants, the latter very seldom does so, but gets a few halfpence in towns. They sell their surplus earnings and purchase tobacco, but scarcely ever spirits or tea; if in a town, they pay for their lodging 4*d.* or 5*d.* a week. Those who sit at the road side or attend fairs and markets are occasionally known to be drunk. Beggars have been known to put aside or cover comfortable clothing.

They are not known to save for any season, but some, lodging in towns, can feed a pig which they sell in winter, and after buying another, may reserve part of its price.

Some few beg under the plea that they have been unsuccessful in search of work. No resident, but some of the itinerant beggars, labour to appear ragged, diseased, &c. Persons who present certificates are of a totally different class from the common beggar, and expect some more effectual relief in money. The paper generally states that they had been in good circumstances and reduced by sudden calamity. Such papers are not generally forged.

Dr.

Dr. K. believed that beggars if they did not produce sores on their bodies, at least kept them irritated. They are generally anxious to have their children, if peculiarly afflicted, taken to suitable asylums.

In bad weather they generally stay within with their children and shew great anxiety for the weather clearing. If they themselves go out they usually leave the children at home, but are sometimes obliged, in self defence, to take them out. The morality of the resident beggars, considering their temptations, is surprising; strollers are often immoral and profligate, but none are ever concerned in outrages on person or property; in towns, indeed, they have but little opportunity. Some few who make a trade of begging would not be willing to emigrate, but the greater number would; some have been reduced to beggary by the exertions to enable some member of the family to emigrate and have themselves been enabled to follow by a remittance from that member. The confirmed vagrant does not ever go to England or Scotland for work. No distinction has been observed between the kindness of beggars and of the labouring classes towards their children. Mr. M. knew three instances where persons, reared beggars, sent remittances to their families at home. They commonly share their earnings with the more destitute. "I have seen it," said Mr. M., "done at my door." They have not been known to hoard; three children are considered the best number to travel with. Maguire "knew one woman make up her family to that number by taking her sister's child." It is not, however, unusual to hire or borrow children.

Vagrants generally have large families, a great number of the children are born while the mother is begging and the father labouring. They do not marry while begging; the Rev. Mr. S., in 18 years experience, knew but three or four instances. The population of illegitimate children is somewhat, but not considerably, greater than among labourers; this may be accounted for by considering that women having illegitimate children are driven to beggary, and having once been guilty of the offence are careless of repeating it. The mortality among beggars generally is not greater than among labourers; among the men it is, but they are all broken down labourers. The wives are even more long-lived than those of labourers; they suffer less fatigue of body and less uneasiness of mind.

A begging family on the average of the year live undoubtedly better than that of a labourer. "When a beggar goes out," said Maguire, "what he misses at one house he gets at another; but the man that shame keeps within has no chance at all."

"I smarted myself when I was rearing six in family, and often felt the stingings of hunger, and was unable to give my children more than one scanty meal in the day. It was a great temptation to me."

The character of the resident beggar is known, that of the stranger not at all. Private charity does not injure the morality of the labouring classes. Vagrants, with few exceptions, would prefer to work. None voluntarily choose the life of a beggar. There are too many unemployed at home to enable them to offer work to beggars.

No inquiries are made either as to the character of the applicant, or the relief he has already received.

Beggars in town generally pay a halfpenny or a penny a night for lodging for a family. Cast clothes are commonly given them, but generally potatoes, meal, broken meat, cabbage, &c. Shopkeepers frequently give money, or whatever they retail, the baker, bread, and the apothecary physic. The beggar generally prefers money.

The quantity given depends on the number of applicants. There is no fixed limit. Those who give money give usually a halfpenny or a penny to a large family. A workman would engage to labour for 6*d.* a day by being employed every day in the year. Twenty shopkeepers in the town give away as much as that in alms. There are several old women, who receive from many of the shopkeepers 1*d.* or 1½*d.* a week regularly.

The relief of beggars in towns is pretty fairly divided between tradesmen, shopkeepers, and some private families. In the country it falls wholly on the farmers, beggars not being at the gate of the gentlemen's places. Rev. Mr. R., however, knew several moderate proprietors in the parish, to whose houses beggars gain admission, and where they receive relief generally in halfpence. Mr. Thompson stated that he had a gate-keeper and did not believe that any beggars were denied admittance, but that he made it a rule to relieve none but those whom he knew something of. Such are the beggars living in his immediate neighbourhood, amounting to from 25 to 30. The relief given is potatoes or meal, or perhaps a few pence. The poor give *much more* in proportion than the gentry. The day-labourer would leave himself a scanty meal to relieve the destitute.

More may sometimes be given than the applicant requires.

There are 50 shopkeepers in this town; 20 of them cannot give less than 10*l.* per annum; the rest give from that sum down to 3*l.* or 4*l.* "A labourer," said Maguire, "may give from half to a stone of potatoes in the week from the beginning of November to March. Neither farmers nor shopkeepers would be willing to give near the same amount as a regular tax. Although now they give as much, they feel it less.

The general motive is charity; but relief is sometimes yielded to importunity. Were there any institution where the beggar could be secure of relief, charity would be transferred from them to distressed housekeepers. In the country women may sometimes be frightened by importunate beggars, but never in towns. Relief is sometimes given from dread of the beggar's curse.

Dr. R. thought that typhus had been spread by the habit of giving a night's lodging to vagrants. The other witnesses did not know of any such instance. The morality of the labouring classes must necessarily be injured by the association, though vagrants have not been known to promote discord or discontent.

Mr. Murtagh had known some beggars, after having reared a family, go to a part of the country

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country where they were not known, and become most industrious. The younger part of the family always turn to industry. Vagrants never become a separate class.

No punishments have been inflicted for vagrancy. There is a strong feeling against them; but this repugnance would be removed if a provision were made which precluded all chance of starvation. Carts of meal going out of the country have been sometimes attacked and the meal destroyed.

There is no house of industry or mendicity institution in this neighbourhood.

Persons who attended the Examination.

Parish *Killashee.*
Bar. *Moydow.*

THOMAS BURKE, farmer, who holds 20 acres of land, and occasionally labours himself.—Rev. Mr. O'FERRALL, P. P.—CHRISTOPHER GEEHAN, day-labourer.—Rev. Mr. POWELL, protestant curate.—Rev. Mr. PRICE, wesleyan clergyman.—MICHAEL SHANLEY, schoolmaster, surveyor, and occasionally labourer for hire.—VALENTINE SKIPTON, esq. J. P.—ROBERT WILSON, middle landlord.

THIS parish contains from 20 to 25 resident beggars, and is visited by strollers to double that amount. Several of whom leave Longford in the morning, and after roaming through the parish, return again at night. There is no considerable increase or decrease of vagrancy observable; occasional changes take place in the number, according to the season and the price of provisions, but the amount stated above may be considered as a fair average. The particular season when vagrancy most prevails here is during the months of July and August; from October to April a strolling beggar is rarely seen in the parish; there is one townland, somewhat out of the way of the high roads, where the inhabitants never see a beggar for three months of winter. The chief reason why vagrancy is more frequent in summer is the circumstance of the potato being very scarce at that particular period, the old potatoes being almost out, and the new ones not yet come in; the number also of strollers is vastly augmented by the influx of the families of Connaught labourers, who come to labour in this and the adjoining counties, or on their way to England; moreover the labourer in this parish, being solely engaged in agriculture, becomes scarce in summer. With regard to age and sex, the resident beggars of this parish are composed, for the most part, of males under 10 years, none above that age, and females of all ages; the strollers are generally young mothers with children of both sexes, the males always under 10 or 12 years of age; the common story of these women is, that their husbands are at work either in this country or in England, yet in some instances they have confessed the husband to be loitering in the neighbourhood, but ashamed to be seen begging; both the resident and the strolling beggars of the parish are all married, an instance to the contrary being of rare occurrence; the reason why vagrancy is confined chiefly to females is, that the males when they have arrived at a certain age, find employment more readily, especially since the decline of the linen trade, the only source of employment for females, several of whom would be glad to accept employment, but cannot obtain any; males, on the contrary, capable of work, are scarcely ever seen begging; no persons earning subsistence during the week are to be met begging on Sundays; neither are the wives and children of employed labourers or cottier tenants found publicly begging. With respect to any distinction in a reluctance to begging between labourers and cottier tenants, and those connected with some small trade, very little difference is observable, the latter however rather seem the least reluctant. In this parish there are few servants that can be well distinguished from labourers. None of the cottier tenants of this parish go into other parts of the country on begging excursions. There does not exist any custom among the small farmers at an advanced age to transfer their farms to their children and become vagrants; the children would feel as much shame as if they were begging themselves. The parish priest mentioned a case of an old man who transferred his farm to his son, and being irritated afterwards by him, went to beg in the neighbourhood: the son, feeling the shame thus brought on himself, used most earnest entreaties with the priest, and by his influence prevailed on the father to return. A working labourer has stated, that the Connaught labourer on his way to England never begs, though his family beg; he stated that he had been with them, and the custom is to take a stock of provisions and some money to pay for lodgings. The greater number of vagrants are natives of towns; the country labourer generally grows some potatoes, while the town labourer, depending on the market when employment fails, is without resource; of the two classes, those reduced o beggary and those born beggars, the former exceed the latter in the proportion of two to one; the priest has stated that the reduced beggars have attributed their reduction to death, sickness or ejection from a farm, not an instance being known in the parish of any adopting such line of life from the facilities it affords of relief. A family of three or four persons may carry home, after a day's begging, from one to two stone of potatoes, according to the abundance or scarcity, and perhaps a quart of meal; but all the witnesses agreed in stating, that an able-bodied man could get nothing by ordinary begging. Through this parish only one car passes; two beggars attend, and receive about a penny a day; there are two places of worship; no beggar attends at the church, one only at the chapel, who receives about three-pence per Sunday. The amount of alms is increased according to the helplessness of the family, though not in proportion; all have coincided in stating that it frequently occurs that the same family, after being relieved in a body, separate in two parties and apply successfully to the same persons again.

There can be no comparison made by the witnesses as to the quantity received by an infirm or able-bodied beggar, no able-bodied man having been known to carry a bag, besides

when

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when he got enough to eat, he would cease to beg any further. Beggars when they obtain more food than they require, usually sell it to buy tobacco or clothes; they seldom store for comfortable clothing or for provision in winter; whether the circumstance of their being better clothed would be likely to diminish compassion, and that the fear of such consequence may drive them to dissipate their earnings, this may be a secret motive, but it is not within the knowledge of the persons examined. The parish contains none of those persons who beg under the plea of a vain search for work, neither has the system of assuming rags, dirt, the appearance of being diseased or crippled, been in any degree introduced into this parish, nor have any instances occurred of sores being produced or refusals to be decently clad for the purpose of producing sympathy. The persons who use forged recommendations are of a class quite different from vagrants, and little known by the inhabitants of this parish.

There have not existed in this parish any persons refusing to have their sores cured; nor have any instances been known of injury accruing to woman *enceinte* from any disgusting exhibition.

There have not been any refusals of parents to allow their children, if blind, or dumb, or maimed, into asylums for such persons; because, in this part of the country, there are no such asylums; nor in the parish do parents ill-treat their children to make them more piteous objects.

The resident beggars of this parish have not been in any way accused of immoralities, but thefts have been often attributed to the strollers; neither do they meet in this village to drink or smoke. The commission of outrages on person or property, or the fact of being concerned in assassinations, has never been charged to the vagrants, the extent of their guilt going no further than stealing clothes, if left out by night. Many boys growing up in beggary would be willing to emigrate; and in answer to the question, whether any vagrants go to England, it has been mentioned, that none, fit for labour, are to be met in the parish.

The resident beggars seem as attached to their children as any other class of persons; the dispositions of the strollers were not so well known; it was mentioned that beggars have been reported to share their earnings with others more destitute than themselves, but such was not an ascertained fact; neither was it within the knowledge of the persons examined, whether mendicants ever hired or borrowed children to excite compassion.

Vagrants generally have large families, inasmuch as the families are in general the cause of their poverty. But touching the marrying of beggars, the following was the answer of the parish priest; "I have been nineteen years ordained and never married a beggar." With regard to the proportion of illegitimate children, of vagrants compared with other classes, the same clergyman concluded that from the universal knowledge of a rule in his church, viz., that no woman would be churched who did not produce a marriage certificate, and from the fact, that though he christened upwards of fifty children of vagrants while he churched but two women, from this he judged that the women were, for the most part, unmarried. The comparative mortality had not come under observation, nor the producing causes.

As to whether an able-bodied man could obtain more by begging than by labour, such a man begging would get enough to eat, but nothing to carry home; yet the families of beggars get better food than labourer's families; Geelan, a labourer, described by the clergyman as a favourable specimen of 100 labourers in this parish, stated, that though he had employment at from 6*d.* to 8*d.* per day, and none to support but his wife, still that the families of beggars, in the matter of food, were better off than he and his wife, owing to their system of frequenting the farmer's houses at meal time.

There is seldom any inquiry into the character of those who are relieved, but there is no charity of that description in the parish that could in any way prejudice the morals of the labouring classes.

With earnings nearly equal, it is likely that the vagrants would prefer the roaming life; but it was considered if their condition was in a way to improve by labour, they would willingly adopt it; there was no case known of any choosing such life in preference to remaining a labourer. It was mentioned, in answer to the query whether beggars refused to labour, that the preference of work is given to neighbours, and that beggars, from want of habit, would not be as useful labourers.

Inquiry is never made into the characters of vagrants, nor whether they have previously received alms during the day.

The form in which relief is given to vagrants is in lodgings, in cast clothes and the clothes of the dead; but the alms chiefly given consist in meal, potatoes, cabbage and milk, which the farmers prefer giving to money, as being more convenient, though the beggar would prefer money, from the strong desire of tobacco. The quantity of food given daily depends entirely on the number who call, and the quantity at each particular time, and the number of the family; there are no pensioners on the bounty of particular families in this parish. No person in the parish seems to give in alms as much as would support an additional labourer; there are no shop-keepers; the farmers give about the value of three pence per day. There are about eight gentlemen's families in the parish, whose combined contributions amount to about five shillings per week. There does not exist in this parish a habit among the farmers of planting some small portion of potatoes, to be set aside exclusively for beggars.

As there are but very few resident gentlemen in the parish, and as from approach to the houses of some of those the beggar is debarred, the onus of sustaining the poor is placed, according to the opinion of all, on the farmers; the labourers, however, as stated by Geelan, the labourer, are expected to give something.

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Beggars frequently receive more than their immediate wants require, the farmers give it even when the beggars' wallet is nearly full, from a religious motive.

The following was the statement of a farmer, as to the amount of relief; "I hold a farm of about 15 acres, and for nine months in the year give about a stone of potatoes, average value 2½*d*., during the winter three months, a quarter of a stone answers per day; I give very little meal, and no money." It was agreed by all, that labourers, and those holding very small farms, often suffer in the end of summer from the want of the potatoes given in alms in the earlier part of the season, and two instances have been adduced of respectable farmers' families having been ruined from profuse and unrestricted charity.

With regard to the point of preferring a regular tax to the present system of vagrancy with its annoyances, there was a difference of opinion. The farmers would prefer the present way as lighter, the expenditure being gradual, and laid out in accordance with his own wishes, in this opinion the priest concurred; while the magistrate and middle landlord would choose the tax, to get free from the many annoyances of vagrancy; relief is given to vagrants from a mixed motive, a desire to relieve the sufferer, because it was the fashion of the district, and from yielding to importunity. It was stated that religious motives would not, nor ought not, induce men to give to a beggar not in want, or if a mendicity institution were convenient. Alms have been given through fear by females to some sturdy beggars who met them in lonely places, but the instances in this parish were very rare, not more than two in twenty years; yet the dread of a beggar's curse has often induced many to give. The priest mentioned that several seek consolation from him after having received this malediction.

The system of giving a night's lodging to vagrants has been said to be the means of spreading diseases, small-pox especially; effects injurious to morals also are stated to be the consequence. The priest has affirmed that many of the juniors of his flock have greatly suffered from association with beggars' children, and both the farmer and the labourer have declared the language of these children to be both indecent and profane. Mr. Skipton, the magistrate, was not acquainted with any such consequence.

Those who have long lived a vagrant life, in no instances were known to return to habits of industry, but the boys when they grew up, either turn to some employment, or enlist; indeed a farmer mentioned one case of a mother and daughter who came to the parish and begged for some months, but who now are living on hard earned bread. The priest stated that the farmers were unwilling to employ them for fear of their contaminating their other servants

There have been no punishments in the parish for vagrancy, but the fear of punishment does not restrain vagrancy; the answer of the farmer as to the fear of punishment was, "were I a beggar, I would not starve while Captain Skipton had a cow that I could kill;" and Mr. Skipton stated, "that if they were not beggars, they should be thieves." It was asserted to be both absurd and inhuman to put rigorous laws into execution against vagrancy, while an individual may perish from want of food. The feeling, however, against such laws would gradually die away, if a provision were made, that precluded the chance of starvation. In this parish scarcely any outrages have prevailed, those which have, may be said to have had their origin in actual destitution. The neighbourhood is not furnished with a house of relief, nor if it were, would those who beg be inclined in general to adopt such relief.

Persons who attended the Examination.

Union of *Templemichael* and *Ballymacormic*.

Bar. *Ardagh*.

Mr. CARBRY, general merchant.—Mr. DWYER, churchwarden.—Mr. GANBY, baker, grocer and spirit dealer.—Rev. Mr. HUDSON.—Mr. KEENAGH, baker.—Rev. Mr. KENNEDY, presbyterian minister.—Rev. Mr. O'DONOGHOE, R. C. clergyman.—Mr. WILLIAMS, town serjeant and under agent to Lord Longford.

IN the answer to the question whether the number of vagrants is ascertainable, there was considerable discrepancy. The number of persons soliciting alms from house to house was said by Mr. O'Donoghoe to vary within the union of Templemichael and Ballymacormic (which contains a population of 12,000) from 150 to 450. In Templemichael only, which, including the town of Longford, contains a population of 8,000, the number is said, by Mr. Hudson, to be generally about 50. Mr. Williams states them to vary from 60 to 120 in the town, which he thinks all the mendicants of the union frequent. Two witnesses place the number at about 100, and one, Mr. Ganby, makes them amount to nearly 300, having himself had 150 applicants for relief at his shop in one day. Mr. Keenagh mentioned that about 60 families and single persons had applied to him for relief on that day. The total number of such applicants being about 120.

With respect to the increase or decrease of vagrancy, three witnesses have perceived no variation. One, Rev. Mr. O'D., believes it to have increased one-third within the last six years, and another, Mr. D., one-sixth within five years, the former of these gentlemen attributing this increase to an increased difficulty of obtaining employment, and the latter to the greater facility of extorting relief, owing to the greater number of shopkeepers.

Vagrancy is most common in summer and harvest, owing to the influx of the families of the Connaught labourers, left by them when going over to England to beg in the more opulent

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opulent counties, until their return. About one half of the vagrants relieved in the neighbourhood are residents, one half strangers, owing to the town being a thoroughfare between Dublin and several counties of Connaught. Several of the witnesses have observed, at Mullingar (a town 20 miles distant) the same beggars whom they had frequently relieved in Longford. The number of beggars in Longford is increased about one-third on Mondays, because the inhabitants distribute on that day a greater portion of relief, or owing to the large market held on Saturday. Males are seldom seen begging in the streets from the age of 12 until incapable of labour. Females are seldom found in the same circumstances between 15 and 23 years of age. It is observable that though able-bodied men are rarely found begging in the streets themselves, yet they may frequently be found loitering outside towns, waiting for their families who are begging in them, and to whom their presence would be a disadvantage, since they represent themselves generally as widows and orphans. The proportion of females to males is said by some to be as nine to one, and by others, as three to one. The proportion of families to single beggars is two to one. The number of female mendicants is greater than that of males from several causes. The men more easily obtain employment, are less likely to excite compassion, and have higher feelings of independence. Some of the witnesses believe, too, that when the father of a family of females dies, leaving a small farm, they are unable to cultivate it, and are obliged frequently to resort to begging. This cause is, however, doubted by others, who know of no such instance. Males of the age of 12 or 14 become ashamed of mendicancy. Some obtain employment, some enlist, some emigrate, and many join gangs of pickpockets, &c. Females are about the same age taken into employment, first in occasional jobs, afterwards, perhaps, in service. Many become prostitutes, and travel about with gangs of depredators. They generally return to mendicancy about the age of 24 or 25, burdened with a family which they cannot support. No instances are known where persons who earn during the week, by labour, the means of subsistence, are found begging on Sunday; but several cases have occurred where the wives of men obtaining constant employment has been found among the common beggars of the town. Tradesmen or mechanics seldom beg; they are considered superior, as a class, to the cottier tenants, and would suffer great privations rather than beg. Their distresses, too, exciting greater sympathy, are frequently relieved by subscriptions. Old servants are sometimes found begging, but are generally reluctant to do so from feelings derived from their intercourse with the higher classes. Several instances are known where persons who have been cottiers in this neighbourhood have afterwards been found begging in distant parts of the country. Those who go to England for work do not generally beg themselves but take their families with them as far as Leinster, and leave them to beg until their return.

Vagrants are in general natives of towns, owing to the greater temptation existing there, and leading to dissipation and imprudence. All the witnesses agree that very few continue beggars from infancy to childhood. All, at some time, have earned their subsistence, and they have been reduced to beggary from the sickness, death or dissipation of the head of the family, from his being thrown out of employment, or perhaps from the great number of the family, some of whom are obliged to beg, being unable to obtain employment, or to subsist on the ordinary wages of the father.

Mr. Ganby has known a female mendicant to sell, at 3*d.* per stone, five stone of potatoes, collected in the country in a day. This is an extreme case; but when potatoes are so cheap as to be sold for 2*d.* per stone, two or three stone may be taken as an ordinary day's collection. The quantity of meal given is inconsiderable, at least in the country; in towns their earnings cannot easily be estimated, from the various modes in which relief is conferred. One importunate female beggar has paid for and drank in his shop, in one day, 6*d.* worth of whiskey. Mr. G. knows a blind beggar, and his wife, who also begs, whose joint earnings scarcely afford them sufficient to support life on potatoes and milk, which might be done for about 3*d.* per day; they pay 6*d.* per week for lodging, and are rarely in possession of more than 2*d.* or 3*d.* Rev. Mr. Kennedy has often seen a beggar in the country have three stone of potatoes in his bag, when they were selling at 2*d.* per stone; when potatoes are dear, less are given; but unless a farmer himself is buying them, he never refuses it *in toto*. There is no doubt but an able-bodied female beggar may obtain more than a bare subsistence.

Mail and stage coaches pass through Longford three times in a day: a set of about 10, all, but one cripple, females, beg from the passengers; they look on all others to be intruders, and divide among themselves their earnings during the day, which may average 2*s.* but are sometimes much higher; the same set may get as much more from private cars, &c. Very few now beg at the doors of the places of worship (the practice being discountenanced by the clergymen), and the two or three who do so may receive about 2*d.* each.

If a family of beggars apply, the quantity given would be increased, not, however, in proportion, but a family will obtain relief where an individual could not. Different members of the same family frequently and successfully apply for relief to the same persons; those who had gone together, going afterwards singly, and *vice versâ*; but this appears necessary for the subsistence of a large family. More is given to the infirm and aged than to an able-bodied mendicant, and the former are frequently relieved where the latter is not. Able-bodied men without children have ordinarily little chance of obtaining relief; even with women, the chances are in favour of those who have children. But the difference of earnings between beggars principally arises from one being more importunate or more plausible than another.

Beggars exchange, sometimes for tobacco, sometimes for spirits, but rarely for tea, the surplus food which they have collected. If they exchanged this surplus for articles of utility or comfort, they would certainly destroy the power of exciting compassion. Mr. Williams instances a woman to whom he had given a new cloak, which she constantly covered with an

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an old one. Itinerant beggars never save for any particular season, but sometimes do so for sickness, or that they may at their death obtain a decent burial, having a great abhorrence of being buried at the expense of the parish.

Stranger beggars frequently pretend sickness, and about 10 persons pass through Longford in the week, representing themselves as belonging to the trades for the time depressed. They generally obtain relief. Beggars now very rarely assume rags, dirt or the appearance of being crippled to excite sympathy; they generally adopt the most decent appearance possible to excite greater commiseration from appearing to belong to the better class. The Rev. Mr. O'D. recollects a single instance, where he had met, walking stoutly out of the town, a man who had personated a cripple in it. Vagrants do not now produce sores on their bodies, the imposition being too notorious. Many persons go about with recommendations, the truth of which it is impossible to ascertain. Mr. Williams mentions an instance of a person lately committed to gaol in the town on a charge of forging one of these; the prosecutor not appearing, the man was dismissed. No instance is known where beggars have refused to have their sores cured from a wish to retain the advantage of exposing them. The witnesses have heard, but have not themselves known instances where the exhibition of maimed and diseased beggars has been of injury to women *enceinte.*

There are no asylums in this part of the country to which the children of beggars, who are blind, crippled or dumb, could be taken. Children are frequently kept intentionally by the mother half naked in the most inclement weather, to excite greater sympathy.

The Rev. Mr. O'D. has not observed whether the habits of beggars are dissolute; but the other evidence proves that mendicants are both immoral and insolent, though they might not show these dispositions to the priest. Resident beggars do not meet together in the evening to drink or smoke, but strolling beggars and tinkers (whose wives always beg) do so. Beggars are not known to have been concerned in any violent outrages, but constantly pilfer, principally potatoes, either by rooting them up or by cutting the sacks in the market. Many of the boys becoming ashamed to beg as they grow up, connect themselves with gangs of thieves, and several such have been transported at the Longford assizes. Many are too idle to wish to emigrate; but some have been known to commit offences in order to be transported.

The confirmed vagrant sometimes, but very rarely, goes to England and Scotland in search of work. The feelings apparent towards their children are as strong among the vagrants as in the labouring classes; but children lose among them their respect for their parents. It is believed that beggars would divide their earnings with those more destitute than themselves. Mr. O'D. has known three instances where beggars have given marriage portions to their children, one being 10*l.* and another 20*l.* The other witnesses have heard but have not known of such occurrences. The children of one family are never transferred for any length of time to another, but are sometimes borrowed for a single occasion.

Vagrants generally have large families who have not been born in beggary. None of the witnesses have ever known beggars to marry with an intention of continuing to beg. The number of illegitimate children among them is very small, there being no difference in this respect between them and the labouring classes. The mortality among them is about equal to that among the labouring classes. The witnesses have known no instance of death resulting immediately from starvation, but many of great privation.

Able-bodied mendicants can obtain nothing; real distress is found rather among the labouring classes than among vagrants. Labourers, even when in constant employment, if with large families, could not provide their children with more than a sufficiency of potatoes and very scanty clothing; they are often stinted to one meal in the day, to which habitual beggars are never reduced. Mr. Ganby mentions that it has frequently happened that the wife of a labourer who has obtained an occasional day's work, not having a breakfast to take to him, has come to his shop to obtain it in advance; this is stated by the other witnesses to be a fact of frequent occurrence.

Resident beggars are generally known; with strolling beggars there is no safeguard against imposition. The prevalence of private charity is described by all the witnesses as certainly not prejudicial to the morals of the labouring classes. Women habituated to beggary, certainly prefer that mode of life; and Mr. Williams has known an instance where a woman employed as a charwoman, has left her service to return to beggary. The males prefer any other mode of life, and are rarely vagrants after the age of 12 or 14, three-fourths of them being absorbed in the ordinary labour of the country. The ordinary beggars are incapable of work; those who are not, either refuse it or soon throw it up; there are, however, but few instances of the latter class of mendicants.

A night's lodging is frequently given in the country to beggars; but in towns, the resident mendicants have lodgings, for which they pay from 4*d.* to 8*d.* per week. The strolling beggars pay for their night's lodging with a portion of their day's earnings or collection.

In the country, the relief generally consists of potatoes, and occasionally of meal, cabbage and milk. In town it is more varied, and includes broken meat and money. Farmers often give milk; they give food in preference to money, because the latter is not at hand, and they set less value on the raw produce. Beggars always, except when provisions are very dear, prefer money.

The quantity of food given daily depends on the number of beggars who call, and is never limited. The quantity of potatoes or meal given to each beggar is not fixed, but depends on circumstances. Rev. Mr. O'D. and Mr. W. do not know of any street beggars supported as pensioners on the bounty of families; Mr. Carley assists seven with 2*d.* or 3*d.* per week each. Farmers and shopkeepers do not give away as much as would support an additional workman Mr. Carley gives about 2*s.* 6*d.* in money, which with broken food would support a labourer

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labourer for half a week; Mr. Keenagh 3*s.* and broken food. Farmers have never been known to set apart the crops of certain portions of their ground for beggars.

The relief of beggars falls principally on shopkeepers, tradesmen and farmers; the gate of the gentleman's demesne or the door of his house being guarded against importunity to which individuals of the other classes are personally exposed. The man day labourer can scarcely afford anything, but gives more in proportion than the gentry, though I have known, says the Rev. Mr. O'D., a labourer after buying potatoes give some to a beggar and believe that they sympathise with them from the similarity of their condition. The labouring farmers give fully as much, if not more, than any other class.

More is given in many instances than is required.

A farmer holding 10 acres of land would give away, on an average, each day one stone of potatoes, valued, say at 2 *d.* per stone, and half a stone of meal in the week, value 4 *d.* more: the wife too will give additional relief without the knowledge of the husband. The value in food or money which a small shopkeeper gives each day in alms varies, according to Mr. C. and Mr. O'D., from 2 *d* to 4 *d.*; according to Mr. Williams, from 1 *d.* to 1½ *d.*. Relief is often given after the potato harvest, and the givers are themselves left in want in the end of the summer.—(Mr. C.)——All the witnesses agree that the shopkeepers would prefer giving a regular sum annually to be freed from beggars, but that the farmers would not.

Relief is given, not because it is the custom or fashion, but from notions of kindness. It is seldom extorted by importunity in the country, but sometimes from females in towns, and frequently from coach passengers and shopkeepers, the latter giving to free their customers from annoyance. The witnesses agree that if the beggar was not in want, or if when in want he had the certainty of relief by applying to an institution close at hand, such as a house of industry or mendicity institution, the relief given would be greatly diminished in quantity and would probably cease in the end, except among the farmers, who from habit and mistaken charity might continue the practice for some time. Relief is frequently extorted from the fears of females and sometimes from men, to avoid the chance of their dogs being poisoned, their fowl killed, &c. All however agree that the class of sturdy beggars is fast disappearing from the country. Relief is frequently given to obtain the blessing of the mendicant; rarely, even among the peasantry, to avoid their curse.

Fever, small pox and measles have often been introduced by the system of giving a night's lodging to vagrants; the morality of these families where lodgings are given to beggars is much injured. Mr. Carbry has heard that the younger peasants have frequently been induced by wandering beggars to connect themselves with ribbon societies. Rev. Mr. Kennedy has known much disunion between families caused from their tale-bearing. Mr. Williams mentions that he had heard from labourers in his employment that a wandering beggar from Tipperary had pointed out persons seeking relief in that country who had been instrumental in the punishment of criminals, and that such persons were obliged to fly. Mr. Carbry states that he has more than once heard a clergyman, in times of political disturbance, charge his flock not to harbour wandering beggars.

Ordinary beggars do not become a separate class of the community, but wandering tinkers, families who always beg, do. Three generations of them have been seen begging together.

No punishments have been inflicted for vagrancy, but a report was spread by the resident beggars, which prevented for a time the influx of strangers, that such measures would be adopted. Vagrants, if prevented from pursuing their occupation, become robbers by necessity, and the enforcing of vagrancy laws would have this effect. The repugnance to laws against vagrancy would probably be removed on the part of those charged with their enforcement, if a provision were made that precluded the chance of the starvation.

There is no house of industry or mendicity institution in the neighbourhood; the old and infirm would be glad of a place of refuge where the food and lodging would be equal to that of the labouring population, but the great body of the mendicants would prefer their present condition as affording greater personal liberty.

Persons who attended the Examination.

Meath.

Examinations taken by Captain White. T. Nug. Vaughan, Esq.

Union of *Clonard* and *Killyon.*
Bar. *Upper Moyfeuragh.*

Mr. THOMAS BLACKALL, miller and farmer.—Mr. MATTHEW COWLEY, small farmer.—FRANCIS DAMES, esq., J. P.—HUGH DONOGHUE, labourer.—PATRICK DOWNEY, farmer.—PATRICK FARRELL, labourer.—Rev. MICHAEL FLANAGHAN, P. P. of Coddamstown.—Rev. THOMAS FLOOD, P. P. of Clonard.—Mr. PATRICK GORMAN, farmer.—Mr. CHRISTOPHER GOSTEEN, farmer.—Mr. PHILIP GRADY, shopkeeper.—DENIS HANAGAN, labourer.—JOHN HEVEY, esq., large holder of land.—Mr. THOMAS HOPKINS, clerk of petty sessions.—GARRETT JACKSON, labourer.—THOMAS KEEVER, farmer.—Mr. S. KERNAN, schoolmaster.—THOMAS MONKS, labourer.—MATTHEW MOONEY, gaoler.—MATTHEW MURRAY, carpenter.—EDWARD MURRAY, gaoler.—JOHN H. NANGLE, esq., J. P.—Rev. EDWARD NIXON, vicar.—Mr. CHRISTOPHER O'NEILL, shopkeeper and farmer.—Rev. Mr. PALMER, protestant rector of Castle Carberry.—Mr. MICHAEL RICKARD, farmer.—Mr. JOHN ROCHE, shopkeeper.—JAMES H. RORKE, esq., J. P.—ROBERT RYND, esq., J. P.—Serjeant SENIOR, police.—Mr. GEORGE VON FREIGHT, chief constable.—ANTHONY WALSH, labourer.

THERE are about 200 persons seeking alms daily, within the union of parishes. The Rev. Mr. Dixon says, "I am sure this statement is much under the mark." Vagrancy here is

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is increased from the want of resident gentry to employ the poor. Mr. Dixon says, "all the people used to get employment on the Hill of Down, by Lady Jane Loftus, but she is now dead."

Vagrancy prevails most here from the 1st of June to the 1st of July, when the families of Connaught labourers throng hither; not more than one-third of the vagrants are natives, the rest are strangers, chiefly females, of ages from 40 to 70 years. The resident beggars are generally infirm through age, and travel about singly, the strangers are in the habit of having families accompanying them. There is not known a single case in the parish of the wife and family of a cottier or employed labourer going about begging; but occasionally mechanics and servants out of place. The Rev. Mr. Flood, recollects one man, a millwright at Trim, and Mr. Dixon says it is very common for them to ask for as much as will pay for their night's lodging. It is not now the custom for the small farmers to give up their holdings to their children and go about begging. Gorman, a farmer, says, "faith they are cunninger now, 50 years ago they did it." Those persons who are going to England in search of work for the most part pay their way. Mr. Brown says, "I know a man in my neighbourhood, who last year brought home from England eight pounds," and the Rev. Mr. Flood exclaimed, "they would work a long time before they could do that in Ireland."

Connaught and the west of Longford, produce the greatest number of beggars, and in general they are the natives of country districts.

There are very few beggars the children of beggars. The Rev. Mr. Flood says, "when they are old enough, they generally go to work, I only know two instances, the one 20 years old, whose mother was a cripple, he drew her about; the other the son of a blind woman, he was 18 years, and led his mother about." Beggars are persons who at one time had earned their subsistence and gives as reasons for begging, the death of their husbands, or the want of employment for them, or that they are past labour, but none of the natives take to begging from the facilities it affords of a livelihood.

An able-bodied beggar might obtain one day with another, from two to three stone of potatoes. Richard Senior, serjeant of police, states, "I buy my potatoes from a beggar woman, and she supplies me almost every day with about three stone, she is an able-bodied woman, about 40 years of age."

The quantity given to beggars at each house is guided by the number applying, and Mr. Hopkins states, "there is nothing more common than to see families of beggars dividing and applying separately with success."

An old beggar would get more than any other.

Beggars sell their surplus collections, and buy tea and tobacco, but have not enough to purchase clothes or to lay by. Gorman, a farmer, says, "of strange beggars I have seen as *jolly a set* at fairs drinking as ever I see."

They generally beg under the plea that they cannot get work, and at fairs travelling mendicants expose their sores, and exhibit the appearance of rags and wretchedness. The Rev. Mr. Dixon states, "I have had some mendicants coming to me with forged characters, but after a short stay, their conduct not bearing out the character, they have absconded." He further adds, "I knew one family who used to send out their children with insufficient clothing purposely, when I was aware they had more at command."

Beggars are in general well conducted, but some of the young ones are exceptions, there are however but few thefts committed by them. Being generally infirm or aged, they certainly would not be willing to emigrate to America. They treat their children as kindly as other people, and they are sometimes known to borrow children for the purpose of exciting compassion. Gorman says, "I have heard the remark ever since I was born."

Beggars generally have families from five to six children, more of whom certainly are illegitimate, than children of the labouring classes. The Rev. Mr. Flood says, "I am inclined to think they frequently leave their homes to follow their immoral practices. There has been no case of starvation among the beggars, and from their avoiding labour, they are supposed to live longer than the working classes."

An able-bodied man would not collect more by begging than he would earn by working, but an able-bodied woman would.

Those relieved are not known, their characters are not inquired into, it would be a useless attempt. Vagrants in general prefer their wandering life to that of labourers. Mr. Hevey says, "when once they make a trial of it, they seldom give it over;" yet they do not adopt it at first from preference. Work is seldom offered to beggars, strollers may refuse it, but no resident beggar is known to have done so.

It is very usual to give beggars a night's lodging. Rev. Mr. Dixon states, "I have known beggars who got a night's lodging go off in the night, leaving one of their children behind and never return after." The farmers generally give potatoes and butter-milk in summer. Mr. Hevey says, "the *Spalpeens'* wives if they have children get some; money is rarely given." Mr. Hevey says, "the farmers want all the money for the rent, and more if they had it."

The quantity given depends on the number in family and the objects of charity, but generally about 2lbs. of potatoes are given to each; some of the large farmers give about a pint of meal, but this is to the aged and infirm. Some of the considerable farmers, perhaps 12 in the union, give away as much as would enable them to employ another labourer; the shopkeepers however do not, except one or two.

The support of the poor, as all the witnesses agree, falls on the shopkeepers, farmers and labourers. "The gentry," observes Mr. Flood, "shut their gates against them;" and Mr. Hevey says, "it is for that that I wish some sort of a poor law would be given, for they are

as

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as worthy of support as the soldiers or any other member of society; it is to me a matter of great surprise that property is secure."

A small farmer of about 10 acres, gives one day with another, about half a stone of potatoes, value 1½*d.*, and a small shopkeeper gives about 1*d.*, and both would prefer some tax to the present mode of giving.

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Relief is given from the apprehension that the person applying is suffering from privation; importunity and the fear of violence, sometimes induce females to give; religious feeling too has great influence, but all concur in thinking this would be diminished if there were any establishment where certain relief would be given to beggars. The fear of a beggar's curse often makes weak-minded women give charity.

The system of giving nights' lodgings to beggars has been the cause very frequently of diseases being spread. The Rev. Mr. Flood states, "it is quite fresh in my memory, that a malignant fever was the consequence, and death ensued." Mr. Nangle says, "lodgings are very often given for the straw, poultry, or other things, which the beggars may bring in, and no inquiry is made, though in every case they must be aware that the things were stolen." Mr. Hevey, Mr. Gasteen, and the Rev. Mr. Flood state, "that about two years ago a great sensation was raised throughout the country, which almost ended in insurrection at Muff, originating in stories told by a beggar woman, *viz.* that the people were to assemble at Muff in order to obtain higher wages; on another occasion the country was much agitated here by stories brought by beggars, and the whole of this part of the country was expected to 'rise;' so much so, that the serjeant of police, who was present, stated, that 20 magistrates assembled with a troop of lancers, infantry, and police to stop the expected movement."

Mr. Nangle states, "that a beggar brought in a story some years ago, that the Orangemen of the north were coming to massacre the people, which caused numbers to lie out of their houses watching the enemy."

The confirmed old beggars would not give it up for any other trade, and indeed they may be distinguished as a class. Mr. Gasteen states, "there is a colony of beggars about a mile off in the bog, occupying about 10 cabins, perhaps about 40 persons; they are regular professed beggars; the place being set expressly for lodging beggars, they call it the 'Garden of Eden;' during harvest there is a difficulty in keeping them from stealing corn."

There have been no punishments for vagrancy, and the feelings of the people are entirely against severity, except in the case of dissolute and infamous characters; neither are those feelings likely at all to change, unless some provision be made against public destitution, which would supersede the necessity of begging.

They would not go into a house of industry; they would rather have their liberty; for their present condition is not behind the labourer, either in food or in lodging.

The following is an estimate of the charities given by the different classes in the parish:—

Total number of British acres in the Union, 14,139. Population in 1831—5,188.

Holders of Land from 1 to 10 acres, 141, at 3*d.* each per week -	£.91	13	–
Holders of Land from 10 acres upwards, 209, at 1½*d.* each per day	475	9	6
100 Shopkeepers, at 1*d.* each per day - - - - -	151	13	4
Total -	£.718	15	10

Persons who attended the Examination.

Leinster. County Westmeath.

Rev. GERALD BEERE.—Doctor COTTER, dispensary surgeon.—WILLIAM COX, labourer.—Mr. WM. CURRIES.—Rev. M. MULLEN, parish priest.—PATRICK MURTAGH, labourer.—HENRY O'CONNOR, esq.—JAMES WEST, esq. J. P.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Ballinacarrig Kilbrigg*.

Bar. *Moygish*.

IN this parish there are but few resident beggars, but at particular seasons many strolling vagrants come here; yet vagrancy seems rather on the decrease, owing to emigration partly, and the greater cheapness of food. Rev. M. Mullen also thinks the habits of the people are also improved.

In the early part of summer, about May and June, women and children come here from other places, while the husbands are absent in search of work. The women are forced to beg from want of employment and the necessity of saving the man's hire to pay the rent. Able-bodied men are seldom seen begging here; they get some employment or other; but their wives and children beg in the scarce season. It is not a practice in this parish for old persons to make over their little farms on their children, and then go abroad begging; and whenever labourers go from this district to England in search of work, they do not usually beg their way, but carry their own provisions.

Country districts produce the greatest number of vagrants, and those who come here are principally from Connaught.

The proportion of beggars who have been always such, is very small, by far the greater number are persons reduced in circumstances; they attribute their reduced condition to the loss of husbands and fathers, and the general scarcity of employment. Mr. Tuite says, "since the passing of the Act depriving 40*s.* freeholders of the franchise, very many of them have been deprived of their holdings, and have thus become paupers. Emigration has also taken place to a great extent, chiefly among the labouring classes, who leave their families behind

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Bar. *Moygish.*

behind with the intention of sending for them, when their means will permit; thus very many women, children, and infirm persons are obliged to beg."

It was stated that an able-bodied beggar would obtain about two stone of potatoes per diem, on an average, and that an active man who was capable of exerting himself many hours in the day, might procure much more food than would be sufficient for his own consumption.

The quantity given depends in a great degree on the number of persons in the party, who make application for alms; and a family will frequently divide into two parties, and thus obtain from the same houses a larger quantity than if they had applied in one body. An infirm person would obtain more than a stout-looking beggar.

Beggars generally sell their surplus collections, or exchange them for tobacco, sometimes for tea and spirits, very rarely for the latter. Mr. Henry O'Connor thinks, "they do not buy clothes for fear a decent appearance might diminish their power of exciting compassion." Mr. West says, "that beggars frequently lay up a little saving against winter, but they cannot save much."

Vagrants, if able-bodied men, beg under the plea of an unsuccessful search for work; but women say their husbands are dead, or away in England or America. In some instances beggars retain dirt and rags, and assume the appearance of being crippled, for the purpose of moving pity; but this only is the case with the professed beggar, not with the occasional one. There is no instance known here of beggars refusing to allow their sores to be cured, being anxious to derive benefit from the exposure of their maladies.

The habits of professed beggars are dissolute; but those of the ordinary class of occasional mendicants are not so. Beggars in this country are not often concerned in outrages, but there are occasional thefts attributed to them; they seem to be equally kind to their children as other people, but of course cannot give them the same comforts; but they do not seem to share their earnings with each other, except they are living together. Beggars seldom hoard their earnings, except perhaps a few shillings for their funerals which was formerly a common practice with them, but is not so now.

Vagrants generally have large families, the average perhaps four in each family, and witnesses thought that the proportion of illegitimate children among them was greater than among other classes. The witnesses also thought that there were many premature deaths among them, from the slow effects of want, unwholesome food, &c.

It seems to be the opinion of the witnesses, that an able-bodied man would not collect as much by begging as he would earn by labour; but that his wife would obtain more than he could ordinarly earn.

Little or no inquiry is ever made by those who give relief, as to the character of the persons to whom they give, and the witnesses would not say, that private charity did injury to the morals of the labouring classes; yet Mr. Bear says, "in this parish mendicancy was increased, and a number of persons induced to become residents from the extensive charity of a particular family." It does not seem that many adopt a vagrant life in preference to remaining labourers; yet Mr. Bear has offered work to able-bodied men at the usual wages, who slunk away and would not accept it. The explanation of this however, may be that such persons having no house or means of preparing food, should receive it also; but Mr. Bear was not in the habit of giving food to his labourers.

Inquiry is never made as to the quantity a vagrant may have previously received during the day, and character is never investigated when alms are given.

A night's lodging is often given to beggars by the lower class of farmers, and sometimes clothes, but the principal relief is given in potatoes, which the farmers find it more convenient to give than money, though the beggar would prefer the latter.

There is no limit fixed as to the quantity to be given to each beggar or party that calls at a farmer's house, nor is there any particular quantity set apart to be given each day. There are, in the opinion of the witnesses, some few farmers who give away as much as would support an additional labourer; at some seasons they give much more; but there are periods at which they give very little, the women and the children then living on the produce of the potato gardens. In this parish some persons, probably about 20, are supported as pensioners by particular families.

As the farmers and shopkeepers are more open to the visits of beggars, of course they are obliged to give a larger share than any other class, and indeed the poorer classes give a greater support, in comparison, to the beggars, than the other classes; even the working labourers, who have nothing for themselves but their daily labour, share their meals with the beggar.

As it is impossible to ascertain how much any one may have received previously, of course it must often happen that a beggar may receive more than he requires; yet this is useful to another class, viz. the poor householders who are ashamed to beg, and purchase their surplus collections from the beggar; so that it very rarely happens that any food is lost which is given to the beggar.

The shopkeepers give about an average of 3*d.* per diem. Mr. Murtagh gives about 6*d.* a day, but does not consider the shopkeepers in general either do or can afford to give so much. Small farmers give in alms about a stone of potatoes per week, but this is a high average; in this parish, however, they often give so as to be obliged to purchase for themselves, in consequence of their charities in the early part of the season. It was considered that the farmers and shopkeepers would not prefer giving a regular sum to the present mode. They would not wish to be obliged to pay anything, and prefer the present mode, as they can suit their charity to their convenience; besides, the giving away of some food every day seems of less consequence than a sum of money, though less in value.

Persons

VAGRANCY.

Leinster, County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Ballinacarrig Kilbrigg.*
Bar. *Moygish.*

Persons give charity for God's sake, and expect to be rewarded according to the extent of their charity, it being of little or no consideration with them whether well or ill applied, if the person receiving appears to be in distress, and the intention of the giver be charity. In a neighbouring village, when beggars were excluded during the raging of the cholera, the people were anxious for their admission, saying, "they got no prayers for their souls then." The fear of the beggar's curse may sometimes cause persons to give charity, but not often; occasionally, however, alms are bestowed to get rid of importunity, but this is scarcely considered charity.

Diseases are spread by itinerant beggars to some extent, but not very materially. The habits of this class of beggars are not in general very bad, and their stay in one house so short that they cannot do much harm. They certainly tell stories, but seldom of that nature that would cause discontent.

Persons who have for any considerable time followed a vagrant life very seldom come back to industry, but of course terminate in becoming a separate class of the community.

Vagrancy has never been visited with any punishment in this part of the country, and the feelings of all persons are in opposition to any harsh measures on the subject; neither would it be possible to enforce any rigorous laws unless a great increase were made to the civil power; besides, the magistrates would be unwilling to enforce them. This repugnance it is very probable would abate considerably, if a provision were made which vagrants might betake themselves to.

There is no house of industry nearer than Dublin, and if there were, there would be the greatest reluctance to enter it. The poor would prefer any sufferings to a restriction on their liberty.

Persons who attended the Examination.

Par. *Benowen.*
Bar. *Kilkenny, West.*

WILLIAM CONLON.—Rev. T. CAULFIELD, rector.—MICHAEL FINNEY, beggar.—PAT. GERAGHTY. —Rev. J. KEARNEY, P. P.—PEGGY KIERNON, beggar, with three children, her husband begging with three more in another part of the country.—Mr. CHARLES LENNON, farmer.—Mr. PHILIP LENON, farmer.—JOHN MIARS, labourer.—JOHN MONREAL, miller.—THOMAS STUBBS, esq. J. P. of Cork, residing here.

JOHN MIARS, labourer, states, that there are about 30 resident beggars, and three or four strangers to every one of the residents; however, there are not so many at present as used to be, because potatoes are now so cheap it is not worth their while. Rev. J. Kearney, parish priest, says, "I think there are less now; I find always when potatoes are from 1*d.* to 1½*d.* per stone, there is scarcely a strange beggar to be seen." Before the cholera, there were many more vagrants than are now seen; the reason is, they are not since so much encouraged, particularly in giving lodgings.

The time of year at which vagrancy prevails most is in the months of June and July, before the new potatoes come in, and when the winter's stock is nearly exhausted. Beggars relieved in this parish are mostly strangers who come from a distance. Michael Finney, beggar, says, "I go every year to my own part of the country, but I never beg there—I would be ashamed."

Mr. Philip Lennon, farmer, says, "the strange beggars are generally women and children; many of them have their husbands with them, who bring their spades and would work if employed, but we have enough of our own people to do our business."

Persons earning their own subsistence during the week are never seen to beg on Sunday, nor are the regular beggars so numerous on that day."

The farmers say, "we do not know of any of the wives of cottier tenants in this parish who are in the habit of begging; if they do beg, they certainly do not beg at home, and we do not miss many of our own people; but I dare say many who pretend they are going to visit their friends, leave the parish for the purpose of begging: they return again, and we know nothing about it."

In general, the cottier tenants, when obliged to beg, go into some distant part of the country to seek alms. Mr. Charles Lennon, farmer, says, "I know a man with five or six children who had but 7*d.* per day, and that only occasionally, who sent his wife and children to beg for a time, and he supported himself by labour; *they never went since.*"

The small farmers often give up their land to their children, reserving a small proportion for themselves, but never for the purpose of begging. Those labourers who go to England to seek for employment mostly pay their way, and bring provisions from home, because as they travel in numbers, they could not expect to get much by begging. They are generally from the country parts, mostly from Longford and Connaught.

It is thought that the children of vagrants do not grow up to maturity in a state of mendicancy, and that those persons who become vagrants are driven to it by necessity; the parish priest says, "I know an instance of a labourer, who, with his family, lived six or seven days on one meal a day. He had a small patch of barley, and had calculated his means until the ripening of this; but a bad season kept it back, so that his wife and children, after suffering the extremest want, were obliged to beg until he had prepared the barley for them."

Rev. Mr. Kearney also gives an instance of a man who offered to sell him a field of growing wheat, in order to buy some provisions for his family.

Single persons do not get much, but a single woman it is supposed might get two stone on an average one day with another. All concur in stating that a single man would get very little, unless infirm, and then he could not walk far.

VAGRANCY.

Leinster.
County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Benowen.*
Bar. *Kilkenny, West.*

Peggy Kiernan, a beggar-woman with three children, says, "an able-bodied beggar, who could run through the country, would have a good deal provisions to sell."

William Canlon says, "I have seen 50 instances of beggars, who have slept in my house, having provisions which they had collected during the day, and which would be much more than each individual could consume." There is usually an increase of alms according to the number of the family of the applicants.

Peggy Kiernan, beggar-woman, says, "the quantity of food given is usually increased according to the number of beggars in the group, as far as five or six, but any single person could not support more by begging."

Rev. Mr. Kearney, parish priest, says, "sometimes members of the same family will apply during the day to the same person, and with success;" and also states, that "bodies of tinkers go through the country often with *two wives each*, and a number of children, who beg in small parties."

The infirm beggar will obtain a great deal more at a single house than the able-bodied, but he cannot call at so many. Also those who have young children will get more, but are not able to travel more than two or three miles each day.

Peggy Kiernan, a beggar-woman, says, "I get plenty to eat for myself and the children, of potatoes, but am sometimes at a loss for milk for this infant. We walk about two miles each day." With regard to the use made of their surplus collections by beggars, Michael Fenney, a well-dressed beggar, says, "I buy tobacco and clothes;" and P. Kiernan said, "I never had any thing to spare."

Rev. T. Caulfield, rector, says, "beggars in general have no objection to exchange their surplus collections of food for clothes, as being well clad would be no obstacle to their obtaining relief."

Rev. J. Kearney, parish priest, says, "beggars sell their surplus collections sometimes to procure spirits, but in general tobacco, shoes, and linen; and I think they cannot have more money than covers their expenses."

Patrick Geraghty, farmer, says, "I would relieve a man with good clothes sooner than any other, because I am sure that what I give such a person will not be squandered, for if he was a bad man or a drunkard, he would *first sell his clothes.*"

Able-bodied men always beg under the plea that they are in search of work, but cannot find any. The women say that their husbands are sick, dead, or unable to support them by their earnings.

Peggy Kiernan, a poor beggar, says, "my husband is in the next parish, with four of our children, begging. We had some land, but was dispossessed when the lease was out; afterwards my husband worked as a labourer, but got sick through cold, and hardship, and want of covering at night; he is now unable to work, and if able, could not support seven children on his earnings."

Rev. J. Kearney, parish priest, says, "some of the women have patched cloaks for the purpose of exciting sympathy, and are unwilling to appear well clothed."

P. Geraghty, farmer, says, "women often say their husbands are gone to America. A woman told me so a few days ago: she had three children; and I knew a woman who begs in rags, and who has a good new cloak which she wears on Sundays."

Rev. Mr. Kearney thinks that the strange beggars could not dress much better than they do, but that some of the residents could. He also says, "I saw a woman with a most disgusting sore on her face, which seemed all distorted; she was examined, and it was discovered that the appearance was produced by squeezing a ribbon very tight across her face."

Patrick Lennon, farmer, says, "I knew a strong young woman who used to lead a blind man about; when the blind man died she continued to beg."

It is suspected that beggars sometimes prevent sores from healing, in order that by exposing them they may excite pity.

Rev. J. Kearney, parish priest, thinks that rags are no recommendation to beggars, as people suspect either that the beggar is a drunkard, or has money hoarded up.

The habits of vagrants are not thought to be dissolute. It is necessary that they should *pretend at least* to religious feelings, or the people would not tolerate them. Pat Geraghty says, "I never saw a beggar drunk: very often seven or eight of them sleep at my house."

Thefts are but rarely known to be committed by vagrants. Philip Lennon, farmer, says, "I knew of one man who went up stairs for some potatoes for a beggar-woman, who in the mean time robbed him of some clothes; but for the most part they are incapable of any violence, as able-bodied men are seldom amongst them."

Patrick Geraghty, farmer, says, "an infirm man to whom I had been very kind, and whose bed I used to make, stole my stockings."

The farmers say that beggars are generally very much attached to their children, and are constantly known to divide a small charity among them, without eating any themselves.

Rev. J. Kearney says, "I have known beggars pinch their children to make them cry, in order to excite attention when the door of a house was closed; but they are fond of them in general."

Philip Lennon, farmer, says, "I have often heard of women borrowing children to beg in order to excite sympathy, but I never knew an instance."

Rev. J. Kearney says, "I do not think there is one woman in a thousand who would lend her children for such a purpose."

Rev. J. Kearney says, "In general vagrants have large families, but a majority of them were not vagrants when they married. I did not meet an instance of a beggar's marriage these seven years."

"In

VAGRANCY.

Leinster, County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Benowen.*

Bar. *Kilkenny, West.*

"In most cases it is the number of the family that compels them to beg, and enables them when mendicants to get the more. I'm certain that many of them die of bad food and want of covering; most of their complaints are on the lungs."

Thomas Stubbs, esq. J. P. says, "in this parish labour is in demand, and an able-bodied man could procure five times as much by labour as by begging."

Michael Fenney, a beggar, says, "I could procure more and better by begging than by working. I work every year at the potato-digging season, and earn 18*s.* to buy clothes. I am afraid I will not be able to do so this year."

J. Monreal, miller, and John Miars, labourer, say, "that certainly private charity increases vagrancy, but they do not think that vagrants prefer their wandering and unsettled life to that of the labourer; and there was a case in point tried lately in this house (the Sessions Court). A short time since, a man with his wife and a number of children came to a farmer's door, and made an offer to work for him for his own support alone; it was accepted, and the family went to beg through the country. When the hurried season came, the farmer agreed to pay him some wages beside, but, when the work was over, refused. The beggar summoned him, and the bench of magistrates obliged the farmer to pay him for every day he had worked for him."

In general alms are given to beggars without any questions being asked, and without any knowledge of the mendicant's character.

Beggars sometimes get lodgings and clothes. Michael Fenney, beggar, says, "I get lodgings in *the honour of God*, and am seldom refused. When I have time to look for it, I get it for nothing, and never pay except when I come into a town, tired after a long journey, and must go to a lodging house."

Peggy Kiernan, beggar, says, "I seldom get any thing but potatoes, or a little meal: at some seasons milk."

Beggars do not always prefer relief in the shape of money, as in some districts it is not easy to exchange it for food.

Peggy Kiernan, beggar-woman, says, "I am often in want of money to get soap to wash the children's clothes, and very seldom get any."

There is no limit to the quantity of food daily giving to beggars.

Philip Lennon, farmer, says, "sometimes when a farmer's wife has given a great deal in the day, she determines to give no more; but if a woman and four or five children come in, she is certain to break through her resolution." There is no fixed quantity; generally almost a plateful of potatoes is given to each beggar.

J. Miars, labourer, says, "some of the *strong farmers* give as much away, at some seasons, in alms, as would keep an additional labourer, but there are not more than ten of this class in the parish."

The relief of beggars falls mostly on the farmers. Michael Fenney, beggar, says, "I am mostly relieved by the farmers and the poor; the labourers give much more than any, considering their means."

It is thought that, from the impossibility of the giver being able to know the beggar's previous collections during the day, he will often get more food than he can consume.

Peggy Kiernan says, "with my children I could not save any thing out of what I get."

A farmer holding ten acres is not supposed to be able to give much in charity to the beggars.

Philip Lennon, farmer, thinks "the shopkeepers and farmers would not like to pay any thing in the shape of a tax towards relieving the poor. We could not afford to pay any thing; we do not mind it as it is at present, but in money it would be heavy."

He further says, "alms are given to beggars through a dread that the person is suffering from privation, and also in the honour of God; but if the givers did not think the beggar is in want, they would take very little notice of him."

Charity is never given through a dread of violence to the donor's property, sometimes except to the strolling tinkers.

With regard to the spreading of diseases by beggars, J. Miars, labourer, said, "about two years ago we heard a good deal of the beggars having spread diseases through the country, and did not give them any lodging."

"They are never the means of causing discontent by fabricating stories; they merely bring the news, but nothing else. In general, they are *very well conducted.* Some vagabond tinkers get into our houses sometimes to lodge, but no one admits them willingly. A woman begged for lodgings from me some time since; I put her in the barn, and shortly after found 20 tinkers in it."

Some persons after pursuing a vagrant life for a long time, return again to industry, but such are not the confirmed beggars. Many families beg at certain seasons, and return to labour for the rest of the year.

Philip Lennon, farmer, says, "I am sure that when first they begin to beg all would prefer to work, but the habit grows upon them; still, if able-bodied, they are so much taunted with their state, that very few could wish to continue."

They scarcely ever beg here, except when starvation is the alternative.

The feelings of alms-givers generally, would be opposed to the use of any rigorous measures against beggars; the farmers said, "every one would side with the beggars;" there is a kind of pleasure in relieving them, that besides the expectation of future reward more than makes up for the burden.

The repugnance to severe laws being put in operation against vagrants, would soon be removed on the part of the people, if they had to pay themselves for a provision for the poor, and their heart would soon become hardened to it.

VAGRANCY.

Leinster.
County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Philip Lennon sâid, "there is no house of industry here; I think after two or three months in the scarce season of the year, a great number would be glad to have such a place to go to."

Michael Fenney, beggar, says, "I would be very proud to have such a place to go to, and to spend all my life in it; I am tired of wandering, and am growing weak and old."

"If my son had 1 *s.* per day constant, he would keep me, and I would rather stay with him than be shut up: he could support a wife and some children on it."

Persons who attended the Examination.

Parish *Castletown Delvin.*
Bar. *Delvin.*

Rev. JOSEPH FITZGERALD, P.P.—LAURENCE LLOYD HENRY, esq. J.P.—Mr. MICHAEL HOPE, farmer.—Rev. ROBERT A. MARTIN, protestant curate.—Mr. JAMES SEERY, farmer.—ROBERT MORGAN TIGHE, esq., J.P.—The Marquis of WESTMEATH, lord-lieutenant of the county.

THE number of vagrants is very great, about 400, the greater number of whom, however, are not settled in the parish, but wandering mendicants. Mr. Hope thinks there are 30 applicants for relief at his house each day during the year; the number of mendicants has increased; this some of the witnesses attribute to want of employment and reduction of wages, which Mr. Henry thinks it is owing only to the increase of population. Vagrancy is most common during the summer, owing to the scarcity of provision, and the influx of the women and children of the Connaught labourers, who are left to beg while the husbands are in England; the vagrants are principally strangers, and principally women and children, with a few old men. They go about in families, and beg in order to save the earnings of the husband to pay the rent of the ground which is to support them in winter; the husband, when seeking employment, will sometimes sit under a hedge sending his family to beg for him. All the witnesses except Mr. Hope agreed, that these mendicants were either women with families, or infirm and aged, and stated that the strangers were generally able-bodied persons earning their subsistence by labour during the week; very seldom beg on Sundays, at least, if they are residents in the parish; the wives and children of cottier tenants and employed labourers, when resident, are not found begging, nor do these tenants after having planted their potatoes wander about seeking alms. Tradesmen, according to Mr. Tighe, very seldom beg; according to Lord W. feel less shame in doing so, the cottier being in his opinion more reluctant to beg in Leinster. Mr. T. said, that servants when disabled or out of employment generally begged; three of the witnesses believed, that cottiers frequently went into parts of the country where they were not known to beg; Lord W. and Mr. Henry thought they did so to labour, but not to beg; those who go to England for work, generally take their own bread, and do not beg their way.

The vagrants are generally from country districts, and principally from Connaught.

Very few are the children of beggars; their children when they grow up generally obtain employment in the service of farmers; the proportion of those who have formerly earned their own subsistence is great; they are in general reduced to beggary from the death, or want of employment of the father, and, according to Mr. Hope, from the objection entertained by landlords against selling a small portion of ground as a potato garden. Lord W. believed the failure of Lord French's Roman Catholic Bank (to which in preference to the Bank of Ireland the inhabitants of Connaught were much attached) to have been the cause of extensive ruin; the facility of obtaining relief does not act as a motion originally, but frequently induces them to continue beggars.

An able-bodied beggar can obtain from two to three stone of potatoes daily, and, according to Mr. Seery, three pounds and a half of meal; a woman and four or five children can procure, at some seasons, four stone of potatoes; Mr. Hope placed the average at one stone daily; able-bodied persons, especially if women with children, can procure more food than they can consume. Vagrants at Mullingar are very importunate in their attacks upon coach passengers; very little is given on Sunday to mendicants at the doors or avenues of places of worship; if a family of beggars applied, the quantity given would be increased in proportion to their numbers; different members of the same family frequently, and with success, apply for relief to the same persons. The quantity given to an infirm person at each house will be greater than to an able-bodied one. The latter, if men, seldom apply, having their wives and children to beg for them, but some (whose trade it is) do, and travel in a circuit of about 12 miles, taking nothing but meal, which they sell. These trading beggars will, as the farmers express it, "fling the potatoes in your face" if offered to them, and will not "load" themselves with any thing but meal; they can get anywhere enough of potatoes to eat, and will take with them meal only, "which will tell well, and be no great burden." This class can obtain more than those with children, being able to travel further daily, but children are in general very useful to excite sympathy.

Beggars having obtained more food than is requisite for their consumption sell it, and purchase spirits, tobacco, and sometimes tea. Rev. J. F. stated, that a woman might in some seasons save in this way from 3 *d.* to 5 *d.* daily. Mr. Hope thought the above remarks did not apply to the families of Connaught labourers, and that those to whom they did apply were not numerous. A few may possibly think it prudent to dissipate their earnings lest the possession of articles of utility or comfort would lessen the power of exciting compassion, but it is very rare indeed that such articles can be obtained. The habits of itinerant beggars are by no means thrifty, but Mr. Hope thought they did save in summer for their support in winter. Lord W. did not think that they usually begged under the plea

of

VAGRANCY.

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Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Castletown Delvin.*
Bar. *Delvin.*

of having been in search of work, and unsuccessful. Mr. Henry and Mr. Hope thought it was their usual plea, and that all able-bodied men would willingly work if they could obtain employment. Strangers frequently offer to work for their food without hire; women beg under the plea that their husbands are in England or at a distance working; confirmed beggars, assume sometimes rags, dirt, &c. for the purpose of exciting sympathy, but this class is by no means numerous, and is found principally in towns and at fairs. The state of mind created by such practices is incompatible with morality, especially among women. The exhibition of maimed and diseased persons in the high-ways (which is very common in the streets and roads approaching great towns, especially in Mullingar, as being in the centre of Ireland) is frequently the cause of injury to women *enceinte;* such objects are very common at fairs; children afflicted in the above-mentioned manner are taken about in the wet and cold, without sufficient clothing, in order to excite greater sympathy.

The habits of vagrants are stated by Lord W. and Mr. Fitzgerald to be generally dissolute. Mr. Hope and Mr. Henry thought not, unless in the cases of confirmed beggars; they sometimes meet in the evening to drink and smoke in towns and villages, but are not commonly concerned in outrages upon person or property, with the exception of bad characters who frequent fairs, and are found only in towns. The extent of thefts and robberies committed by vagrants is great. Lord W. once apprehended a vagrant with six wet shirts upon him, stolen on the road from Kells, 10 miles from the parish; confirmed vagrants would be unwilling to emigrate, and do not go to England or Scotland in search of work. Beggars are not often known to share their earnings with the more destitute; single beggars frequently hoard them; beggars frequently borrow children to excite sympathy.

They have in general four or five children; the proportion of illegitimate children is greater than among the labouring classes. Mr. Henry thought beggars did not marry earlier than other classes. Mr. Fitzgerald had himself married two persons who had been living together for 20 years as man and wife. Mr. Hope thought the mothers were mostly young. Lord W. mentioned that many married first without prospect of an honest subsistence, and then begged.

An able-bodied man can scarcely obtain anything himself by begging, but by sending his family to beg for him, can support himself as well as by working.

No inquiries are made as to the character of the beggar; the prevalence of private charity tends to increase the number of mendicants; vagrants are not usually persons who prefer that mode of life, but having once adopted it, usually adhere to it when the motives for emigration from Connaught periodically occur. They do not prefer it to remaining labourers, nor do they ever refuse work at the ordinary wages of the country.

No endeavour is made to ascertain what the vagrant has already received; alms are given to those of whose character the giver is wholly ignorant.

A night's lodging is frequently given. Mr. Hope's account of this is, that the cottiers do so in order to have as manure the straw which the beggar lies on; clothing is sometimes given in winter, but the relief usually consists of potatoes, meal, and sometimes milk; the farmers prefer giving food; beggars would generally prefer money.

The only limit to the quantity of relief given is necessity; there is no fixed quantity. All but Lord W. stated, that but few mendicants were supported by the gentry as pensioners; his lordship said many were so; both shopkeepers and farmers, but especially the latter, give away as much in alms as would enable them to support an additional workman or labourer; sometimes, as in the months of June and July, enough to support two. In country towns and villages, the shopkeepers frequently give weekly allowances to resident beggars; it is not customary for the farmers to plant small portions of ground, the crops of which are to be distributed among mendicants.

The relief of the mendicants falls almost completely on the occupiers and farmers, who, together with shopkeepers, are more exposed to annoyance from them; all the witnesses, except Mr. Hope, thought that the poorer classes gave much more in proportion than the rich. He believed that the labourers possessed of half an acre or an acre of ground seldom gave any thing but lodging, for which they obtained a portion of the beggar's earnings; the other witnesses believed that this class of labourers very frequently gave without any such return, and that even those who possessed merely cabins or were day labourers, relieved the beggar. In fact, said the Rev. Robert Martin, the system of charity is so general, that persons who have but one potato are willing to share it with the more destitute.

From the impossibility of ascertaining how much beggars have already received, more is frequently given to some than they require, such uncertainty leads to the waste of the provisions, especially in the cases of single beggars.

A farmer holding 10 acres of land would give, any one day with another, half a stone of potatoes; they often give more than they can afford. The feeling of charity generally prevalent has not probably ever led to the pauperising of a labourer, who might have continued independent and comfortable. The intelligent portion of the farmers and shopkeepers would prefer giving a regular sum annually, to sustaining the present annoyance from beggars, and the risk to their property, especially if such a tax were proportional to their means.

Relief is given to vagrants generally from the fear that they are suffering privation; very seldom because it is the custom or fashion of the district, and in towns sometimes is extorted by importunity. Superstition and beggars' prayers influence many to give, but if the beggar, when in want, could apply with a certainty of relief to any institution, such as a house of industry or mendicity institution, the donor would certainly not feel it a duty to give; relief is very seldom or never given to able-bodied persons from fear of violence to person or property; it is very seldom yielded to the supposed civil influence of a beggar's curse. Mr. Hope stated that a beggar who cursed would get nothing.

VAGRANCY.

Leinster.
County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Castletown Delvin.*
Bar. *Delvin.*

Diseases are often spread through the country by the system of giving a night's lodging to vagrants. The morals and habits of the labouring classes are very often injured by their custom, and vagrants are constantly in the habit of circulating gossip, fabrications, and superstitious absurdities.

Those who have followed a vagrant life very seldom return to industry (nor in many cases do their children), they ultimately become a separate class of the community.

No punishments have been inflicted for vagrancy in this district. The general feeling is strongly opposed to the execution of rigorous laws against it, while there is a possibility of a person perishing from want of food. If a provision were made that precluded the chance of starvation, this repugnance would certainly be removed; but while it exists, such laws could not possibly be efficacious; outrages, according to Mr. Fitzgerald and Mr. Hope, arise in many instances from actual destitution, especially where persons are dispossessed of their holdings. Lord W. attributed them rarely to destitution, generally to political causes.

There is no house of industry or mendicity institution nearer than Dublin, unless the county bridewell, at Mullingar (10 miles off) be esteemed so; but vagrants merely as such are not sent there.

Persons who attended the Examination.

Par. *Castlepollard.*
Bar. *Demifore.*

Rev. JOHN BURKE, P. P.—Rev. ADOLPHUS DROUGHT, protestant curate.—WILLIAM FAGAN, farmer.—Mr. SIMON FAGAN, farmer.—THOMAS HALPIN, farmer.—Captain PAKENHAM, J. P.—WILLIAM DUTTON POLLARD, esq. J. P.—NICHOLAS RIEVE, farmer.

THE number of beggars in this parish is said to amount at some seasons to 300 at least; and continues about the same, neither increasing or decreasing in any great degree.

The period at which vagrancy is most prevalent, is about the months of summer, when the potatoes are growing; and from the end of December to March. Women and children chiefly make up this class, either by the death of the father, or the want of employment, or the lowness of wages, being sometimes 3 *d.* per day with food; no able-bodied men are found among the beggars; sometimes the wives of employed labourers beg, but it is mostly in the case of Connaught labourers; in some cases the cottier tenants after planting their potatoes go begging, but not in this parish. Many tradesmen, especially weavers, beg, nor do they show more reluctance than labourers to this mode of life; as there is now no employment for weavers at their trade, by the decline of the linen trade, they are obliged to have recourse to day labour, but being inured to an in-door sedentary trade, they are unable to bear the fatigues of agricultural labour, and are in general *most wretched.*

When cottier tenants beg, they go into a different part of the country, but labourers when on their way to England, very seldom beg their way, they bring some provisions with them.

Most of the strange beggars that come here are vagrants from Cavan, though the witnesses do not agree, whether the majority are from the towns or country.

There are a good many who have been always beggars from childhood, but the majority are reduced persons, who generally attribute their downfall to the illness of the father, or his death, and the want of employment; some even beg from the facilities of subsistence that begging supplies.

The supposed quantity of meal and potatoes given from day to day, may amount to three stone, meal being seldom given; this takes place in a case of a woman and children begging; an able-bodied woman would get more by begging than she could use, but an able-bodied man would get little or nothing; in this parish the sum given at the entrances to places of worship is very small. A woman may support in idleness her husband by begging, and sometimes does.

The earnings of the beggar increase according to the number of the family, and it frequently happens that the same family after applying together, will then separate and apply again with success; in applications for relief, the infirm is more likely to be successful than an able-bodied man, but those with children are more successful.

A woman who keeps a small shop in this neighbourhood, lately sold 300 stone of potatoes, which she had purchased solely from beggars.

Michael Nail, from an adjoining parish, says, "he had known beggars collect such quantities of potatoes, as to be obliged to borrow a horse and car to remove them; he also knew a woman to sell a stone of meal, which she admitted was the produce of one day's gathering.

Wm. Pakenham, esq., says, "there is a charitable manufactory in this town, at which mendicants frequently purchase new articles of clothing, and pay for them by instalments, beginning always with a dispatch."

Mr. Drought stated, that he had been told by the children of beggars, that their mothers have collected six or seven stone of potatoes, which they sell for whiskey, tobacco, tea, &c., yet very seldom are seen drunk; but they must be driven to some dissipation, inasmuch as if they clothed themselves by their earnings in better garb, they may diminish compassion; some of them are supposed to save for bad times.

Able-bodied men sometimes put forward the plea of fruitless search for labour, and women say it of their husbands, and vagrants often foster rags, dirt, and the appearance of disease, for the purpose of exciting sympathy; they have been known even to have produced sores, &c. for the same purpose; certainly the confirmed beggar has been known to refuse being well clad, and some dress well on Sundays when not begging; often also they have been detected using forged recommendations, &c., and thus evince a state of mind incompatible with

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Par. *Castlepollard.*
Bar. *Demifore.*

with morality. They sometimes too, by their exhibition of sores, have done injury to women in the family way, and it has been known of the cripples, that they form joint stock companies and divide the earnings.

The habits of those who live by begging are frequently dissolute, and the town beggars drink and smoke; they have not been known to be concerned in any outrages on person or property, nor to engage in assassinations, but the number of thefts committed by them is very great; in some cases the beggar would be willing to emigrate to America; as to the comparative affection for their children between them and the other classes, witnesses could not state, but they have heard, though do not believe, that beggars borrow children to beg with.

Rev. A. Drought thought, that if a man had constant work at the ordinary wages, he would be better off than as a beggar, but that, considering the chances of employment, his family could support him better by begging; that is, by having him at home and going themselves to try for his support.

Some thought this extensive charity prejudicial to morality in this way: Able men very seldom beg, but when driven from this exclusively, the falling in of leases, the will of the landlord to "*clear off*" his estate, or some casualty, they then with spade in hand go through the country to seek for work, their families going before them to beg, at first they certainly do work when they can get it to do, lest when shame wears off and they find the almost certainty with which their families can support them by begging, they become idle and do not seek for employment.

It has been said that in some instances beggars hoard money, but it was not known to be the case. They have in general from three to seven children, and a greater number of illegitimate children than the other classes.

It was conceived that an able-bodied man would be better than by any collection he could make by begging.

No inquiry is made into the character by those who give to beggars, and the practice of indiscriminate charity seemed to some to be prejudicial to the morals of the labouring classes, as likely to increase the number, but others did not agree. They have not been known to adopt a vagrant life in preference to remaining labourers, yet after continuing it for some time, they may perhaps like it better; certainly, when offered the ordinary wages they have refused.

No endeavour is used to find out whether a vagrant has received much during the day, unless they seem to have a good deal; but they seldom appear to have much, as they often unload their gatherings; there is no inquiry either into character, and alms would be as freely given to one unknown as to one known.

Sometimes a night's lodging is given to them among the poor, in return for their beds, to be used as manure; very seldom do they get any clothing, the chief donation to them being in potatoes, sometimes meal and a little milk; the farmers seldom give money, food being more convenient, though the beggar would in some cases prefer money.

There is no fixed quantity of food daily given, no limit but convenience, the usual quantity to a beggar is as much as can be taken up by both hands. There are many farmers in the parish who give as much away as would support an additional labourer, while several also are supported altogether by the bounty of particular persons; there are not any regular weekly subscriptions for supporting resident beggars.

On the farmers the support of the poor principally falls; the labourers with half an acre also give; even the mere day labourer, who has nothing but his cabin, contributes; in all cases the poor and working classes giving in proportion to the rich, the farmer and the shopkeeper are of course more annoyed than the rich.

As it is impossible to tell what a beggar may have previously received, of course he must sometimes receive more than he requires; they prefer getting potatoes that they may sell the overplus; this causes no waste of provision, as there are enough to eat them.

The quantity given by a farmer who has 10 acres, is stated to be about a stone of potatoes a day, and the value of what a shopkeeper gives may be about 5 *d.* a day; often the feeling of charity has in seasons of distress been the cause of great injury to the struggling man. As to whether the farmers and shopkeepers would prefer a fixed tax to the present mode, the shopkeeper might; the farmer would not, finding it easier to give in the present way, *money is so scarce.*

The feeling which almost always causes relief to be given to vagrants, is the fear that the applicant is under great privation; nor has the custom of the district any considerable force in causing charity; importunity is rare; when told there is nothing to be had, they pass on; religious feelings at present exist in some degree on the subject; but if an institution were at hand to relieve the beggar, the priest said it would be looked on as a sin to give him anything. The fear of violence is not a cause of giving, nor does the curse of the beggar seem to be dreaded; "they consider the curse of the wicked no consequence."

The effects of vagrancy are agreed on by the witnesses to be, the spreading of diseases, the contamination of morals, and the mischievous effect of spreading and inventing stories.

Those who have been long vagrants do not often return to industry, but for the most part ultimately become a separate class of the community.

There has been known one instance of a vagrant being transported by presentment at the assizes, but punishment has no effect in stopping vagrancy, the feelings of the givers of food, &c. being all in opposition to any rigour towards vagrants.

The Rev. Mr. Burke thought the dislike of the peasantry to prosecute for petty offences, was chiefly owing to a sympathy for their poverty, which was known to be so great, no

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severe laws would be efficacious, public opinion being opposed to them: but if a provision was made, that repugnance would certainly cease. Outrages have scarcely ever arisen from actual destitution.

There are no houses of industry in the parish, nor would the beggar willingly take refuge in them.

Persons who attended the Examination.

Par. *Killucan.*
Bar. *Farbill.*

Rev. JAMES ALEXANDER, rector.—Rev. JOHN CURRAN, P. P.—GEORGE M. T. DROUGHT, esq. police magistrate.—MATTHEW KEEFFE, farmer.—DAVID MOORE, shopkeeper.—PETER PURDON, esq.

THE number of vagrants in this parish is very great. Rev. J. Curran thought there was about 300 or 400, who beg sometimes; and Mr. Purdon said the number of permanent beggars was about 70.

The general opinion was, that vagrancy was increasing through the great want of employment; but Matthew Keeffe said, "I think the number of *impoverished* people is increasing, but vagrants are not this year more numerous owing to the cheapness of provisions."

Vagrancy is most common from May to the beginning of September, because potatoes ar then scarce and dear; there is very little employment and numbers of strange beggars crowd in from Connaught. The greater number of those vagrants are considered to consist of persons from the neighbourhood, but Mr. Keeffe thought they were in general strangers; they consist of infirm men and able-bodied women with children. The residents are mostly infirm single persons; the strangers go in families, and are very seldom accompanied by the husbands or fathers, who are in general employed in a distant part of the country, or in England. The families of cottier tenants very seldom beg, and it is not a custom here with this class to plant their potatoes and wander about in search of alms. Matthew Keeffe thought, that the cottier tenants did beg, and in order to do so, always go to a place in which they are not known, but no instance has ever been known here of an old man transferring his holding to his children for the purpose of begging.

The strange beggars are mostly from Connaught, and the residents live on the borders of bogs, where they can have fuel in plenty, and can easily get ground on which to build a cabin; they are mostly the natives of country districts.

By far the greatest number of vagrants are persons who have been compelled to adopt that mode of life through necessity, caused, as Dr. Moore said, "chiefly by the sub-division of land, and the rack-rent system, which renders the holder of land unable to give employment; very few are the children of beggars, and very few become beggars on account of the facilities of obtaining relief." Matthew Keeffe said, "there are some of that description who are very idle."

Meal is not frequently given to beggars, and of potatoes, most of the witnesses thought an able-bodied woman may collect about a stone each day. M. Keeffe, farmer, whose house is near the high road and much frequented by beggars, said, "two stone at least." David Moore thought that in many cases such a person could obtain perhaps three stone, but all the witnesses concurred in saying, that in general they could get more food than was necessary for their own consumption. David Moore said, "I am sure they can, I have frequently met beggars with good bags of potatoes."

When a family applies, the quantity of food given is increased according to the numbers, and different members of the same family frequently apply in a day to the same persons; but the Rev. J. Curran thought it by no means a custom, and that beggars seldom call more than once a week.

In relieving beggars very little distinction is made between an able-bodied and an infirm person, "except," said the Rev. J. Curran, "that meal is more frequently given to the latter, as being more portable." An able-bodied person can therefore get more in a day than an infirm one, being able to walk farther and apply to a greater number of houses.

When beggars collect more food than they require for their own use, they exchange or sell it, and procure (most of the witnesses thought) tea, sugar, tobacco, bread, and spirits, but Rev. J. Curran thought, they rarely had any thing to spare, and that when they could purchase any thing, they preferred articles of clothing. It was said also, that some beggars are supposed to have money hoarded up, but instances are now very rare.

It is considered that deceptive means of exciting pity are very rarely used. The usual pretext under which women beg, is, that their husbands are dead or away at work, and more say, that they cannot get employment.

Rags, dirt, &c. are not fostered for the purpose of exciting pity; sores are never produced for that purpose, and the Rev. J. Curran did not think they were unwilling to be well clad, but all the rest of the witnesses thought they were. D. Moore said, "I am sure they are." Sometimes revolting exhibitions of maimed persons are to be seen at fairs, but these belong to a distinct and not numerous class.

The habits of those who live by begging are supposed to be frequently dissolute, but in general not. They are never engaged in outrage, and are but rarely charged with thefts. Mr. Drought said, "men have been paid to commit murder, but such are never destitute persons." Beggars are as attentive to their children as any class; and are sometimes known to share their earnings with persons more destitute than themselves. Rev. J. Curran said, "I knew instances of their having done so."

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Bar. *Farbill.*

It was thought that they sometimes hoard up money; but Rev. J. Curran thought it was only done for the purpose of having "*a decent funeral.*"

The number in family of the strange beggars is said to be on average four, but it is not known whether they marry earlier than the other classes or not; Rev. J. Curran said, "I know no difference," and D. Moore said, "I cannot say as to marriage, but I have seen many young women with children. I remember one in particular, she said she had her first child before she was fourteen years of age."

The number of illegitimate children is very small among any class.

Some of the witnesses did not think an able-bodied man could in general collect more by begging than he could by labour, but Mr. Purdon thought he could get *as much.* Mathew Keeffe and D. Moore said, "they were sure he could get much more by begging."

Very little is known in general of the characters of those who are relieved, by those who give alms; Rev. J. Curran said, "they do not always inquire, but if any of the beggars are known to be bad characters, they are driven from the parish."

On the point whether or not vagrants were mostly persons who preferred that mode of life to one of labour, the witnesses were divided. Some thought they often were, and some said very rarely, but as all admitted that very few able-bodied men were to be found among them, and that for women and children, there was no sort of employment, it may be concluded that but few are beggars, otherwise than from necessity. D. Moore said, "that beggars had refused to take employment which he offered them;" and Rev. J. S. Alexander mentioned an instance of the same kind: the beggar was a traveller, who asked for assistance and refused to remain and work; he said, he was returning to his family in Connaught.

No sort of caution is used against imposition; no attempt is ever made to ascertain what the beggar may have already got during the day, and alms are *constantly* given to persons of whom the giver has no knowledge whatsoever.

It is very much the custom with small farmers to give lodging to beggars; articles of clothing are also at times given them, and the food given is potatoes, and a little meal; milk they get only in summer, and the farmers never give money, as they cannot afford it, and food is more convenient to them.

There is no limit to the quantity of food to be given to beggars each day; it depends entirely on the number of those who apply; nor is there any fixed quantity to be given to each.

Some few are mainly supported by the bounty of certain families.

Some of the farmers could maintain an additional workman on their alms. D. Moore thought they did not give so much away, and Rev. J. Curran said, that this year some farmers could maintain *three* upon the food which is given in charity, as it is a bad season, and there are many beggars.

The relief of beggars falls almost entirely on the farmers. The poor and working classes give much more in proportion to their means, than the rich, and even the labouring possessed of but half an acre, as David Moore said, "often give more than they can spare."

A farmer, holding 10 acres of land, may give away, one day with another, at some seasons, from one to two stone of potatoes.

Considering the annoyance which farmers and shopkeepers are subject to from beggars, all the witnesses thought, they would be glad to pay a regular sum, and thus get rid of them altogether.

Relief is given to vagrants through charity, and because it is considered absolutely necessary for their support, and the custom is now so universal, that no one thinks of breaking through it, but religious feeling would not oblige a man to give to a beggar, whom he knew not to be in want; if an institution were established in the neighbourhood, he would readily refer such a person to it for relief. Charity is not given through fear of the beggar's curse.

It is supposed that diseases are spread through the country by the custom of giving lodging to beggars, but the witnesses did not think any bad effects were produced by it on the morality of the families with whom they lodge.

No punishment is ever inflicted here for vagrancy, and such a law would be *most* unpopular, and would *never* be resorted to by the givers of relief; but this repugnance would be removed in a great measure by the establishment of a certain mode of provision. If an institution was established to give in-door support, the general opinion was, that the old and infirm would willingly go into it; but no other class.

Persons who attended the Examination.

Town of *Moat.*
Bar. *Clonlonan.*

CHARLES ARABIN, esq. J. P.—Dr. BEWLEY, physician, &c.—CUTHBERT CLIBBORN, esq. J. P.—DANIEL CLUFFY, labourer.—JOSEPH MORTON DALY, esq.—Mr. GEORGE DIXON, farmer.—Mr. EGAN, landholder.—Mr. BARNEY FARRELL, farmer.—PATRICK KENNEDY, labourer.—HUGH LANIGAN, farmer.—Rev. PATRICK LEE, parish priest.—Mr. JOHN LOWE, farmer.—Mr. EDWARD MEARES, farmer.—PATRICK MULVANNY, labourer.—Rev. W. O'BRIEN, roman catholic curate.—Rev. ARTHUR ROLLESTON, protestant rector.—Mr. CHARLES SWEENEY, farmer.

THERE is a considerable number of vagrants in the parish, but the exact number cannot be easily computed. A great majority of them are strangers, and their number is greatly increased within recollection.

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Town of *Meat.*
Bar *Clonloman.*

Vagrancy is most common, from the middle of May, until the latter end of August, on account of the great deficiency of employment.

The vagrants consist almost exclusively of women and children; men very rarely, if ever beg. Many of the women are able-bodied, and others are aged and infirm.

Persons who earn their subsistence during the week, are *never* seen begging on Sunday.

A very few of the wives of cottier tenants may beg in the absence of their husbands, but it is by no means usual in this neighbourhood; and very few of the cottier tenants indeed scarcely ever wander about the country seeking alms; their condition is far preferable to that of those formerly employed as mechanics, who generally appear most wretched.

When any of the cottier tenants are driven to beg, they always go into parts of the country where they are not known, and anxiously strive to conceal their distress from their neighbours. Those who go to England to look for work, generally pay their way through Ireland, and often work a day or two on the road, carefully saving what they earn, to prevent the necessity of begging.

Many of the vagrants come from Longford, and a still larger proportion from Connaught.

But an exceedingly small number of vagrants are brought up from their youth in habits of mendicancy; even the beggars themselves desire most earnestly to obtain employment for their children, and few, if any, ever resort to this mode of life, *in the first instance*, except under the pressure of necessity. There are many beggars who formerly earned their own subsistence, and whose destitution is attributable to "bad seasons, failure of crops, sickness, &c., and consequent inability to pay rent."

There are but very few who become beggars from the facility of obtaining relief, as mendicancy, by those who can possibly support themselves otherwise, is almost universally accounted disgraceful.

From two to three stone of potatoes is said to be the average quantity which an able-bodied beggar might obtain one day with another,* which is unquestionably more than any one person could consume.

The amount received at avenues leading to places of public worship is very uncertain. This mode of relief does not prevail to any extent in rural districts.

If a family of beggars apply for alms, the quantity given would be increased in proportion to the numbers, and reference is always made to the apparent necessities of the applicants.

It is supposed† that occasionally different members of the same family apply to and receive alms from the same individual. An able-bodied woman might frequently get more than an infirm one, from being able to travel farther; but an able-bodied man would frequently find it difficult to obtain "anything." It is very doubtful, for the same reason, if the beggar-woman with children would not have more than the able-bodied at the end of the day, as increased alms are given on account of the children, which may more than compensate for not being able to beg at so many houses.

Beggars generally sell or exchange their surplus collections of food. George Dixon, farmer, "knows two small shopkeepers who almost exclusively purchase their potatoes from beggars, but he thinks the latter very seldom attempt to obtain luxuries, except perhaps a little tobacco. Clothing for their children is a main object with them."

Mr. Loyd, a respectable shopkeeper, not long ago "sold flannel clothing to a beggar to the amount of 6*s.*, for which she paid him from the produce of provisions given to her as alms. This woman particularly insisted on getting a receipt for the payment, lest she should be suspected (on her future rounds) of having stolen such comfortable habiliments."

Beggar-women generally plead the sickness, death, or absence in search of work, of their husbands, and their own consequent destitution. They sometimes encourage an appearance of rags and dirt to excite sympathy, but it is not generally practised, as decent apparel is for the most part rather a recommendation; and very rarely indeed does it happen that they resort to such expedients as lying, forged recommendations, &c. &c.

The beggar from voluntary choice will of course be generally idle, and occasionally dissolute; but the beggar from necessity is for the most part thankful to relinquish that mode of life as soon as his wants can be supplied by labour.

The class of mendicants who exhibit maimed and diseased persons for the purpose of exciting sympathy is chiefly restricted to those who frequent fairs, &c., and altogether distinct from the main body of those who are supported by almsgiving.

The beggars are not supposed to be capable of committing the graver sorts of crime, and even the petty larcenies are but seldom imputed to them.

When asked if confirmed vagrants would emigrate: if by "confirmed vagrants" is meant the incorrigible beggar, it is replied that the number of such men is very few, and that they would probably rather remain where they are than seek employment anywhere.

Women of course are too rarely able to emigrate to make the inquiry of much consequence.

Beggars are as kind to their children as other classes, and are sometimes known to share their collections with others more destitute than themselves.

The beggars very often have large families, but are not supposed to marry earlier than other classes; and though there may be a few more illegitimate children amongst them than the working classes, yet the difference is too small to be distinctly perceptible.

Dr. Bewley has observed no evident difference in the rate of mortality among them, or of the comparative mortality in towns and country, though he says there can be no doubt that the

* This answer was the result of a very long discussion, and almost universally agreed to.

† Much division of opinion existed on this question.

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Town of *Moat*, Bar. *Clonlonan.*

the duration of life is very frequently shortened amongst the labouring classes by diseases arising from the scanty and unwholesome food, insufficient clothing, and wretched state of their dwellings; but he has never known a case of actual starvation.

It was unanimously and emphatically stated, that there exists the greatest unwillingness to give alms to an able-bodied man at all times.

Little or nothing is known of individual merits in the relief of vagrants; the undoubting conviction that want and distress are prevalent seems to preclude inquiry.

It is commonly believed that vagrants would greatly prefer a life of regular employment to wandering about, though some rare instance may occur of able-bodied beggars refusing when employment is offered to them; but it is conceived that these cases are merely to be regarded as exceptions. Mr. Egan says, "I never met a man who refused to work."

If the vagrant appears to be in want, alms are given without any inquiry into his character being made by the giver.

Farmers usually give their alms in potatoes, sometimes milk, and frequently (though not usually) articles of clothing. They seldom can afford to give money, though it is generally thought that the beggars would prefer it to food.

There is no limit in the quantity of alms daily given.

Shopkeepers usually give alms in money once a week to a certain number of resident paupers, and occasionally to strangers.

The relief of vagrants falls most disproportionately on the farmers, and even the small farmers and day labourers contribute much more liberally, compared with their ability, than the richer classes.

The daily average given by the farmers of potatoes in charity, is from one half to three quarters of a stone; and the shopkeepers give on an average from 1*s.* to 1*s.* 6*d.* weekly in money.—(*All concur.*)

There are many of the labouring classes who are frequently known to stint themselves in order to relieve others who are more destitute; and all concur in declaring that they would prefer the present mode of assisting the beggars to paying a regular annual sum, assigning amongst other reasons the opportunity it affords of selecting their own objects of charity.

A dread that the vagrant is suffering from privation, and strong religious feeling, are in general the motives which induce most people to give alms; giving in honour of God, to be in itself meritorious, without any reference to the deserts of those who ask it; but even those would refuse alms to any whom they knew not to want, though they would probably give it to the necessitous, notwithstanding the immediate vicinity of some charitable institution.

It is supposed that fever may in a few rare instances have been communicated by beggars, but too rarely to interfere with the exercise of charity towards them in the shape of a night's lodging.

The confirmed vagrant seems to prefer his wandering life to any regular employment; but the beggar from necessity will always be glad to get work.

The vagrancy laws are never put into force in this district, and in the existing state of things such enforcement would be decidedly repugnant to public opinion.

There are no houses of industry, and the general opinion of the witnesses is, that beggars would not like to go into them if there were such institutions.

Patrick Mullvanny, labourer, says, "I would take all the chances I told you of, viz. starvation, and, if I died under it, of having my wife and children beggars, rather than go into such a house. I would much rather have 6*d.* per day constant outside; in fact, I would consider myself very well off with that all through the year."

Persons who attended the Examination.

Town of *Mullingar*. Bar. *Moyashel* and *Magheradernan.*

WILLIAM BEATTIE, farmer.—JOHN BOYLON, labourer.—JOHN BRACKEN, farmer and road contractor.—Rev. MICHAEL BROWNE, rector.—JAMES DOHERTY, cooper.—Mr. EDWARD FIELDING, governor of gaol.—Rev. Mr. GIBSON, presbyterian minister.—MICHAEL GLIN, labourer.—JOHN M'GARRY, shopkeeper.—Rev. JAMES M'LAUGHLIN, catholic curate.—Mr. MORT MAHON, shopkeeper.—RICHARD MEARS, turnkey.—Mr. WILLIAM MIDDLETON, apothecary.—GEORGE REEVES, shop-keeper.—JAMES RING, farmer.—PETER WALLION, shopkeeper.—ROBERT WALSH, cotton weaver and labourer.

THE number of resident beggars amounts to about 100, who are not by any means the most destitute, and the number is increasing with the population and the scarcity of employment. "The farmers employ less labourers now than formerly, as there is less tillage; upon the sheep and fat cattle they now depend for the rent."—(*Wm. Beattie.*)——And Mr. Mahon gives as another reason, that "about 10 years since we had an extensive linen trade, which employed all the women; they cannot now earn more than 1*d.* per day. I often saw 10,000*l.* worth of yarn at the fair; there was this year but 100*l.* worth."

Vagrancy prevails most from May to September, as provisions are then scarce, and the husbands of strange beggars away in England or in the country to seek for work. Beggars are mostly women and children. George Reeves says, "I remark of late years many more children among them; I also know old men who go out in the country to beg for their families. The young persons are ashamed to beg at all, and the old man where he is known."

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Town of *Mullingar.*
Bar. *Moyashel* and *Magheradernan.*

Rev. Alexander Gibson says, "when work is not constant, the wives and children of labourers are obliged to beg. I always remark when work is constant, and the wages any thing near sufficient to support them, very many cease to beg." In consequence of this inability to do out-door work, through habits induced by their trade, the weavers are the most wretched of all. Robert Walsh said, "I was reared in-door at my trade, and am not well able to work at labouring work."

The resident beggars are mostly natives of the town, but the strangers are the wives and children of Connaught labourers.

There are scarcely any beggars who are the children of beggars. When the children are old enough to be useful to the farmers, their mothers send them to work for support alone. Almost the entire have been reduced to beggary by misfortune. The resident beggars are mostly widows, who can get no employment. Rev. Mr. M'Loughlin says, "they may have acquired bad habits in begging, but in the beginning of their distress they would all work."

A woman with children can get at this season about three stone in the day, in summer about one, and as much of boiled potatoes as she and her children can eat. In town they get nothing but money; and George Reeves says, they get enough to be often drunk. In this town they get a great deal from passengers on coaches, who give to get rid of their importunity. Peter Williams said, "the constant sale of potatoes by beggars is a matter of notoriety; a woman in health, with two children, may safely calculate on being able to sell one stone a day, after receiving a sufficiency for her own family to use." This witness has kept a shop in the market place near 30 years where these sales are made, and he says that a considerable number of families depend on the regular purchase of the beggars' surplus, at a trifle under the market price.

As to whether the alms would be increased in proportion to the number in family of the applicant, George Reeves, shopkeeper, says, "I give but a halfpenny at a time, and make no difference; but as I do not give to every one, I prefer those with children; but the town beggars live a great deal better than many of the housekeepers. They are not the distressed people at all; the decent housekeepers, who are reduced by the fall of the times, and who will rather starve than beg, are most to be pitied."

When beggars obtain more food than they require for their own use, they very constantly sell it, and procure articles of clothing, but these in general are persons without families. J. M'Garry said, "I saw a man a few days since who works in the busy season, and begs at other times; he had a large bag of potatoes, perhaps three stone, and refused to sell them under the market price."

George Reeves says, "the town beggars drink as much whiskey as would support a family." The country beggars cannot save anything, and beg only during the summer, till their potatoes are grown.

The town beggars say they are unable to work; and as they are mostly all women, and when they obtain relief no questions are asked, as everybody knows there is no employment for them. The country beggars say their husbands are away at work, or sick, or dead.

The town beggars are dissolute, and are often seen drunk in the streets. They sometimes commit thefts, but are never engaged in outrage. They are not capable of such crimes, there being very few able-bodied men among them. These outrages are supposed to be entirely committed by farmers' boys. William Beattie, farmer, says, "I keep no boys in my house, as they would not consent to be kept in the house at night. If I locked them in they would run away."

It is often said that beggars hoard money, but not so often as formerly. G. Reeves says, "about two years ago a blind man died, near this town, and left his daughter 30*l.*

Beggars have in general four or five children. In many cases the family will not go out with them to beg through shame, certainly not when they are grown up.

A family of a wife and four or five children could support a man better by begging than he could support them by labour. They would be certain of enough to eat themselves, and some to bring home. The earnings of a labourer are very scanty. A person said, "I know many who get scarcely an average of one day's work in the week at 10*d.*; it is a miracle how they live. There is the strongest reluctance to beg, and when they are obliged to do so, the old persons, both men and women, are sent about, the rest remaining at home, and living upon what is so collected. Almost any person who lives in that way would prefer to work at any regular wages here."—(*J. Bracken.*)——There are many proud-spirited women too that will not go out to beg "a bit" for you.

The shopkeepers mostly give money, and the farmers potatoes and meal; and the beggars in general beg in town, and go out to the country to sleep.

There is no limit or fixed quantity of potatoes to be given to each beggar. The shopkeepers seldom give more than a halfpenny at a time. It is the custom of the shopkeepers to give their charity once a week, on Mondays. Mr. Mort Mahon says, "I give 5*s.* every week; they come on Monday morning; I give a halfpenny to each single person, and a penny to those with children."

The relief of beggars falls almost entirely on the shopkeepers and farmers. The houses of the gentry are shut; they may give charity at times, but the shopkeepers and the farmers must give constantly.

All the respectable shopkeepers would give considerable sums to be rid of the annoyance of beggars; their trade is injured by it; and the Rev. Mr. Gibson says, "that very many farmers would give a tax in preference to the present mode."

Street beggars mostly extort charity by their importunity; they will stand at the door until they get something, and will follow persons until they "pay" them to go away; this

is

VAGRANCY.

Leinster.
County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Town of *Mullingar.*
Bar. *Moyashel* and *Magheradernan.*

is the only reason that money is given to them, as these beggars are known to be mostly drunkards.

Glin says, the beggars are well behaved; some bad persons of course are among them, but they are soon found out; they must at least pretend to religion. James Ring, a farmer of 35 acres, says that he has been in the habit of giving lodging to beggars, and never had to complain of their conduct or language. I can only answer for them, he said, in my own house, "but I have never heard a creditable man find fault with them. If they are in a decent house, they know they must behave correctly in it."

With regard to the effect a house of industry would have in suppressing vagrancy, it is said they would be very reluctant to go in, but many of them would for a few months in the scarce season. They would prefer 3*d.* a day outside. James Dogherty said, "I would rather fast half the day than be confined."

Robert Walsh, cotton weaver, said, "I wish to God it was open to us now, I would readily go in. I could bear confinement very well, as my trade is an in-door one; and if I could walk an hour or two, I would be less confined than at my trade, as I should work very hard to earn 6*d.* a day by."

Persons who attended the Examination.

Rev. CHARLES BROWNE, M. A., Wilson's Hospital, protestant clergyman.—OWEN DALY, esq. magistrate.—JAMES DOWLING, P. P.—Mr. JAMES FLANAGAN, farmer.—Mr. GEORGE GIBSON, farmer.—Mr. DENIS KANE, farmer.—Mr. THOMAS MOORE, farmer.—Sir HENRY PERCY NUGENT, bart. magistrate.—Rev. THOMAS YOUNG, protestant curate.

Par. *Multifarnham.*
Bar. *Corkaree.*

THE number of vagrants is about 150; they are mostly strangers.

Vagrancy, according to Mr. Brown, has been stationary during his recollection; according to Mr. Gibson, fluctuates with the price of provisions.

It is most common in July and August, owing to the extreme scarcity of food at that period. Vagrants are principally women and children, who wander about during the absence of the husband or father while seeking work at a distance, perhaps in England. But few able-bodied men are found among them: they are in general infirm; and few beg on Sunday who can earn their subsistence by labour during the week. Few families of labourers excepting Connaught-men beg; but a great part of the population of that district plant their potatoes, and go in search of work to distant parts of the country or to England, leaving their families to subsist till their return by begging. The wages thus saved pay the rent of the patch of potatoe ground, by which they are supported during the winter. But little distinction is observable between cottier tenants and small traders as to reluctance to begging. The former often wander, as mendicants, where they are not known. When going to work to England, they seldom beg their way.

Vagrants come principally from Sligo, Leitrim or Connaught, especially the latter, and are almost always inhabitants of country districts.

Very few are the children of beggars; these get employment as soon as able to work. The majority, at some period, have earned their subsistence, until reduced by misfortune. Very few adopt vagrancy from the facility with which they can obtain relief.

They may obtain about two stone of potatoes (Mr. Dowling thinks not quite so much) in the day, the surplus of which, above the quantity requisite for their consumption, they sell in the market, so that a sale of beggar's potatoes is proverbial.

The quantity given is increased in proportion to the number of the applicants, who are frequently different members of the same family. The infirm obtain much more than the able-bodied, who indeed seldom beg.

They frequently obtain more than they themselves require, and exchange the surplus (if they do not sell it) for spirits, tea or tobacco. They are miserably dressed, but usually provide shoes against the winter. They can save very little.

The usual plea put forward is inability to obtain work; but they sometimes foster rags, dirt, &c., to excite sympathy. They are not known, however, to produce sores on their body for that purpose, and very seldom resort to forged or stolen recommendations. It is not the custom here to take about children peculiarly afflicted, with insufficient clothing, to excite pity.

Vagrants are generally incorrect in their conduct and habits, but are not addicted to meeting together in the evening to smoke or drink, are never concerned in outrages on person or property, and seldom commit thefts or robberies. If confirmed in mendicant habits, they would not be willing to emigrate, and seldom go to a distance in search of work. They always behave very kindly to their children, but do not, except in rare instances, save, except perhaps for their funerals; this, however, was much more common formerly than now. They sometimes borrow children to excite pity, but have not been known to hire them.

The average number of persons in a family is about four. The mothers generally are young women, very few of them having been beggars when they married; indeed, beggars rarely if ever marry. Cases of absolute starvation are not known, but many perish from the slow but sure effects of want.

Able-bodied men cannot collect more by begging than by working. Mr. Dennis Kane remembered one who did, but this was a very singular instance.

VAGRANCY.

Leinster.
County Westmeath.

Examinations taken by Thomas Osler, Esq. James O'Flynn, Esq.

Par. *Multifarnham.*
Bar. *Corkaree.*

No inquiry is made as to the character of the beggar, and the morals of the labouring classes are therefore necessarily injured by the prevalence of private charity. Those who begin from necessity, sometimes continue to beg from choice; but this so seldom occurs, that Mr. Dowling thought none begged except from necessity. James Flanagan thought that vagrants sometimes refused work or demanded exorbitant wages, but that these were strangers, and even with them such instances seldom occur. Beggars, however, become nice, and sometimes refuse potatoes, preferring meal.

The character of the applicant is never inquired into, nor is any distinction made according to it.

A night's lodging is frequently given by the labouring class, it being some object to them to obtain manure from the straw given as a bed; the principal motive, however, is benevolence. Clothing is occasionally, and potatoes and meal very generally given; milk frequently in summer, but rarely in winter. It is more convenient for farmers to give food than money, but the beggars, except when they have large families, prefer the latter.

Very few indeed limit the quantity of food, whether potatoes or meal, &c., which they give away. Both farmers and shopkeepers, during June and July, give as much in alms as would support an additional workman. They never, however, plant ground to distribute the crop among beggars.

The relief of vagrants falls principally on the farmers and shopkeepers, who are more exposed to annoyance from them than the richer classes. The poorer classes, indeed, both farmers and labourers, give much more in proportion than the higher classes; some witnesses say 100 fold more. Even those who are most reduced in circumstances themselves, contribute freely from the little they possess. Few applicants, however, obtain much more than they require

A farmer holding 10 acres may give away one day with another about the value of half a stone of potatoes; a small shopkeeper about 2*d.* per day. Few, perhaps, reduce themselves to actual destitution by their liberality, "but very many stint themselves to supply others."

Relief is generally given from motives of pure charity; importunity is sometimes tried, and occasionally succeeds. Were there any institutions to which beggars could be sent with a certainty of obtaining relief, they would generally be sent there in preference to relieving them at the moment. Fear of injury from the able-bodied has never been to influence the donor. "Farmers are not such fools," said the witnesses of that class, "as to give from dread of a beggar's curse."

Diseases are often spread by the habit of giving vagrants a night's lodging; but the morality, concord, or content of the labouring classes is not injured by the association thus caused.

Many who have long followed a vagrant life return to industry, few except the children of beggars forming themselves into a separate class of the community.

No punishments for vagrancy have been inflicted in this district; indeed, public feeling is strongly opposed to any severe measures, for its repression would necessarily render them inefficacious. Such repugnance, however, would certainly be removed by the establishment of a provision precluding all chance of starvation. Outrages have never been attributed to actual destitution.

There is no house of industry nearer than Dublin, nor would the poor go into any such establishment under any restriction of that liberty which at present they can enjoy.

Persons who attended the Examination.

County Wexford.

Examinations taken by Frns. Diggens, Esq. W. T. M'Cullagh, Esq.

Pars. *Horetown, Clonmore, Ardcolon* and *Killuren.*
Bar. *Shelmalier.*

Rev. JOHN BOOKER, Killuren parsonage.—Mr. JOHN DALTON, farmer, Foulkes Mill.—Mr. JOHN LETT, farmer, Kilgevin.—Rev. CHARLES D. OGLE, Clonmore Cottage.—Rev. JOHN W. STOKES, Castlebridge.

"THE farmers," says the Rev. J. Booker, "are becoming worse; the cottiers can hardly sink lower; if there be any recent change in their condition it is for the better."

The present number of vagrants cannot possibly be ascertained, they neither have increased or decreased within recollection. Vagrancy is most common in June or July, owing to want of potatoes.

Those relieved in the neighbourhood are generally strangers; residents seldom begging near home, are mostly composed of females between 20 and 50 years of age, old and disabled men; the greater proportion go about in families. They are chiefly of the female sex, because men might get something to do, but women could not, though at low wages. Flax used to be grown and spun, and linen wove formerly; the cotton has turned it out; it used to employ the women and children; it is coming round again a little.

The wife and children of employed labourers and cottier tenants sometimes beg; the latter, after having planted their potatoes, do not to any extent wander about the country seeking alms; when they do, it is into parts where they are not known. Mr. Dalton says, he has been blaming them often for it. Persons engaged in small trade seldom come to want; mechanics would be less inclined to beg than those who have been cottier tenants. Very few disabled or unemployed servants do so, except when misconducted. None of the farmers of the parish have transferred their property to their children, and adopt a vagrant life. Those who go to work to England pay their way through this country.

Vagrants

VAGRANCY.

Leinster.
County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Pars. *Horetown, Clonmore, Ardcolon* and *Killuren.*
Bar. *Shelmalier.*

Vagrants generally belong to mountainous parts of the country, and are mostly natives of rural districts; a great number of them are themselves the children of beggars, but yet a minority of the entire.

Increase of population is the circumstance to which those who have been reduced to begging generally attribute their misfortune; a line of life that a considerable number adopt, owing to the facilities with which relief is to be obtained; character for idleness or industry and general morality, not being inquired into.

An able-bodied beggar who is known, and conducts himself properly, would get sufficient one day with another, and sometimes much more than he could consume; very little is obtained from passengers in coaches, cars, &c. and not much at the doors of places of worship.

The quantity given is not always increased in proportion to the number applying; different members of the same family constantly, and with success, apply to the same person. Mr. Dalton says, "they often make three divides of themselves." More is given to the infirm and those who have families, than to the able-bodied, although the latter can travel a greater distance daily; for those who have children with them are considered the greatest objects.

When mendicants obtain more food than they require for their own consumption, they sell their surplus to procure tea, tobacco, and spirits, but less of spirits than formerly. Mr. Dalton thinks there is not as much drunkenness as there used to be; attributes this change in many cases to the savings banks.

The right beggar has a dress for begging; they usually beg under the plea that they are, and have been, in search of work; rags, dirt, and the appearance of being crippled are fostered, and often sores are supposed to be produced, for the purpose of exciting sympathy by the hardened beggars who attend fairs, &c. but not by the better sort. Have never known any other expedients resorted to; have heard that the exhibition of maimed and diseased persons in the highways, is frequently the cause of great pain and injury to women who are *enceinte*, but cannot say from actual knowledge.

Never knew those who have afflicted children to have refused to allow them to be taken into asylums.

Have often seen those who have such children, take them about in the wet and cold with ragged and insufficient clothing; thus rendering them more piteous objects, and therefore more beneficial.

Those who live by begging, supposed frequently to be of dissolute habits, meeting in the evenings at fairs to drink and smoke; are not often concerned in outrages on person or property, but thefts are frequently committed by them. "If there are too many shirts or stockings on the hedge," says Mr. Dalton, "who could blame them for taking a loan of one?"

Vagrants are not known to have been concerned in assassinations; they would not be trusted. The confirmed vagrant would not be willing to emigrate to America, nor has he ever been known to go to England or Scotland in search of work.

The degree of kindness shown by them to their children, the same as that shown in similar relations between the labouring classes.

Think it likely that beggars would lend money to one another; some laid by their earnings; have heard of from 5*l.* to 30*l.* having been hoarded. The children who travel with mendicants often belong to others, being borrowed, not hired (as they would rather consider themselves under a compliment for the loan, than part with the money) for the purpose of exciting compassion.

They frequently have large families; believe they marry earlier than other classes of the community. The number of illegitimate children greater than that amongst the labouring classes. Mortality amongst them not more than in other classes, mostly in towns; no cases of death from starvation ever heard of.

An able-bodied man could ordinarily collect as much, if not more, by begging than he could obtain by working, supposing him to be subject to the casualties as to work of a labouring man.

Those who give relief have but the slightest knowledge of the character of the applicant; think the prevalence of private charity is not prejudicial to the morals of the labouring classes; the great majority of those who can get work are disinclined to beg; and do not conceive that if idleness be not produced by it any ill effect can arise therefrom.

Vagrants are mostly persons who prefer the life of a beggar to that of a labourer with equal earnings. Very few take to such a mode of life in preference to remaining labourers. When work at the ordinary wages of the country is offered, they never refuse to accept it.

It is impossible to ascertain what one had already received during the day before alms are bestowed; the giver is often wholly ignorant as to his character.

They frequently get a night's lodging, and usually clothing amongst the poor, who shelter them oftener than others, because they cannot afford other charity. Relief is given chiefly in potatoes in seed time; a little corn; milk is extensively given by farmers, who prefer giving food to money, it being easier for them. Beggars prefer money unless when suffering from actual hunger, or when provisions are very high.

There is no fixed limit to the quantity given daily; some are mainly supported throughout the year by families on whose bounty they are pensioners; think some farmers and shopkeepers give as much away in alms as would enable them to maintain an additional workman.

The relief of beggars falls on a few of the gentry, but in general on the farmers, the latter of whom, together with shopkeepers, are more annoyed by them than the richer classes. The poor and working classes give as much according to their means as the wealthier; labourers possessed of half an acre of ground also give, although they cannot afford it; even those who have merely cabins share their meal with the mendicant.

VAGRANCY.

Leinster.
County Wexford.

Examinations taken by Fras. Diggens, Esq. W. T. M'Cullagh, Esq.

Pars. *Horetown, Clonmore, Ardcolon,* and *Killurcn.*
Bar. *Shelmalier.*

More is frequently given to some than they require, from the impossibility of ascertaining how much each has already received; this, however, does not lead to waste of provisions, as they dispose of the surplus.

It is impossible to say the quantity a farmer, holding 10 acres of land, would give away one day with another; a small shopkeeper gives as much in money or food as would support an individual each day.

Instances sometimes occur of those who have been in the habit of relieving the distressed becoming in their turn applicants for relief, but do not know that the change is attributed directly to an excess of benevolence. Shopkeepers would be more disposed to give a regular annual sum than the farmers, in preference to remaining open to the annoyance of beggars.

Relief is given from the fear that the individuals applying are suffering from privation, and not from custom or fashion; it is occasionally extorted by mere importunity; religious feeling has a very powerful influence upon the donor; instances are very rare of relief being given from the dread of the beggar's curse, but the people fear it.

Believe diseases are often spread through the country by the system of giving a night's lodging to vagrants, and the association caused by it is injurious to the morals and habits of the labouring classes; they are often the means of originating, spreading, and continuing discontent by fabricating stories, and by tale-bearing.

Those who have long followed a vagrant life never return to industry, and ultimately become a separate class of the community.

No punishments have been inflicted for mere vagrancy in the district; there have been a few cases of confinement from a week to a month. Those who give relief are unfavourable to the execution of the laws relative to vagrancy, whilst there is a possibility of an individual perishing for want of food; in fact, under such circumstances, they never would sanction severe measures against vagrancy, either as to their wandering or asking alms; this repugnance would probably be removed if a provision were made that precluded the chance of starvation.

There is no house of industry or mendicity association in the neighbourhood, except the one in Wexford. Those who beg would not be willing to go into a house of industry, the food and lodging in which should be only equal to the food and lodging usually possessed by the labouring people of the country; any deprivation of liberty would be a most obnoxious condition attached to the giving relief. Private charity would continue, and the majority of those who give would be opposed to any legal provision. "Without compulsion," says Mr. Booker, "you can never have a poor law in this country." Mr. Stokes observes, that the feeling is very strong against any provision for the able-bodied; a legal provision would not be resisted, but evasion would be extensively resorted to.

Beggars have been known to refuse to enter a house of industry, and those who were in have been desirous of leaving, and have done so for the purpose of begging.

Parishes *Kilcormack, Gorey, Clough* and *Leskinfere.*
Bar. *Gorey.*

Persons who attended the Examination.

RICHARD BOLTON, esq., town of Gorey.—JOHN P. BROWNRIGG, esq., Barnadowen.—Rev. T. O. MOORE, Leskinfere Glebe, Camolin.—Captain OWEN, Millmount.—Major OWEN, Woodlands.

THE number of vagrants is not ascertainable. Captain Owen does not think that there is so much distress now as there was 10 years ago; and that general poverty has decreased within the last 10 years, which he attributes to improvements in trade and agriculture. Mr. Bolton thinks poverty is on the increase, that there are five in distress now for every three there were 10 years ago, and for every two in distress 20 years ago, there are now five.

Vagrancy is most common from the month of May to September, on account of the scarcity of provisions, and the want of employment during those months.

The vagrants relieved in the neighbourhood are for the most part strangers who come from Carlow and Kilkenny, and some of them from Dublin; of those strangers the greater number go about in families, composed principally of women, many of whom are widows and some unmarried. The men endeavour to find employment elsewhere. The persons asking relief are in general able-bodied, with the exception of the residents who are infirm. The wife and children of employed labourers do not beg in this part of the country, nor those of cottier tenants, while they continue to hold land; no cottier tenant after having planted his potatoes, is seen to go about asking alms; such a person is less likely to beg than one who had been ngaged in small trade.

Captain Owen believes that of mendicants a large proportion are mechanics, which he ascribes to the prevalence of dissipated habits amongst this class of persons, particularly the habit of drunkenness, which he does not think is decreasing. Cottier tenants are not known to go into parts of the country where they are not known for the purpose of begging; and there is no instance of any small farmer of an advanced age, having transferred his property to his children in order to adopt a vagrant life. None go for work to England.

The parts of the country to which produce generally belong, are those which border upon the county of Carlow, between Newtownbarry and Ross.

By far the greater number of vagrants are persons reduced to this state by casual misfortune. Few adopt such a line of life on account of the facilities which it affords of obtaining relief.

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VAGRANCY.

Leinster.
County Wexford.

Examinations taken by Francis Diggens, Esq. W. T. M'Cullagh, Esq.

Parishes *Kilcormack, Gorey, Clough* and *Leskinfere.*
Bar. *Gorey.*

An able-bodied person would collect one day with another, twice as much meal and potatoes as would support him, and consequently by exerting himself for many hours in the day, he would obtain much more food than he could consume. Passengers in coaches, &c. give a good deal to mendicants, but nothing is given to them on Sundays at the doors or avenues leading to places of religious worship.

When a family of beggars apply for relief, the quantity given is invariably increased according to their number. It very commonly happens that different members of the same family ask and obtain relief from the same person.

In bestowing alms no great distinction is made between the able-bodied and infirm through age or accident. An able-bodied person unaccompanied by children seeking charity, would not obtain as much as one with children, though the former be able to travel farther in the course of the day than the latter.

When beggars obtain more food than requisite for their own support, they sell or exchange the surplus to procure tea, tobacco and spirits. There is a considerable system of barter carried on between the paupers and the publicans; the latter are in numberless instances unlicensed pawnbrokers; if the surplus food was exchanged for articles of real utility and comfort, as clothing or furniture, they would lose their means of exciting pity, and therefore they are obliged to seek for employment in habits of dissipation. It is not supposed that itinerant beggars lay up part of their earnings in summer to sustain them in winter.

The able-bodied generally beg under the plea that they are and have been looking for work, but cannot find employment.

Vagrants, unwilling to be decently clad lest they should not excite compassion, very often make use of rags and dirt, and affect the appearance of being crippled or diseased, and very commonly supposed to produce sores on their bodies in order to move pity. They frequently of late have had recourse to lying and recommendations forged or surreptitiously obtained.

Though there is no knowledge of a direct refusal on the part of vagrants to have their sores healed, yet there is reason to believe that they are not anxious to avail themselves of medical relief when it is in their power. The exhibition of maimed and diseased persons is frequently the cause of much pain and injury to women who are *enceinte.*

There are several instances of persons with blind, or crippled, or deaf or dumb children, having refused to allow them to be placed in the proper asylums; such refusal has been caused from the advantage derived from being accompanied by those objects when seeking relief. Persons possessing children so afflicted, but too often lead them about in wet and cold, with ragged and insufficient clothing, to make them thus objects of greater compassion and consequently of greater profit.

The habits of vagrants are supposed to be frequently dissolute; they sometimes meet in the evenings in towns and villages to drink and smoke, but they are never concerned in this country in the outrages upon person or property, and there are hardly any thefts or robberies committed by them. They have never been known to be guilty of assassinations; there have not been for a long time any such offences committed in this district.

Confirmed vagrants who have the ties of family connexion, would not be willing to emigrate to America, others would. The confirmed vagrant is never known to go to England or Scotland to look for employment.

Major Owen and Mr. Brownrigg state that there has been a considerable increase of emigration from this barony within the last two years. A few have returned from America, which they found not by any means equal to their expectations. Many emigrate from political motives; when once the spirit of emigration gets into a neighbourhood it becomes a sort of mania.

Vagrants show much less kindness to their children, and to each other, than the labouring classes do in similar relations. This, however, applies only to the professed beggar; the occasional beggars often share their earnings with others more destitute than themselves, but the confirmed beggars never do so. Very few instances are known of beggars hoarding their earnings.

It is by no means rare to find mendicants travelling with children that have been borrowed or hired, for the purpose of exciting compassion: they give from 2*d.* to 6*d.* a day for a child.

The number of children in the families of vagrants generally average from three to four. The proportion of illegitimate children amongst vagrants is much greater than amongst the labouring classes, for few of the vagrants are legally married. The mortality amongst them is not considerably greater than amongst the labouring classes: it is comparatively greater in towns than in the country, owing to the free use of ardent spirits. There is not known an instance of death from actual inanition.

An able-bodied man could sometimes collect more by begging than he could obtain by working, supposing him subject to the casualties as to work as a labouring man.

Those who give alms are entirely unacquainted with the character of those who ask them. Private charity, inasmuch as it induces idleness, is injurious to the morals of the labouring

VAGRANCY.

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Parishes *Kilcormack, Gorey, Clough* and *Leskinfere.*

Bar. *Gorey.*

people: the pauper, who has never known any other mode of life than that of mendicancy, prefers it to that of labour with equal gains.

Labourers of every class have the strongest repugnance to begging. Mr. Bolton has known labourers to endeavour to support existence by eating weeds sooner than turn to begging. None take to begging in preference to remaining labourers. The trading beggars uniformly refuses work when offered at the ordinary wages of the country.

No endeavour is made to discover what a vagrant has already received before alms are given to him; and every day and hour charity is given to vagrants with whose character the giver is totally unacquainted.

A night's lodging is often given to vagrants by the lower classes of farmers and by cottiers. Mr. Bolton says, that the latter often give a night's lodging for the sake of the straw bed, which the beggar procures from a neighbouring farmer, and leaves behind him in the morning. It is usual to give clothes to vagrants: the chief relief given to them consists of potatoes and meal, to which may be added large quantities of milk given by the farmers, who always prefer giving food to money. Beggars would rather have money than potatoes, and meal than money.

There is no fixed limit to the quantity of food distributed daily to the poor, nor is there any particular quantity of meal or potatoes apportioned to each beggar. There are not many who are chiefly supported by families upon whose bounty they are pensioners. Some farmers and shopkeepers give as much in alms as would maintain two or three additional workmen. The shopkeepers in country towns and villages are not accustomed to give regular weekly allowances to resident beggars. It is a very common practice with small farmers when planting their ground, to plant an eighth part more, for the purpose of distributing its produce amongst the beggars.

The relief of beggars falls chiefly upon the farmers; small farmers and shopkeepers being more accessible to vagrants, are undoubtedly more annoyed by them. In proportion to their means, the poorer and working classes give much more than the rich; for not only the cottier, possessed of an acre or half an acre of land, but even the day labourers who have merely cabins, relieve the beggars.

From the difficulty of knowing whether a beggar has already received a sufficient quantity of provisions, many of them get more than they require, which occasions a waste of food to a considerable extent.

A farmer holding ten acres of land gives in meal, potatoes, &c. one day with another, to the value of from 3*d.* to 5*d.*, and a small shopkeeper gives about 6*d.* a day in food or money. It frequently happens that those whose means are barely sufficient to meet any emergency, such as the lateness or failure of the crops, have given charity so as afterwards to have been themselves left destitute. The feeling of charity has seldom reduced to pauperism a labourer, who, but for acts of benevolence, would have continued independent. Both farmers and shopkeepers would prefer giving a certain sum yearly to being subject to the constant annoyance of beggars, and the risk to their property by giving them encouragement.

Relief is given to vagrants in the belief that the individual applying suffers from privation, but it cannot be said to be given from any fear of actual starvation. It is not thought that relief is given, because such is the custom or fashion of the district; it is sometimes extorted from females by mere importunity. Religious feeling so far influences the donor, that though he knew the person applying to him for alms had the certainty of relief by applying to an institution hard by, a house of industry or mendicity institution, still he would feel himself religiously bound to give him some assistance; if the provisions in such an establishment were not approved of, or perhaps if they were not of such a description as would be popular amongst the poor themselves. Alms, though seldom given to able-bodied people from the fear of personal violence, yet are frequently given from the dread of the supposed evil effect attending the beggar's curse.

Diseases, particularly fevers, are very frequently spread through the country, by the custom of giving a night's lodging to vagrants. The giving lodging to vagrants, as it necessarily brings the labouring classes in contact with them, tends to vitiate the morals and habits of the latter; and vagrants are in the habit of originating and spreading discontent, by tale-bearing and false stories.

Those who have long led a vagrant life seldom return to industrious habits; they ultimately become a distinct class.

In this district none have been punished for mere vagrancy; persons of bad or suspicious character have been sometimes confined for a few hours. It is impossible that the punishments hitherto inflicted could have any effect in repressing vagrancy, nor does it appear probable that a person placed in the alternative of begging or starving, would be restrained, through the fear of punishment, from asking relief. As long as there is a possibility of an individual perishing for want of food, the feelings of those who give alms would be opposed to the application of rigorous measures for the repressing of vagrancy, and therefore laws for this purpose being against public opinion, would be wholly inoperative. However, Major Owen is of opinion, that the repugnance, on the part of those charged with their enforcement,

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Bar. *Gorey.*

enforcement, would be removed if a provision were made to obviate the danger of starvation, and that they would be supported by public opinion, in proportion to the popularity of the provision made. Captain Owen is opposed to any legal provision for the poor. Outrages are not immediately attributed to actual destitution.

Captain Owen says, that the people being easily satisfied as to food, clothing and other necessaries, would be unwilling to go into houses of industry, not from any indisposition on their part to work, but that in their mind the separation of families, or deprivation of freedom, would more than counterbalance the personal comforts enjoyed in such asylums. Captain Owen also observes, that the people are said to be very patient under suffering; and that the fact is, they deserve no credit for enduring what they do not feel to be privation.

Messrs. Owen and Brownrigg say, that in a great majority of parishes, there are not persons fit to form elements of the machinery for working any system of relief.

Persons who attended the Examination.

Parishes *Maglass, Mulrankin* and *Rathmacnee.*
Bars. *Forth* and *Bargy.*

RICHARD DEVEREUX, esq., merchant, Wexford.—Rev. WILLIAM HICKEY, rector of Kilcoman.—Rev. GEORGE MURPHY, roman-catholic curate, Wexford.—J. E. REDMOND, esq., banker, Wexford.—CHARLES A. WALKER, esq., M. P., Belmount.—Mr. JOHN WALSH, general agent, Wexford.

THE number of vagrants in 1832, in the town of Wexford, was 600. Mr. Walker believed vagrancy to have increased during the last ten years, especially since 1832, when there was very great distress. Mr. Walsh attributed the increase to the operation of the Subletting Act, and the total failure of the oyster fishery. Both agreed that there are three paupers now for one 25 years ago. Mr. Hickey, however, believed the distress to be on the decrease.

The period at which vagrancy is most common is from the beginning of May until the end of August. The cause of this is the scarcity of food in the intervals between the old and new potato crops. Mr. Walker considered the stranger vagrants to be the most numerous. Mr. Hickey believed the numbers of the residents preponderate. Women with children are the more numerous class. The number of those who go about in families, and of those who travel singly, is about equal. There is a disposition to work, and a considerable demand for employment. Mr. Walker thought the vagrants were generally able-bodied; Mr. Hickey, with whom the other witnesses concurred, thought almost all of them were infirm or diseased. None who earn their subsistence by labour during the week are found begging on Sunday. Very few of the wives or children of cottier tenants or employed labourers beg. The number of cottier tenants who, having planted their potatoes, wander about seeking alms, is very small; indeed, Mr. Hickey considers the number of cottier tenants to have been much reduced by the clearing of estates. Cottier tenants are more likely to beg than those who have been engaged in small trades; the latter are seldom completely destitute; very few mechanics or unemployed or disabled servants beg; cottier tenants sometimes go into a distant part of the country and beg there. None of the small farmers have at an advanced age transferred their property to their children, and adopted a vagrant life. Very few go from this district to work in England; those who do pay their way.

The vagrants come principally from the counties of Carlow, Waterford and Kilkenny, and many come into Wexford from Enniscorthy; they resort from towns to the country, and from the country to towns.

The greater number have been reduced to vagrancy by particular circumstances, such as the death or sickness of the head of the family. Not many are induced to adopt this mode of life from the facilities with which relief is obtained.

A vagrant can obtain, one day with another, a sufficient quantity of potatoes and meal for his subsistence. Money or broken meat is more usually given in towns. In the country an able-bodied beggar might obtain more food than he could consume; in towns he would not be relieved. But little is obtained from passengers in coaches and cars, &c. No relief given at the doors or avenues of the churches.

The quantity given is increased in proportion to the numbers of the family. Different members of the same family rarely in the country, oftener in towns, apply successfully for relief to the same person. The apparent wretchedness is a fair measure of the relief given; the infirm obtains more than the able-bodied can by travelling further, since the sympathy of the people is more excited in favour of the former. A single man is best off.

Beggars, who have obtained more food than is required for their own consumption, neither waste nor give it away, but frequently sell or exchange it for spirits, tobacco or tea. The surplus is not applied to any objects of real utility, nor do they save a part of their earnings in summer to support themselves in winter.

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County Wexford.

Examinations taken by Francis Diggens, Esq. W. T M'Cullagh, Esq.

Parishes *Maglass, Mulrankin* and *Rathmacnee.*

Bars. *Forth* and *Bargy.*

They usually beg under the plea that they have been in search of work without success. Strangers assume frequently rags, dirt and the appearance of disease: this would not however be of any advantage to residents, whose imposture would be easily detected; it occurs principally in any case in towns and villages. Vagrants may possibly produce sores on their bodies to excite sympathy; for the same purpose, they are unwilling to be decently clad. The state of mind thus created is incompatible with morality. No instances have been known where forged recommendations were resorted to. The exhibition of maimed and diseased persons in the streets and roads is frequently injurious to women *enceinte.* A person lately deceased, well known in this part of the country, was a cripple from his birth, owing, it was supposed, to an injury of the kind. Those who have blind, dumb or crippled children have not been known to refuse to allow them to be taken to asylums for persons thus afflicted. Strangers frequently take about children afflicted in this manner in wet and cold, with insufficient clothing, to excite sympathy. Residents do not.

The habits of the confirmed vagrant are dissolute; those of the occasionally distressed are not. They do not meet in the evening to drink or smoke, and are not often concerned in outrages upon person or property. Strangers are sometimes guilty of petty thefts, principally of clothes; residents are honest. Vagrants have never been known to assist in assassinations. Some of them would be willing, if they had the means, to emigrate to America. When confirmed vagrants, they are never known to go to England or Scotland in search of work. Most of the witnesses agreed that there generally existed a mutual good feeling between the parents and children. Mr. Murphy thought there was much less affection among them than among the labouring classes. It is probable that beggars frequently share their earnings with those more destitute. They are known to hoard them, " and," said Mr. Hickey, " frequently leave money for religious purposes, masses, funerals, &c. but are strongly averse to the clergy knowing what they have while they live."

They frequently have large families; the average number of children is four or five. They marry earlier than other classes, and have proportionably more illegitimate children among them than the labouring population. The mortality among them is also greater, but very few deaths occur from absolute starvation.

An able-bodied man could sometimes collect more by begging than by working.

In most cases no inquiry is made as to the character of the beggar: " the people don't like to lose time." The prevalence of private charity is in no way prejudicial to morality, except in rendering persons callous. Some vagrants from habit would prefer their present mode of life to that of the labourer with equal earnings; others would not. None choose vagrancy originally in preference to the life of a labourer. The ordinary wages of the country are seldom offered to them. Strangers or practised vagrants would probably refuse. Residents or occasional labourers would certainly accept it.

It would be impossible to ascertain what a vagrant has already received during the day. Alms would be given to those of whose character the donor is wholly ignorant.

A night's lodging is frequently given; clothes seldom. The relief usually consists of potatoes, meal and milk. The farmers prefer giving food to money, but beggars almost invariably prefer the latter. " In some cases," said Mr. W., " they are almost thankless for food, and at the houses of the gentry have been known to refuse or throw it away."

The quantity of food given is scarcely ever limited; many vagrants are supported throughout the year by families on whose bounty they are pensioners. Shopkeepers and respectable farmers often give away as much in alms as would support an additional workman or labourer; the former sometimes give regular weekly allowances to beggars. It is not customary for farmers to plant small portions of ground, destining the crops for beggars.

" The protestant clergy," said Mr. Hickey, " contribute much more than their legitimate proportion." According to the other witnesses, the burden falls chiefly on people in trade. The small farmers and shopkeepers are more exposed to annoyance from beggars than the gentry; the poorer classes give more in proportion than the richer; potatoes are rarely, even among the poorest labourers, refused to the passing beggar.

As no inquiry is made how much the beggar has already received, more is given to some than they require. Such uncertainty does not lead to waste, as the surplus is sold or exchanged.

From the great difference in the value of land, no average answer can be given as to what quantity of meal, potatoes, &c. a farmer with ten acres of land would give away daily. In the barony of Forth, ten acres would give a comfortable subsistence; elsewhere in the country, the tenant of such a farm is a pauper. In small towns, 6*d.* per day may be considered a fair average of the sum given away by the shopkeepers. Charity is not carried to such an extent as to leave the donor destitute. It is probable that the majority of farmers and shopkeepers would prefer giving an annual sum to be freed from the importunity of beggars.

Relief is generally given from the fear that the applicants are suffering from privation: sometimes, because it is the fashion of the district; it is seldom granted to importunity, and never to the fear of violence. The donor would not feel bound to relieve the beggar if he could apply with a certainty of relief to any institution close at hand; it is never given through

through dread of a beggar's curse (which would have a contrary effect), but often to the desire of obtaining his blessing.

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Bars. *Forth* and *Bargy*.

Diseases are in a few instances propagated by the system of giving a night's lodging to vagrants. Mr. Hickey believed that beggars created discord and discontent by tale-bearing, &c.; Mr. Walker thought that those who propagated discontent were generally of a higher class.

Those who have been long vagrants seldom return to industry, but become a separate class of the community.

Suspected characters have been committed for various periods to prison, but none for mere vagrancy. Two cases occurred several years since of transportation for seven years under the Vagrancy Laws, but the persons were suspected characters. There is of course no fear, as there is no punishment. Public feeling is against the execution of rigorous laws regarding vagrancy, as long as there is a possibility of any one starving. The givers of relief would certainly not sanction severe measures, nor would such measures have any chance of being efficacious, being opposed to public opinion. If a provision were made precluding the chance of starvation, the magistrates would execute the law without repugnance, but would not be supported by the public feeling. Outrages are not attributable immediately to desitution, but is certainly one of the existing causes.

There is a house of industry in the neighbourhood; none are admitted to it but lunatics vagrants under sentence from the sessions, prostitutes, epileptic patients, and the aged and infirm, who are utterly destitute. There is no mendicity institution now in Wexford; there was, but it fell to the ground. Applications are never made by any who can support themselves by begging, or by any other means, for admission to the Wexford house of industry. The presumption thence seems, that as the food is much better there than can usually be obtained by the labouring classes, the vagrants would not accept such a mode of relief, unless some strong additional inducement were held out to them.

Persons who attended the Examination.

Par. *Monart.*
Bar. *Scareswalsh.*

EDWARD COOKMAN, esq.—Rev. MICHAEL FENWICK.—JOHN NIXON NUNN, esq.—Rev. SOLOMON RICHARDS.—Mr. PATRICK WHITE, corn merchant.

THE number of resident mendicants in this parish does not amount to a dozen; but on the point of increase or decrease, there is discrepancy in the evidence. Mr. Cookman says there is a decrease, while Mr. White gives the following account, "the number is increasing; it is doubled within the last ten years; for one in distress twenty years ago, there were two ten years ago, and four now."

The particular season when vagrancy most prevails is from June to the end of August, that being the season when the supply of potatoes is scanty; the majority of persons in search of relief consists of strangers from the counties of Carlow and Kilkenny, and those generally are women and children, who are forced to beg, while the heads of the families are trying to get work; if they had constant employment, able-bodied men in the parish are not known to beg, nor do persons after earning in the week go begging on Sundays, nor are cottier tenants in the habit of planting their potatoes, and then going to seek for alms. Those who have been in trade seldom or never beg; labourers for the most part compose this class in the parish, and the case of disabled servants is very rare; there are, however, many men who go about the country, under the name of pedlars, who are in reality beggars; very few instances of cottier tenants going into distant places to beg; they are exceeding industrious; no cases known of old persons adopting a vagrant life, after transferring their farms to their children; and with respect to those who go to England for work, they are not known to beg, they always pay their way, and usually remain there.

The districts most productive of vagrants are the counties Carlow, Wicklow, Waterford and Kilkenny. They are seldom the natives of towns, chiefly from the country. The vast majority of vagrants in the parish are reduced persons, who usually attribute their misfortunes to the continuance of heavy rents, high rates and fall in prices. Few of them adopt vagrancy from its facilities of relief; nine-tenths are industriously inclined, and take to begging from necessity to choice.

The quantity which a beggar would obtain in the course of the day is much more than a sufficiency, more than he can consume of food. Their receipts are trivial from coaches and cars, &c. nor do they earn any thing in this parish on Sundays by begging at the places of worship.

The proportion given to vagrants is increased where a family of four or five applies; and it very often happens that a family will divide after being relieved, and apply again successfully to the same persons. Infirm people get more than the able-bodied, and likewise those with children more than those without them.

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Par. *Monart.*
Bar. *Scareswalsh.*

Beggars, when they obtain more than they require for their own consumption, usually sell it, and with the money obtain spirits, tea, tobacco and other things, under the impression that if they purchased better clothes, compassion for their wants might be lessened; and in this way they are driven to dissipation as their only enjoyment, never laying by for winter any of the earnings of summer. Vagrants have been frequently known in the parish to put forward the plea of having sought for work unsuccessfully; in many cases, too, they have fostered rags, dirt and the appearance of disease and being crippled, for the purpose of exciting sympathy; even they have been supposed to have produced sores for the same object. Certainly they are unwilling to be decently clad, lest they may not create pity; they have not been known to have recourse to such expedients as forged or surreptitiously obtained recommendations, but when dispensary tickets were offered, that their sores might be cured, they have been known to refuse them. These sores and disgusting exhibitions have in towns often caused great injury to women *enceinte*, but not in the country. Those who have children afflicted with blindness or any other calamity dislike sending them to any institutions, preferring to keep them at home for the purpose of exciting pity, and to render them more miserable objects, they take them in wet and cold with little clothing.

The habits of many vagrants in this parish are dissolute, and they have a custom of meeting in the evenings to drink and smoke, yet they are not often concerned in outrages on property or person; thought he extent of thefts committed by them was stated to be considerable, it was not known that they were concerned in any assassinations. As to whether a confirmed vagrant would emigrate to America, it was considered very much to be doubted, but they never go to England or Scotland in search of work. In their general conduct to their children they are kind, though they sometimes ill-treat them for the purpose of exciting compassion. Witnesses did not know of vagrants sharing their earnings with others more destitute, but beggars have been known to hoard their earnings.

Vagrants generally have large families and marry earlier than other classes, but have not more illegitimate children than among the labouring classes. The mortality is greater among them in towns than in the country, but no deaths from starvation take place.

Looking to the casualties as to work of a labouring man, it was conceived that a man would receive more by begging than by working.

Very little is known of the character of persons relieved by those who bestow; they seldom inquire as to the effect of private charity on the morals of the labouring classes; the result was not considered prejudicial. Few would beg if they could get work, and hardly take up such a life in preference to remaining labourers; nor do even beggars refuse the usual wages for work, if offered.

There is no caution observed against any imposition of the vagrant, no endeavours made to ascertain what he has already received in the course of the day, nor any trouble taken to know the character of the person to whom relief is given.

Lodging by night is given to vagrants, but not so much as formerly; and clothes are occasionally given to residents, but the relief is chiefly given in potatoes, meal seldom, and milk, the farmers choosing to give food in preference to money, though the beggar would rather get money.

There is no precise limit as to the quantity of food or money given at houses, but numbers live upon it; so that it was considered that both farmers and shopkeepers give a great deal more than would enable them to support an additional labourer. The shopkeepers in Enniscorthy are in the habit of giving from 1*s.* to 1*s.* 6*d.* weekly, and dividing it into small portions; this was considered a bad mode, as it brought many strangers to the town. There exists no custom in this parish among the farmers of planting potatoes intended exclusively for beggars.

The relief of beggars falls mostly on beggars; and the shopkeepers, too, being exposed to the annoyances of beggars, contribute considerably to a degree far beyond the rich in proportion; even those labourers who possess but an acre or half an acre of ground, give all they can, and the mere day labourer who has but his cabin, shares his meals with the beggar.

It generally occurs, from the impossibility of ascertaining how much a beggar has already received, that more is given to him than he may require. Yet the provision is not therefore wasted, for the beggar sells it.

Very little meal, corn or money is given by a farmer, but a man holding ten acres may give, on an average, a stone of potatoes in the day, but it is variable.

The shopkeeper, besides the weekly allowance, gives away enough in money and food to support one individual a day.

It often happens, that those who are themselves liberal are reduced, but it was not considered that their being reduced was referable to their liberality. As to the mode of giving, the shopkeeper would prefer giving a fixed sum, while the farmer would rather give double in food, from day to day, than a stated sum of money.

The causes urging to give relief were in general fear that the applicant was under great want, the importunity of the beggar in many cases, and a strong religious feeling; which feeling, it was concurred, would not operate if an institution for relief was at hand. It was not

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not supposed that fear of violence, or because it was the custom of the district, were influencing motives to give, though it was often bestowed for fear of a beggar's curse.

The spread of disease, the contamination of the morals of the lower classes, the increase of discontent by spreading and inventing stories, these were considered the results of vagrancy.

Those who are driven to vagrancy rarely return to industry, but for the most part ultimately end in a separate class.

Very seldom have any punishments taken place in the district for vagrancy; and when such a thing does take place, it is merely a punishment by confining for a few hours, which has no effect whatever in checking vagrancy, nor could the fear of punishment restrain a destitute person from begging when starvation is the alternative; moreover, the feelings of those giving relief is arrayed against such rigour, nor could they be induced to sanction such severity against vagrants, while an individual may perish from want of food. Such laws would have no chance of being efficacious; and it was the opinion of witnesses, that such laws would be opposed by public opinion, if the certainty of a comfortable provision were to be purchased by the loss of liberty and the separation of families. The shopkeeper would be in their favour, but the majority quite against them, if liberty was controlled. In one year of extraordinary distress, the people prevented by force the corn being taken out of the country, but this is the only outrage that is stated to have taken place in this district. They assembled in the town, unloaded the boats that were going off with the grain, but did not seize any portion for themselves, merely insisting on its being carried back to the stores.

There is no house of industry nearer than Wexford, nor in the opinion of witnesses would those who beg be willing under any circumstances to go into such institutions.

Persons who attended the Examination.

Pars. *Old Ross, Rosstroit, Clonmore* and *Enniscorthy.*
Bar. *Bantry.*

Rev. WILLIAM BRENNAN, roman-catholic curate.—JOHN BERKELEY DEANE, esq.—WILLIAM R. FARMER, esq.—Rev. WILLIAM FLENXON.—MARTIN FOWLETT, M. D.—Rev. THOMAS HARMAN.—EDWARD KEOGH, esq., deputy sovereign, New Ross.—Rev. JAMES MORGAN, vicar of St. Mary's.

THE exact number of vagrants in this parish was not ascertainable, but vagrancy has increased here within the last 10 years, and is increasing both in town and country; in fact, it has doubled within the last ten years, and is considerably beyond what it was either 20 or 30 years ago. The increase was attributed by the witnesses in a great degree to the operation of the Subletting Act.

The period during which vagrancy is most prevalent here is from June to August, and the reason of this is, the scarcity of food at that season, and the want of employment from the end of hay harvest until the beginning of the corn harvest. The vagrants relieved here are generally strangers in summer, but in winter chiefly residents. In summer the heads of families go out in search of work, and their wives and children go about the county seeking alms; cottiers also, after planting their potatoes, are in the habit of going round the country seeking alms, and thus increase the numbers of mendicants both in town and country. In this district very few tradesmen or mechanics are reduced to beggary; and though servants, especially females, were often previously driven to begging, yet since the establishment of savings banks the cases have been much more rare. The labourers of this district do not emigrate, nor go in search of work to England, occasionally they go into the adjoining counties, and then, if they obtain employment, they always pay their way.

In this district vagrancy is rather adopted now and then in seasons of distress, than practised as a regular mode of life; and at such times many adopt it, as it affords great facilities of relief.

In general beggars obtain about as much food as is sufficient for subsistence; but an active beggar exerting himself during the day would obtain much more than he could consume. Beggars obtain a good deal of money here from passengers in coaches, &c., but get very little on Sundays from persons going to places of public worship.

Beggars in towns do not beg in families; in the country they do; and the quantity of relief given is in proportion to their numbers.

It is a common custom for beggars to separate the families and beg in distinct parties; the father and perhaps one or two of the children keep out of sight, whilst the mother and the remainder of the children try to make out what they can.

Beggars seldom waste their surplus collections, or give them to others more distressed than themselves; on the contrary, there is much jealousy between those of the same trade, and few instances are known where they have evinced sympathy for each other's misfortunes.

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County Wexford.

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Pars. *Old Ross, Rosstroit, Clonmore* and *Enniscorthy.*
Bar. *Bantry.*

The practice of vagrants is openly to sell their surplus, and in this part of the country they purchase clothes, and frequently appear decently dressed on Sundays.

It has often been a subject of remark what becomes of the vagrant on Sundays.

Vagrants usually put forward the plea, that they cannot obtain employment, and the practised beggar assumes dirty rags and the appearances of being crippled, &c. to create sympathy, but this is not the case with the occasional beggars. In this district beggars have not been known to produce sores on their persons, and though disinclined to apply for relief in order to have their ailments cured, yet they are never known to have refused it. As was stated before, beggars here would wear good clothes if they got them, except perhaps the *trading beggars.*

Persons who have blinded or maimed children do not actually refuse to let them be taken into institutions established for their relief; there is, however, a reluctance, especially among the Catholic population, to send their children to certain institutions, where they fear their not being brought up in their father's creed. Beggars who have maimed children often take them about in wet and cold to make them cry piteously, and thus create commiseration for their wants.

Vagrants are in general of very dissolute habits; but they are not known to meet together for the purpose of dissolute carousing. There is too little community of feeling among them for any thing of that sort. They have not been detected either in many thefts, nor are they ever known to be concerned in any violent outrages, or to be parties to any assassinations.

With regard to the willingness of vagrants to emigrate, it appeared to witnesses that the confirmed vagrant would be unwilling to emigrate; but they added, it would be hard to say who is the *confirmed vagrant,* and who not; and as the means of emigration have never been offered to them, conjecture is all that can be had on the point. Perhaps the truth would be, that among the poor, the reluctance to emigrate would be in proportion to the confirmed habits of vagrancy.

The mutual affection of beggars and their children is about the same as among the other classes of the community. Beggars are not known to hire their children; but it is believed that they often lend them to one another.

Vagrants generally have large families of children accompanying them, and the proportion of illegitimate children among them is supposed to be much greater than among the other classes. There is a greater mortality among vagrants also, than among any other portion of the community, and more in town than in the country; but in this district a death from actual starvation was never heard of.

The knowledge of the character of those relieved is very trifling; in most cases there cannot be any, and would be utterly useless to inquire; so that the habit of indiscriminate almsgiving has a degrading tendency; though not to the degree that may be supposed when the injury of inducing habits of idleness is considered. Vagrants are in general persons who prefer their wandering mode of life to any settled one; yet originally they would have preferred to have lived as labourers, before they were driven to begging. Employment is seldom offered to beggars; so it cannot be said they would refuse it; in town they may refuse temporary employment, but not constant work. Mr. Dean states, "I have often offered beggarmen full days wages when they came to me, even late in the day, and though they seldom in words refused it, yet I never found that they would work."

A night's lodging is sometimes given to vagrants, but less in town than in the country; and even there the practice is greatly diminished, owing to the feeling among the better sort of farmers, that they are thereby doing themselves and their children more harm than the pauper good.

Potatoes chiefly, and meal and milk, constitute the relief given in the country to vagrants; money is more given to them in town, as the farmers in the country have no money to spare for such purposes.

There is no fixed limit as to the quantity given at each house, nor to the quantity given to each applicant; but witnesses were of opinion, that some farmers and shopkeepers give away in the course of the year as much as would enable them to employ two additional labourers. In town, also, there are a good many pensioners, supported by the bounty of particular families. It does not appear that there is a custom among the farmers of this district, of planting a portion of land with potatoes, especially for the beggars; a farmer usually plants as much ground with potatoes as he can manure, and it depends on the crop entirely how much he can afford to give in charity.

The relief of the poor falls chiefly on the farmers in the country, and in towns on the traders, as both these classes are more exposed to the annoying application of beggars than the richer classes. Even the very poorest labourers give the vagrant something, and are in the constant habit of sharing their meals with them.

It sometimes happens, that those who give too freely to vagrants in the beginning of the season, afterwards feel the want of the provision which they have given away. Farmers seldom attach a money value to what they give away in charity, from the difficulty of converting such provisions into cash. It was the opinion of the witnesses that those in town would

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Pars. *Old Ross, Rosstroit, Clonmore* and *Enniscorthy.*
Bar. *Bantry.*

would perfer a regular sum to the present mode of giving charity; but those in the country would not.

The Rev. Mr. Harman stated, "that in one season of great distress the gentry and farmers voluntarily taxed themselves, to an amount quite sufficient for all the poor." In reply to the question, why this system was not continued, he said, "it was necessarily abandoned when the emergency was over, from the impossibility of confining relief to residents. It is, however, far from certain that the farmers would be willing to pay a regular subscription."

The usual motive for giving relief to beggars, is the belief that the applicant is suffering great distress; and besides, there is a religious feeling about the necessity of relieving persons in want, which religious obligation, as witnesses think, would decrease in proportion to the certainty and extent of the relief to be voluntary. The fear of violence sometimes prevails over weak persons, and induces them to give alms; but the beggar's curse is not dreaded, though a beggar's blessing is highly prized by the peasantry.

Fevers are occasionally spread by the system of giving night's lodging to vagrants, and the morals of the peasantry frequently contaminated; so that, as the Rev. Mr. Harman observed, a man is thought badly of who gives a night's lodging to a vagrant; and in fabricating and spreading stories, "they are equal to a telegraph."

It seldom happens that persons who have for any time followed a vagrant life return to industry, but they usually become in the end a separate class of the community.

For the last ten years there have been no punishments inflicted for vagrancy. The magistrates have occasionally attempted to put in force the laws against suspected persons, or beggars who were suspected of extorting money by imposture; but, except in very few cases, the attempt proved futile. The feelings of the people in this district are strongly opposed to any rigorous measures against vagrants; and as to the abatement of such feelings, and the growing up of a desire to support rigorous laws if a provision for real want were made, witnesses thought that in town they would be more disposed to support such laws than in the country districts; but without knowing the nature of the provision, and the conditions that would be annexed to it, it must be useless to surmise concerning it. As the outrages arising from destitution, Mr. Harman said, "not hunger, but the dread of it, frequently leads on a man to crime;" and, he adds, "outrages, particularly those arising from the erecting of tenants, are supported by general opinion, and those who commit them are defended publicly both at the chapel and the forge."

There is no house of industry in the barony, the nearest is in Waterford; and as to the willingness of the poor to enter a house of industry, witnesses were of opinion, that the industriously inclined would, in some cases, accept it; but there would be the greatest reluctance, among the better class of the poor, to accept such a mode of relief; and if it were to be purchased with the loss of individual liberty, or separation of families, they would not accept it at all. In such cases, many of the magistracy would not be likely to enforce the laws against vagrancy. Those who did would have public feeling against them, inasmuch as charity would still be considered a religious duty by the mass of the community. Mr. Harman says, "that the separation of families and the obligation to work, would form the most unpopular conditions of a provision. That the people would not accept it, except by compulsion, and that the general feeling is against a provision of any sort."

Persons who attended the Examination.

Parish *Templeshannon.*
Town of *Enniscorthy.*
Bar. *Ballaghkeen.*

Rev. JOHN CHARTRES.—Mr. WILLIAM GOODSON, farmer.—Mr. THOMAS SPARROW, farmer.—Mr. EDWARD WEBSTER, farmer and miller.

OWING to the want of employment, vagrancy is certainly increasing in this parish; there are 50 in want now for one 30 years ago.

From May until August vagrancy prevails most, because distress is at its height then, from want of employment and scarcity of provisions. The great majority of those relieved in this neighbourhood are strangers, principally women and children, who go about mostly in families. The head of the family endeavours to get work, and the women and children are forced to beg.

Few able-bodied men are to be found begging, as there is a strong repugnance to giving alms to an able-bodied man; he has therefore no great temptation to beg in person. Very seldom do persons earning their subsistence by labour during the week beg on Sunday, and in this part of the country, cottiers are never known to seek alms; and though mechanics are sometimes reduced to beggary, yet those who have been engaged in small trade have but rarely sunk to such need as to be forced to beg.

A few instances have been known of small farmers having transferred their property to their children, and in their old age having adopted a vagrant life. But those who go to

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England in search of employment, never beg in this district; they always pay their way; but few go.

Carlow, Wicklow, Waterford and Kilkenny, are the parts of the country to which the vagrants who come here generally belong; and the principal portion of them are from the country districts.

The vast majority of vagrants have been reduced by misfortune. The continuance of heavy rents, high rates and fall of prices, are the causes to which they generally attribute their ruin. Fully nine-tenths of the vagrants are industriously inclined, but necessity drives them to begging.

An active beggar, exerting himself for a good many hours in the day, would obtain much more than a sufficiency of food; but there is but little collected from passengers on coaches, and nothing from the persons going to places of public worship on Sundays.

The quantity given to beggars will be increased if there be three or four applying in one family; and very often if the family be large, the members of it separate, and thus apply to the same persons with success. An infirm person will singly, more than an able-bodied beggar; but those with children get most, if they know their business.

Vagrants seldom give away their surplus food which they have collected; they sell it, and purchase spirits, tea, tobacco, &c., but very rarely clothes, for fear of lessening their means of exciting pity. Beggars also, in some cases, lay by in summer for the hardships of winter.

Vagrants usually beg under the plea of an unsuccessful search for work, and in many cases retain their rags and dirt, and assume the appearance of disease and of being cripples, for the purpose of moving compassion; they are likewise unwilling to be decently clad, and many have refused dispensary tickets, and rejected the means of having their sores cured, being anxious to retain the advantage of their exposure. Very frequently in towns, though not in the country, has the exhibition of those maimed and diseased persons been the cause of injury to females *enceinte*; and it is very difficult to induce beggars, if they have children crippled and deformed or blind, to send them to any public institution; on the contrary, they take them about with them, in cold and wet weather, to render them even more piteous objects, and thus more lucrative.

The habits of many vagrants are dissolute, and they often meet together to drink and carouse; and though they commit no violent personal outrages, yet the number of thefts and robberies committed by them is very considerable.

The confirmed vagrant is never known to emigrate to America, or go to England or Scotland, in search of work; his habits of idleness render work displeasing to him. In general, beggars are kind to their children; yet they sometimes ill-treat them, for the purpose of exciting compassion. It is not, however, known that they ever hire or borrow children.

Beggars have been known here to amass considerably. One instance was mentioned of a professional beggar giving 200*l.* as a marriage portion.

Vagrants have in general large families of children accompanying them.

As to whether an able-bodied man would receive more by begging than by labouring, it seemed that as a beggar he would not receive anything, "at least," (said Mr. Sparrow) "not from me."

Those who give to beggars have, in any case, very little knowledge of the character of those whom they relieve, and in general none at all. Vagrants, when once confirmed in their wandering life, prefer it to that of labourers; but originally they would rather have remained at labour if they could have procured employment.

A night's lodging is sometimes given, but less frequently now than formerly, and clothes are occasionally given to resident beggars; but the principal relief consists of potatoes and milk given by the farmers, who prefer giving food to money, from want of the latter, though the beggars would prefer money.

There is no fixed quantity daily given at any farmer's house; it depends entirely on the number of persons who happen to call, each beggar receiving some relief, so that many farmers give away in the year more than would support an additional labourer.

The relief of beggars falls principally on the farmers; they, as well as the shopkeepers, being more open to the visits of the beggar than the richer classes; but the humblest cottiers contribute their proportion, and even the mere day-labourer, who has but his cabin, gives towards the relief of the beggar.

As it is impossible to know how much a beggar may have received previously, more must occasionally be given in the course of a day to him than he immediately requires; yet this is not considered to lead to any waste of provision, as the beggars always sell the surplus.

The witnesses cannot form any exact calculation of the quantity given by a small farmer; but instances have been known where distressed farmers have severely injured themselves by giving to beggars; but it was not thought that giving charity was the cause of breaking down

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down their independence. The shopkeepers in general would prefer giving some small sum annually to the present mode of relief. Many of the farmers would not.

Relief is given through fear that the applicant is in great want, and by some because it is the custom of the district; but in general the people give alms from a religious feeling, and regard charity as a sacred duty. Relief is also frequently extorted by importunity and through fear of violence, and likewise from the dread of the beggar's curse.

Vagrants resting at night among the labourers have often spread diseases through the country, and by fabricating and disseminating stories, have in many instances produced great mischief, and by their dissolute habits have introduced much immorality among the labouring classes.

Persons who have for any length of time followed a vagrant life, rarely, if ever, turn to industry, and ultimately end in becoming a separate class in society.

Inasmuch as punishment would have but little effect in repressing vagrancy, it has seldom been used; besides, the feelings of the people are, and ever will be, under all circumstances, opposed to punishment for vagrancy, until some certain provision exists against destitution.

There is no house of industry in the district; but in the parish of Kiltumnel considerable funds exist, which are allocated in various allowances of from 1*s.* to 2*s.* 6*d.* a week.

If a legal provision were instituted for the poor, Mr. Goodwin thinks that the small farmers and cottiers would not like it. None but the practised beggars would accept it; and also, the laws could not be enforced quietly. But it was considered that were a comfortable provision afforded, such a one as would not on the one hand put a premium on indolence, nor on the other hand interfere too much with family ties, a large number would support the plan.

Persons who attended the Examination.

Pars. *Tintern* and *Whitechurch.*
Bar. *Shelbourne.*

Mr. JOHN BLAKE.—WILLIAM GLASSCOT, esq.—JOHN ROSSITER, farmer.—JOHN USHER, esq.

THE number of vagrants in this parish is not exactly ascertainable; but there has been a decrease among them, both because many workmen have left the country, and there has been a great increase in agricultural employment.

From June to August is the period at which vagrancy most prevails, owing to the scarcity of food at that season, when families of strangers, mostly women and children, come here begging, their husbands having gone somewhere else in search of work. Sometimes also the cottiers, after planting their potatoes, go into distant parts of the country begging; but it seldom happens that when mechanics, or those who have been engaged in small trade, are driven to such necessity as to be forced to beg. From this parish very few go to England in search of work.

A great proportion of those who beg in this district are the children of beggars, and the majority are very idly-disposed, so as to be unwilling to adopt any means of industry.

Though beggars here do not obtain much money, either from passengers on coaches or at the doors of places of public worship, yet they get much more than a sufficient supply of food.

The quantity given upon any application for alms depends on the number of persons in the family who apply; and it is not an unusual custom for large families to separate, and then apply to the same persons successfully. An infirm person will obtain more than an able-bodied, but you seldom see an able-bodied man begging.

Vagrants sell any surplus food they may have collected, and obtain tea, spirits, tobacco, &c., but never purchase clothes, fearing their power of exciting compassion may be diminished if they were well clothed. Very few itinerant beggars in this parish are known to lay by in summer any small provision against the wants of winter.

Beggars often retain their dirt and rags, and assume the appearance of being crippled and diseased, for the purpose of exciting sympathy; but none except those who attend fairs for the purpose of begging are supposed to produce actual sores; neither are they known to refuse having their sores cured. It is a frequent occurrence to see beggars who have crippled or maimed children take them about badly clothed, in wet and cold, to move compassion more strongly.

The habits of the beggars in this district are not found too dissolute: even the number of thefts committed by them is very small, and assassinations are always the crimes of a better class of people. The confirmed vagrant never emigrates to America, nor could he be induced to do so; neither does he ever go to England in search of work. Beggars are sometimes known to amass considerable sums of money. Mr. Rossiter says, "one man, who was considered the most miserable poor man in the neighbourhood, left at his death 40 guineas."

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Pars. *Tintern* and *Whitechurch.*
Bar. *Shelbourne.*

The great majority of beggars have large families, but the witnesses considered that the chief portion of the children must be illegitimate, as the confirmed vagrant is never known to marry.

Few of those who give alms to beggars ever inquire into the character of those whom they relieve, so that the persons not in real want are sometimes those who receive charity, and thus the practice of private charity not unfrequently is the source of idleness. Although the confirmed vagrant would prefer the wandering life to one of industry, still few are found who at the outset would choose such a life to one of industry.

No effort is ever made to discover the character of those relieved, as indeed it would be impossible to ascertain it, so that relief is often given to persons to whose character the giver is an utter stranger.

A night's lodging is very often given to vagrants, but any thing in the shape of clothes is very seldom bestowed on them; the principal relief consists in potatoes and meal, and milk also is very freely given by the strong farmers, who prefer giving food to money, though, as Mr. Glascott says, the beggar would always prefer money, because they never are in want of food.

There is no fixed limit to the quantity given daily, so that many farmers and shopkeepers give more than would support an additional labourer through the year; many pensioners, too, are supported by clothes and money given to them by families.

The support of the poor falls for the most part on the farmers, and as they and the shopkeepers are more open to the beggars, consequently they are obliged to contribute more to their support than the richer classes; but the labourers cannot afford to give any thing worth speaking of.

As beggars frequently obtain more food than they actually require, it may seem to lead to a waste of provisions, but this does not take place, as they always are able to sell the surplus.

The quantity given by a small farmer could not be exactly ascertained, but they frequently give in the early part of the season to such an extent, as to cause inconvenience to themselves afterwards. The farmers in this parish would prefer paying a small annual tax to the present disagreeable mode of alms-giving. Mr. Rossiter says, " farmers holding 20 acres of land used, in times of great distress, to give two pounds voluntarily for a few weeks relief."

Relief is sometimes given through fear that the applicant is in great distress, and sometimes because it is the fashion of the district; but those who give from a religious motive would no longer feel it a duty to do so, if an institution were near where real want might be relieved. Importunity sometimes extorts relief, but fear of violence or of the beggars' curse has no effect here in causing alms to be given.

Diseases are often spread by giving a night's lodging to beggars, especially fever is often propagated in this way, besides much mischief frequently arises from the stories which beggars fabricate and carry about from place to place.

Persons who have long followed a vagrant life never are known to adopt any industrious course, but ultimately are sure to become a distinct class of the community.

There never has been any punishment inflicted here for vagrancy, nor would any be effectual except a very severe system, but against such punishment the feeling of the people is strong, nor could it be removed unless some very judicious plan of provision for the poor were devised.

There is no house of industry nearer than Wexford, nor is it known whether the people in a destitute condition would be willing to enter one, as such an offer was never made to them.

VAGRANCY.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Par. *Abbey* and *Oughtmanagh*.

Bar. *Burren*.

Persons who attended the Examination.

PATRICK M'DERMOTT, farmer.—M. GILLOGHY, weaver.—JOHN FINN, tailor.—JOHN HEHIR, carpenter.—CONNOR HOGAN, a retired shopkeeper.—JOHN HYNES, corn dealer, and occupier of 200 acres.—JOHN HYNES, junior, farmer.—PATRICK NORTON, serjeant of police.—PETER O'LOUGHLIN, labourer.—THADDEUS SALMON, farmer.—THOMAS SCANLAN, farmer.—WILLIAM SCANLAN, schoolmaster.

MR. HYNES, whose shop (almost the only one in the parish,) is situated at the meeting of the two principal roads, estimates the number of vagrants whom one would meet in the parish at this time of the year (December), at about 30. Of these, not more than two are natives, and permanently resident. All the witnesses concurred in representing vagrancy as having increased of late years, and Mr. Hogan said that he perceived the number of persons who came to these parishes in summer from other districts to be annually augmenting. Salmon exemplified the general growth of poverty, by stating that 20 years ago he would not see more that three or four persons collecting perriwinkles and limpets on the rocks at neap tides, and those were generally children doing it for amusement; but now, one may see them flocking thither in scores, and eagerly gathering them as an addition to their meal of dry potatoes. The acknowledged increase of vagrancy is attributed to the increase of a population which has no other means of subsistence than the tilling of land. The peasantry readily promise rents higher than they can possibly afford to pay for the smallest portions of land; of these, in process of time, they are dispossessed, after having run up arrears; and Hare, the carpenter, said that he knew that many of those who strolled through the country had come to begging by such a course of things. There is also much less employment than formerly; and Mr. Hynes observed that he found no difficulty now in procuring in the parish as many labourers as he wants in harvest time, while formerly at that season, his father used to be often obliged to hire them in Cunnemara, and to pay their passage across the Bay of Galway.

Hynes remarked that in July and August they had the greatest number of beggars, and he should say that for every one that was to be seen now there would be five at the least in those months; and the reason of this was clear, for then potatoes are getting scarce everywhere; work also is not to be had, especially in Connaught, where there is an abundance of labourers, and whilst the husband is looking for it, the wife and children go begging about from one place to another. Not one in 20 of those who beg from door to door are natives of the neighbourhood. This class of vagrants generally consists of women with young children; the husband often accompanies the wife, but he is unwilling to ask alms in person, and he remains after her in the house where they have got their last night's lodging, and in the afternoon he goes near to the place where he expects to be able to pass the next night. It is not usual to see old men or women among the regular vagrants, because, as Scanlan said, it was more in the course of nature that such people should beg; they are less ashamed of it, and therefore more apt to stay at home and ask alms of their neighbours; neither are there many young people amongst them, and certainly no young persons without children. The young men and women get situations as farm-servants, and it is not until they have children that poverty comes upon them and compels them to quit their homes. There are no beggars to be found begging there on Sundays. Mr. Hynes said that he had several labourers who get only 6*d.* a day, and he was convinced that none of them would allow their wives and children to beg; but there were many others who do not get two days' work in the week, and the wives of these are often compelled to ask for potatoes from those who know them. From all the witnesses, it could not be ascertained that more than three cottier tenants had taken to begging during the last summer; even these, however, had not done so the previous summer, and it was by no means a custom of any of them in the two parishes. Gilloghy, the weaver, said that, speaking from his own feelings, a tradesman would be more averse to begin a life of mendicancy than a cottier tenant, because having probably lived in better circumstances, he had never contemplated the possibility of being reduced to it. Hare also observed, that he has seen more mechanics of his own trade asking for alms latterly than hitherto, but that it was the practice of such people not to beg promiscuously, but to apply to some of their own body for assistance. According to Mr. Hynes, there were a great many cottiers in the parish holding as little as 2½ acres, but even if they had but one acre, he was convinced that they would not beg. Hogan stated that many instances were known of persons who had gone out to beg after having surrendered their farms to their children, but they have always been reluctantly driven to such a course, in consequence of quarrels and disagreements, which made their homes miserable, but no one was known to have given up their farms thus with the express intention of begging. No labourers ever go from this parish in search of work to England, but several go as far as the county of Tipperary for the harvest. O'Loughlin, the labourer, said that he knew four men who went there last August, and when they returned in October they were looking very miserable, and told him that they had worked for 2*s.* a week and their diet, near Thurles, and that they had not been able to bring back more than 4*s.* or 5*s.* along with them.

It may be said that vagrants come from Connaught in general, but more especially from Mayo and from the western parts of Galway. They principally, if not altogether, belong to the country districts. Scanlan, the schoolmaster, remarked that townspeople were very unwilling to adopt the system of begging through the country, because they are not able

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to get any money there, and, secondly, because they are not accustomed to carrying wallets.

Mr. Hynes observed that the proportion of vagrants who are themselves the children of vagrants, is very small indeed, except among the Mayo men, and vagrancy is so common a practice in that country, that the parents of most poor people have followed it at some period or other of their lives. The greater number, however, have occasionally earned their subsistence by industry, and the female vagrants almost always attribute their misfortunes to their large families. Many are supposed to have recourse to mendicancy under the pressure of temporary distress, who become afterwards indisposed to quit that mode of life when their necessities have ceased, after having learnt how much easier it is to live by it than by labouring.

Potatoes in this neighbourhood are plentiful, from the abundance of sea manure; so much so, that they form an article of barter for turf from the Galway coast, there being no fuel in the district they are in. An able-bodied beggar, it was thought, could easily collect four stone of potatoes one day with another in winter, and in most summers he would get at least a stone and a half in the course of the day. As he could not possibly consume more than one stone himself, as he often gets a share of the peasant's meal, over and above what raw potatoes he receives, it can scarcely happen that he is ever without some surplus. —(*Salmon*, a farmer.)——No public vehicle or conveyance passes within six miles of any part of the parish. A beggar is seldom to be seen at the roman-catholic chapel, the only place of worship in the two parishes.

If the family, consisting of a father, mother and three or four children, were to apply for relief, they would certainly get more than double what is given to a single person, but still not exactly in proportion to the number of the applicants; and therefore it is that vagrant families find it to their advantage to separate into two or more parties. This practice is very well known to the country people, but it is looked upon as a very venial fraud. As to the relative quantities generally given to the able-bodied and the infirm, it was observed, that at any given house the former would probably get less, and at some houses perhaps nothing at all; but still, as he is able to go about to a great many houses, and also to many places out of the road, to which the latter does not apply himself, he would in the course of the day have collected just as much as the infirm man, and sometimes more.—(*O'Loughlin.*)—— Both Scanlan, Hare and Serjeant Norton, of the police, observed that of all vagrants, the persons with the children had the worst trade of it, because though they usually have enough to eat, they rarely or ever have any surplus to dispose of; and the Serjeant said that five out of six of those who come to sell their surplus collections at the barracks are hearty men under 60; very seldom a man with children comes, and a woman with a family never, except one whom he suspected of being a prostitute.*

The chief object of the sturdy beggar is to collect for sale; his personal wants are soon satisfied, and everything else is carefully accumulated. With this in view, it is not unusual for a mendicant to have two wallets, and when he approaches a hamlet, he deposits the one that is full in a place of security, and after he has made his rounds with the other, he goes back for the one he had left. He then finds a purchaser for the whole, in some labourer who is without mock ground, or else in some person who, though no beggar, is far more destitute than himself. The money acquired in this manner is seldom spent in drink in this quarter of the country, but chiefly in tobacco, &c. The vagrant shows but little inclination to purchase any clothing except shoes, because, as Finn, the tailor, observed, he knows that if he was well clothed he would be suspected, in a place where he was not known, of not being so bad as he believed, of not being so badly off as he looked. Serjeant Norton stated that one fellow who had been in the parish for the last eight months, frequently brings eight stone of potatoes to dispose of; and yesterday, hearing the Serjeant ask for the change of a pound note, he offered him 13 *s.* in copper and the rest in silver. Winter is decidedly the best season for him who continues a mendicant throughout the year, as the potatoes are then plentiful, and most of the Mayo vagrants are at home at that time subsisting on the produce of their con-acre.

It is as frequent with those who ask for alms, that they have no land to live upon, and that they cannot get any work; they know that they are safe in making this assertion, because such is the number of unemployed persons in the parish, that no one will offer them anything to do.—(*Hynes.*)——The witnesses in general thought that even if the vagrants were inclined, they could not procure better clothes than they have, and that the place itself not being a thoroughfare, there was not much deception practised. Neither fairs nor markets are held in either of the parishes, and they are, therefore, in a great measure free from the visits of those notorious impostors, "the boccoughs," who are only to be found where alms are given in money, and who never give themselves the trouble of collecting food in a rural district. The five policemen who were quartered here were, however, successively imposed upon during the last week. One of them, of the name of Saunders, stated that two miserable-looking women came to the barrack, and told them that they were from the King's County, and that they had the dropsy. Some of the police were

* The Assistant Commissioners had occasion to remark before, in the evidence taken at Kildysart, that, from the want of a market, the police were obliged to buy their supply of potatoes from the beggars; and Serjeant Norton observed, that were it not for them they would be frequently at considerable inconvenience.

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were from that county, and they gave them meat and some money. He afterwards came suddenly upon them in the ruins of the abbey, where they were washing their faces, which they had coloured with some kind of herb. They were stripped and were going to change their clothes, and he did not see a finer woman than one of them was; and they only laughed at him, when he upbraided them for their tricks. Mr. Hynes stated, that in other places they bring false recommendations to the gentry, in order to get money from them, but there is not a single gentleman residing in this quarter, and the poor give charity indiscriminately to all who ask for it. There is no dispensary or physician nearer than 12 miles, and there was, therefore, no opportunity of ascertaining whether vagrants ever refuse to have their sores and infirmities cured, from the assistance afforded to them thereby in exciting pity. It is not in the power of any one in the parish to afford an asylum to crippled or blind children, or to the deaf and dumb, but it was not thought that the parents would refuse to part with their children if there was any such provision for them. Deaf and dumb children are seldom seen here, but when they are, the parent cannot help keeping them with her when she is begging, be the weather ever so bad, as the peasant thinks it enough to give a night's lodging to such people, without taking care of strangers' children during the day.

The vagrants who frequent that part of the country are rather an idle than a vicious or dissolute class; and Serjeant N. stated that in the course of the four years that he had spent there, he had had but one occasion to apprehend a mendicant for theft or any other illegal act. There are no houses in the parish either to which they are in the habit of resorting for the purpose of carousing, as elsewhere, and indeed they have not the means of procuring drink. It was the general opinion that the confirmed vagrant would not be inclined to emigrate to America. No one from that part of the country goes either to England or Scotland in search of work. Mendicants in general have not been observed to be deficient in affection for their children. As to the point of their sharing their earnings with those more destitute than themselves, Salmon observed, that of late years there was no necessity for their doing so, as they all get enough to eat at least. With regard also to the fact of their hoarding their earnings, it was generally supposed that they were inclined to do so. An instance had been mentioned before of a vagrant who had accumulated a pound, and it was the opinion of those present that few able-bodied men who have no families are without some ready money, as they have always some tobacco. It was observed with regard to mendicants borrowing or hiring children, that it sometimes happens that in the case of where a grandmother resides in the house of a poor man, she is sent out with some of the children, while the mother takes out the rest. A suspicion of this practice arises from seeing young children with women too old to be their parents. It is not, however, thought that children were borrowed under the circumstances, and certainly they were not hired for the purpose mentioned.

Very few beggar women are to be seen with less than two children, many have more, and the number of children may safely be set down as the chief cause of their wandering life. Marriages seldom take place amongst persons of this class; but Hynes informed them that a large portion of farm servants are the children of such persons, and that as they have approached the age of 15 or 16 years, they have generally relinquished their idle habits and have sought employment. It is among the female servants of this origin that the greatest number of bastards are born; and both males and females, though nearly the poorest in the community, are remarkable to their propensity for early marriages. In the absence of any connected evidence of the relative mortality among vagrants, it would not appear that it is not greater than among the other poor and labouring classes, more especially from the fact that no beggar had died there at any time from the cholera.—(*Norton.*)

On Mr. Hynes being requested to compare the state of the labourer with that of the able-bodied beggar, he said that he had no hesitation in declaring the comparison to be in favour of the latter. "Revert," continued he, "to what you have been told with respect to what a beggar would collect in the day; remember also that the highest wages given here are 6*d.* a day, and that, with the exception of the men whom I myself employ, no man in the parish can find employment for more than five months in the year, and you will only be surprised that so many remain in their cabins and struggle on in their misery, when they could at least obtain a greater quantity of food by mendicancy." This was the general opinion; and O'Loughlin observed, that he had seen the beggar to whom he had given a night's lodging eating bread for his supper, whilst he and his wife and his family had nothing but dry potatoes.

No attempt is ever made to ascertain the characters of the persons who apply for charity; and Mr. Hynes was inclined to attribute the daily increasing amount of mendicancy to the promiscuous manner in which relief is given; and in fact the man who has once commenced begging must be very independent in principle indeed if he relinquish it for the precarious subsistence afforded by occasional labour, and yet few resort to it originally, except under the pressure of great necessity. Work has been offered to vagrants at the ordinary wages, and they have sometimes declined it, accompanying their refusal always with various excuses, such as that they are lame or sick, or otherwise unable to work. Others of them have accepted the offers of employment, knowing that it would not be given to them long, as there were so many natives without it to whom a preference would be naturally given.

No precaution is ever taken as to inquiring whether the vagrant has already received sufficient relief, and alms are never refused even to beggars about whom nothing is known.

In the country the mendicant finds his night's lodging in the first cabin where he may choose to ask for it. The inhabitants of villages are rather less disposed to admit strangers, and large families decline doing so altogether, but they never refuse as much straw to the wanderer as will make his bed by the fire-side of the peasant. It would be considered most inhuman

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inhuman to refuse it; and Mr. Hynes estimates that he gives away two tons of straw at least in this manner throughout the course of the year. Very little clothes are given to mendicants in this quarter of the country by the peasantry; there are but few large farmers there, and the small holders are in many instances not better clad than the mendicants themselves. The usual relief given consists solely of potatoes. In the neighbouring mountain parishes, however, where potatoes are scarce, and where the land is only fit for sheep feeding, wool is often given in lieu of food, and the Assistant Commissioners met beggars who had come from a distance to collect it in small portions, intending to have it spun on their return home into worsted for the purpose of making frieze to clothe themselves. Sometimes also, at the thrashing time, a handful of corn is given as alms, and at that time the mendicant is accustomed to provide himself with a small bag to carry what he gets, and he sells it afterwards. Milk is not much given, owing to the rocky nature of the soil; it is rather scarce even among the farmers. As to money, the small farmers could never give any, for the price of their grain and bacon is generally anticipated by their rents, and nothing remains with them but their potatoes. It is clear, however, that beggars would always prefer the money, from their anxiety to convert their surplus collections into coin as quick as possible.

During the winter months there is no limit to the quantity given; even at the poorest house every applicant receives something, and the difference in the amount of what is given away by a rich man and by a poor man is not to be measured by the number of those who get alms at their respective doors, but rather by the quantity given to each individual, the former always giving "a better alms," in the words of the mendicant. A poor man gives three or four potatoes, while the wife or servant of the small farmer will give a single or a double handful, or may be more, where there is a long family.—(*M'Dermott.*)——There is no person in that parish assisted throughout the year by receiving food or clothing as a pensioner on any wealthy family; but there is an old man and his wife of the name of Beattie, who had been in better circumstances formerly, who are relieved from the necessity of begging, by contributions received from a few of the upper class of occupiers.—(Mr. *Hynes.*)——The witnesses were of opinion that there was only one man in the parish who gives away anything near the value of an additional workman; this was Mr. Hynes, who, as a large farmer, and the only shopkeeper, contributes very extensively to the relief of the poor. Many persons, however, give quite as much daily as would suffice for the food of an able-bodied man, and even some give more.—(*Salmon.*)——But no one was in the habit of giving regular weekly allowances to beggars, nor was it the practice to plant specific portions of ground in order to appropriate the produce of them to the relief of the poor.

There is neither landlord nor any person of independent means residing in this or any of the surrounding parishes, the relief of the beggars therefore falls exclusively on the tillers and occupiers of the soil, and amongst persons of that class; the burthen presses with peculiar severity upon the holders of under 20 acres, who form the majority, and who give far more in proportion to their means than any others, except indeed the cottiers who live by the side of the main road; "and these," exclaimed Mr. Hynes, "are absolutely robbed by the shoals of mendicants in summer;" even those who have no con-acre give a little, and when potatoes are scarce, and they have none to spare, they yet assist the vagrant with a night's lodging, which is never refused.—(*Scanlan.*)

Where all are relieved without distinction, and where a single able-bodied man gets so much more than he who is impeded with children, it must happen that much more is given to some than is necessary for their absolute wants, but it cannot therefore be said that any waste of provisions takes place in consequence, for they are carefully preserved to be sold at the first opportunity.

There appeared to be much reluctance on the part of all the witnesses present to compute how much they were in the habit of giving away in alms; they did not wish to measure what they bestowed for the honour of God; and it was mentioned that it was a common saying, "that what was given away in charity never diminished a man's substance, and that his crops were often increased by it." Mr. Hynes, however, thought that there was no man holding 10 acres of land who did not give away from three quarters to a stone of potatoes one day with another, giving more when they are digging them, and less when they grow scarce, during the winter months and in summer. Scanlan observed that he knew several cottiers living about him, who during the scarce seasons needed as much as the beggars what they gave away during the year, and who if they had it back, would not be obliged to borrow potatoes on credit, for which they always pay an exorbitant interest. As to the giving of a regular sum annually, in preference to being constanly annoyed by beggars, Mr. Hynes, who is the only shopkeeper in the two parishes, said, that speaking as such, and as a landholder, he would much rather give a regular sum annually, if it was to exceed by a little the value of his present contribution, than be exposed to the perpetual annoyance of being obliged to give in small quantities to the daily increasing number of mendicants. Most of the farmers also who were spoken to on the subject, agreed with him.

Salmon, however, said he would prefer that matters should remain as they were; for that when he gives potatoes to beggars at his door, he has the satisfaction of giving them to those whom he likes, and that he is also saved the trouble of bringing them to market, which he would be obliged to do, in case a new tax were imposed upon him.

Scanlan observed that it seldom happens that relief is given under the idea that the applicant is suffering from immediate privation, but rather with the intention of preventing such privation. Much almsgiving, however, is thought to be actuated by the custom of the country; and it would appear, also, that it depends in some measure upon a religious feeling, which latter motive, though perhaps not uppermost at the moment of giving charity, is yet one from the contemplation of which the poor people derive much pleasure.—(*Scanlan.*)

Norton,

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Norton, the police-serjeant, was of opinion that fear of violence had not much influence in extracting charity, and as to the dread of the beggar's curse, that is daily decreasing; "for," as Salmon said, "a man would be ashamed to say he was afraid of a 'boccough,' and no other beggar would curse him."

Mr. Hynes, jun. stated that contagious diseases were not unfrequently communicated by beggars where they receive lodgings at night, and the Assistant Commissioners were able to trace two cases of small-pox to infection received in that manner. The moral injury inflicted by vagrants upon those whom a night's lodging thus brings them into contact with, is not thought to be very great in this remote part of the country, where vicious characters from the towns do not often penetrate; but there are a few old women, well known wherever they go, who are more than suspected of lending themselves to the amours of those who require their services, one of whom was implicated in a gross case of abduction which occurred in the neighbourhood two years ago.

Those who have long followed a vagrant life have never been known to return to industry. No vagrants have ever settled here, yet they are always looked upon as a separate and distinct class of the community.

No punishments for vagrancy have ever been inflicted here. There is not a single magistrate residing in this or the neighbouring parish, nor are any petty sessions held in the entire barony. The people there would never approve of the application of coercive measures for the repressing of vagrancy, unless some provision was made for those whom they look upon as destitute. Even those, however, who disapprove of instituting such a provision through the instrumentality of the laws, declare that they see no objection to a vagrancy law, if they were taxed for the support of the poor. There had been no outrages in the neighbourhood immediately attributable to actual destitution.

There is no house of industry in this county nearer than that at Ennis, a distance of 20 miles. Some of the mendicants who are old and infirm express no reluctance to enter into a mendicity asylum; but middle-aged vagrants to whom the question was put, invariably declared their unwillingness, on any account, to part with the power of roaming about freely on all occasions.

Persons who attended the Examination.

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Bar. *Clonderalaw*.

JAMES BOURKE, baker.—M. CAHILL, a small farmer, with about nine acres.—*JOHN CARRIG, labourer.—ANTHONY CURRY, process-server.—Rev. MICHAEL DYNON, roman-catholic curate of Kildysart.—The Rev. MICHAEL FITZGERALD, protestant rector of Kildysart.—Dr. GEARY, dispensary physician.—TIMOTHY GORMAN, a small farmer, with about 12 acres.—DENNIS HURLY, shopkeeper.—*JOHN KINNAHAN, labourer.—PATRICK M'CABE, weaver.—MARK M'MAHON, grocer in the village of Kildysart.—Mr. M'NAMARA, postmaster, and extensive farmer.—PATRICK M'MAHON, farmer, steward to Bindon Scott, esq.—MICHAEL MYERS, a small publican and labourer.—*MICHAEL O'BRIEN, labourer.—JAMES O'DEA, broker in the village.—DANIEL O'GRADY, esq., an extensive gentleman farmer.—MICHAEL O'SHAUGNESSY, victualler.—HENRY Ross LEWIN, esq., J. P.—Serjeant SCOTT, police serjeant.—The Rev. P. SHEEHY, roman-catholic rector of Kildysart.

THE Assistant Commissioners requested some of the witnesses to count the mendicants residing in the parish, and Miers, the publican, said, that in Cruverahan there were three; in Ballymore two, and scattered up and down the parish there are about at least 15 more; making not less than 20 persons who live on the charity of their neighbours: and besides those, there is not a day in the week on which six or seven do not come asking him for alms that he never saw before. And Hurley, the shopkeeper, observed, that one day with another, he counts at least eight or 10 strangers going about begging; he also agreed with Miers as to the number of resident beggars; and indeed, the computation of this class by all the witnesses only varied from 15 to 20.

There was the most unaccountable discrepancy in the statements of the different persons as to the increase or decrease of vagrancy, and the causes of it. The Rev. Mr. Sheehy asserted that it had decidedly diminished, that there was more employment then than formerly, in consequence of the extensive reclaiming of lands, and that the people every day were getting more industrious. On the contrary, Hurley observed, that he saw much more beggars passing by now than formerly, and that many of his neighbours who used in their day to work hard are now forced to beg. Curray also remarked, that he had travelled the barony for the last eight or 10 years, and he saw two to one more than he used. The poor creatures are turned out of their cabins and their ground; their things are canted, and what have they left but to live on charity? Hurley remembered the time when they were paid 13 *d.* a day, and well treated; and now they only get 8 *d.* without diet, and that not regularly. Miers observed, that he was not employed more than half the year, and that he would be well inclined to work for 6 *d.* a day. When the meal was distributed during the scarcity a few years ago, the people worked cheerfully during a long summer's day for 3 *d.* without breakfast or dinner. Mr. M'Namara said he would undertake to have 2,000 labourers ready by the next morning to work for 6 *d.* a day.

Vagrancy is most common from the 1st of May to 15th August, but July is far the worst month; in that month those who have potatoes left, said Hurley, think it too much to feed themselves. The potatoes are then getting scarce everywhere; and it goes so far in this

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parish, that the priest is often obliged to tell the people from the altar not to give charity to strange beggars, for that it was enough for them to support their own poor. Though there are 20 persons in the parish whose only means of subsistence are alms, it by no means happens that each of these, or perhaps even one of them, calls on many individuals of the parish each day. Many of these resident mendicants are in some degree supported by their friends, and sometimes get as much in one day as will keep them for several; but by far the greater amount is given away to strangers; and Hurley said, that if they had only to give to their own poor it would be but little. Timothy Gorman, a small farmer, said, that he sees many days strong able-bodied fellows going about who would be able to work if they were willing; but the greater number of beggars are women, with, for the most part, three or four children; and he cannot help believing them when they tell him that they are widows, for out of 10 persons that would call on him, not more than one would be a single man, and he seldom sees even an old man. Sometimes he asks the women with growing-up children with them, why they do not send them to service, at a farmer's for instance, and they tell him they must keep them to carry about the young infants. The reason why the majority are women is, that while they are begging in one place, their husbands will be either looking for work or actually working elsewhere; but it is not the custom for labouring men belonging to that parish to send out their wives to beg, at least at home. The greater number of male vagrants are infirm old men; on the whole, however, the proportion of men to women is trifling. Very few are to be seen at chapel on Sundays, and those who do attend are not resident in the parish: some have even been known to have had work during the week. The Assistant Commissioners observed, that the practice of cottier tenants or employed labourers begging was very rare. They made many inquiries before they could discover a single instance of it; but at last Miers said, he recollected having seen two cottiers of that place begging in the neighbouring parish of Kilfidane; both were idle fellows, who were much given to drinking, but they still had decency enough to be ashamed to be caught begging at home. "There is Michael Nash," says he, "who has no potato-ground; he earns only 6*d.* a day, and has a wife and seven children to support on that, and I never yet saw any of them begging, and I am sure I do not know how they avoid it sometimes. There is Jem Daly, too, with a large family. He takes his own boat up to Limerick with turf, and for going and coming, and spending may be days in Limerick, while the wind is against him, all he can earn is, perhaps, 2*s.* 6*d.*; yet I never saw any of his family begging either." Gorman, the small farmer, said, "I know some men of this neighbourhood who hold two or three acres of ground, and who go off to the strong farmers in Tipperary or Limerick to make their harvest: they save what they can to pay for their 'mock ground' at home, of which the rent is from 6*l.* to 8*l.* an acre. I know no able-bodied person going off from this place to beg; but I know many who want employment sadly. I seldom see tradesmen begging; they are extremely averse to doing so in public. They often get petitions drawn up, and go about privately to gentlemen's houses; but they will not go to a poor man's house, they would be ashamed to do so." Servants, also, are rarely to be seen begging; they are more apt to set up a public-house, or some other little shop, upon what they have saved; and if they have not saved anything, they will try to begin on credit. When cottier tenants are driven to beggary, they are sure to go elsewhere; but in the course of nine or 10 years, Burke did not know of three persons who had gone to beg where they were known. Of the strangers who pass through, it is believed that many of them are in the possession of small pieces of ground at home; but that from the sterility of the soils, and perhaps in a few cases from illness, they have had resort to wandering about and living on charity for at least a portion of the year; that is, until their potatoes are fit to dig. None of the small farmers have been known to give up their property to their children for the express purpose of begging; and though many are alive who have resigned their land to their children, yet there is but one such person in the parish who has been reduced to mendicancy: this was a poor old woman of the name of Bridget King. On the death of her husband, she gave up eight acres of land, a cow, and a horse, to her son. He soon got married to a girl who brought him a fortune of 60*l.*; but she would not agree with his mother, and she forced him to turn her out on the highway. His uncle then gave the old woman a cabin; but such was the spite of the daughter-in-law, that she induced him to have it thrown down. The poor old woman has now nothing to live on but charity. The country people generally give lodgings for nothing to those going to England for work; but in the villages they are obliged to pay 2*d.* for their beds. They mostly get their victuals for nothing, wherever they go; and the Rev. Mr. Sheehy said that if they have any money, they generally hide it.

"The greater number of the strange beggars that visit Kildysart come from the county of Kerry," said M'Mahon, "and they are seen in crowds of a fair-day crossing the ferry between Cahircon and Spring Rice's Place, at Mount Trenchard; they pay nothing when they are coming over; but on their return (if they have made a good day of it), they give the ferryman 1*d.*, or some potatoes, if they have not collected any money; they are for the most part natives of the country." On the witnesses being asked how they could distinguish a countryman from a townsman, they said that they would readily know them by the latter wearing of gentlemen's cast-off clothes, and especially by their speaking good English; in the remote parts of this parish the English language is hardly if at all spoken, and many individuals are to be met who speak nothing but Irish.

Hurley observed, relative to the proportion of vagrants who are themselves the children of vagrants, "Joseph Nash came here begging with his two daughters; he took the fever and died. Michael Hallaran gave his children a cabin; and one of them since has had three children by several men up and down; and both she and her sister have nothing to live on but begging. These two women are the only grown beggars in the parish, who are also the children

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children of beggars. As to the strange ones, we cannot tell who they are." As to the different classes of vagrants, some have become infirm through old age; others are the widows of day-labourers who had not any ground; and a few have been pauperized by being turned out of their farms. Margaret Carmody, a middle-aged woman, whom the Assistant Commissioners met begging, accompanied by three children on foot, whilst she carried two infants on her back, stated, "that she never asked anybody for as much as a potato until about three years ago; up to that time her husband held a farm in Kilmurry, of M'Mahon, but he gave it up, and took another of about 10 acres, which at first had been vacated; but the first night they entered on it the Terryalts came, and after beating him in a dreadful manner and breaking one of his arms, they swore him to surrender the farm; he was then unable to get back his first farm, and since then they have had nothing to live on but charity." They afterwards met her husband, who was begging on the same road with two more children, and he confirmed her story, by giving the same account. Rev. Mr. Sheehy stated that he did not know one of the resident beggars who was able to earn his livelihood; but a great many vagrants pass through, who would be able to work if they were made. Halloran observed, that the beggars called on him the Saturday before; of these, six were women with children, and the other four were men; and of them, but one was a man, he would say, that was able to work.

Hurley stated, that at this time of the year (November), whilst the potatoes were digging, a beggar with two children will, after eating enough, have three stone over in the day; but times may be that he could not spare one stone; and in summer he would not get much more than he could eat. Those who travel the country are not able to carry what they get from one day to the other, they therefore sell it as soon as they can find a purchaser. Those who live in the town get as much in one day sometimes as will do for them for two, and they are then able to stay at home when the weather is bad; these latter collect much less in the end than strollers. Serjeant Scott, of the police, said, that he and his men were in the habit of buying the greater part of the potatoes they consume from the beggars, and that they find a great convenience, as there is no market in the village. Frequently one beggar has as much as 10 stone to sell, and that they cannot sometimes carry on their backs. They generally sell higher than the current price, taking advantage of there being no market. An able-bodied man would not get much more than he could eat; if he called at the house while the people were at meals, he would be asked to take his share; but they would give him nothing to take away, or at the most they would give him a little wool to make a pair of stockings. If he were to stop at a strong farmer's, however, he would not be allowed to boil any of the potatoes he had with him, but he would be fed whilst he remained. Gorman said, "I saw my wife refuse alms to a woman yesterday; and I asked her why she refused on a Monday (a thing we consider unlucky for the rest of the week); she said the woman had been coming to her for the last three days, and that she had a stout able-bodied son who would not work, but preferred living on the sale of what his mother collected." There is but one public car at Kildysart, and the beggars do not find it worth their while to attend it. Hurley observed, that he did not think that any beggars would get more than 3*d.* at the chapel; there were but two there the day before at last mass, and they did not get much, as the priest was making a collection for a family sick of a fever up the mountains.

Hurley observed, that they make a great difference between a large family and a small one, and he knew that the country people would often give a large family as much as half a stone of potatoes. He further added, "In the village we could not stand giving as much as some of the folks in the country do; we have more beggars calling, and we must decide as well as we can what we have to give them; but we always feel for a family of children." At the post-office, perhaps, 40 or 50 persons will call in the day, and every one will get something from that house. Those independent persons sometimes say, when they have not got enough, "May you not get over this day twelvemonths;" but most of the beggars pray for me, whether I give it or not, adding, "If you have not it for us now, you will have it some other time." The men who look sickly, and who are followed by the young children, always get most alms. It is not usual for beggars to divide their families into different parties in winter, when provisions are plentiful; but in a dear summer they often see them splitting (dividing); they will make one family into two and take different directions. And M'Namara said, "When we see an old man with a child, we suspect that there is a wife on some other road, or not very far behind; and it often happens that she will call some time after her husband; this is the kind of imposition most generally practised in summer; and when my wife discovers this, she refuses to give a second time." The best illustration of the feelings of the farmers upon the point of the relative quantities given to an able-bodied person and to an infirm one, was thus given by M'Mahon: "The able-bodied person I should not feel for; I would tell him (except perhaps in July, when the potatoes are exceedingly scarce for employed labourers) that he could turn himself to some employment; to the old person I should always feel well inclined, and may be if the children were at their meals, I should ask him to come in and sit down, and share it with them." Notwithstanding the above remark, all present agreed that, generally speaking, the following observation by Hurley would hold good: "I think the able-bodied man (not a young man, but a fellow of 45 or 50) would have most to spare at the end of the day. The poor woman with children, each of whom might have a bag, would collect most, but then she would require more for her own use, and that the able-bodied man would sell most."

He also added, "They always sell the surplus over what they want, and some of them make up the price of a handkerchief or a gown; but the men will buy tobacco or shoes. They come to me often to buy herrings, which sell for a halfpenny a piece, or 1½*d.* a couple; or

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or a grain of meal to make a drink (gruel) for themselves." Gorman observed, "There would be some respect for the person well clad who was unable to work, and I would like him the better for being clean in his person; but if he went into the mountain parts of the parish, the people there would say, 'By the law, he is better dressed than myself, and I will not give him anything.' I would tell him or her they ought to go to service sooner than beg." Serjeant Scott observed, that he frequently saw some of the old people who were known to the parish make themselves look as clean as possible; but he invariably observed that the strangers whom he met in the out-of-the-way parts of the parish were badly dressed, and too frequently unnecessarily dirty in their persons. M'Namara said, that the itinerant beggars do not require to save in summer, for they will invariably collect more potatoes in winter than they want; he has known them succeed in getting enough in winter to do for three days, during which they are often obliged to stay at home, from the stormy state of the weather.

M'Namara also stated for this subject, that the majority of the vagrants being women with children, do not find it necessary to represent themselves as unable to find employment, they generally say that they have been left widows, and claim compassion for their orphan children; others allege that they are quite unable to support their large families whilst they stay at home. However, when an able-bodied fellow begs, he is sure to state that he is unable to find work, and, unfortunately, as we have many hands unemployed at home, we are always unable to put him to the test by offering him anything to do. The Rev. Mr. Sheehy said, with regard to their fostering their wretchedness in order to excite compassion, that it was unnecessary for the resident beggars to cherish the appearance of being worse off than their abject poverty compelled them to be. It rarely occurs that clothes are given to them, but when they have been, he observed, however, that they were made use of, and that they even took care of them.* "I have never had any reason to suppose," said he, "that vagrants have produced sores for the purpose of exciting compassion; but about six weeks ago, a woman, the lower part of whose face was enveloped in a cloth, apparently saturated with a serous discharge, was very successful in collecting alms from the congregation as they came out of mass. In the course of the day I had reason to suspect that she was an impostor, from the rapidity with which she devoured a very abundant dinner which was given to her by a charitable individual. I had the bandage forcibly removed from her face, and she was found not to labour under any disease whatsoever. As a caution to the by-standers, I pointed out the deceit which had been practised on them, and I had the greatest difficulty in preventing them laying violent hands upon her." Mr. O'Grady said that few strangers come to this part of the country with recommendations either forged or genuine; sometimes what is called "a genteel beggar" will go about with a petition, to which those who give him anything attach their names, with the sums which they have given; and sometimes also a man who is known in the neighbourhood, and who has suffered any misfortune, such as if his cabin had been burnt, or his horse or his cow had been killed, will get a document drawn up to that effect, and will solicit charity, and generally with success, on the strength of his loss.

Doctor Geary observed that he never knew an instance of mendicants refusing to have their sores cured; pregnant women are observed to be much averse to passing afflicted and diseased objects of the kind. But though they frequently complain of suffering much injury from them, and express fears that "what they carry will be the worse for it," yet he could not recollect an instance where he had been able to trace mischief to such sights; nevertheless he thought them quite capable of producing serious harm in women of weak and irritable dispositions. No offer has ever been made in that parish to afford asylums for the blind, crippled, deaf and dumb children of beggars. Hurley observed that it was only a trick of town beggars to take their children afflicted in that manner about in the wet and cold. And Gorman said, that sometimes in bad weather vagrants have asked him permission to leave their children in his house whilst their parents went about seeking for provisions for them. He also stated that "there is a class of beggars distinct from common wanderers, who pursue their trade mostly at fairs, and travel about from one such place of meeting to another. They invariably appear to labour under some infirmity, and are notorious for their audacity, and for the lusty voice with which they proclaim their misfortunes. They manage to collect a good deal from the charitable; but the people are at length beginning to believe that they are for the most part impostors. Last fair-day we had a great many such characters; and the morning after I had occasion to be up at four o'clock, before it was light, and on the hill above the town I met nearly 20 of them, with their asses and cars, which they had left at a distance during the fair; and they were preparing to go off; and even at that hour some of them were drunk."

Most of the resident beggars are decent, well-behaved people, whom distress has reduced to their present condition. There are many thefts committed by strollers, and no later than last assizes, a Kerry woman, observed Serjeant Scott, with three or four children, who had stolen a blanket from one Patrick M'Auley, who had given her a night's lodging, was tried and transported for stealing some yarn, which she knew Mr. Scott of Cahericon sometimes purchased,

* Major Ross Lewin observed, that this remark did not apply to strange beggars, whose clothes were frequently patched in such a manner that there would not be one piece in them larger than a square inch, and would have the appearance of being put together in this ingenious manner in order to give the appearance of poverty.

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purchased, and which she offered to him for sale. The quantity she offered excited his suspicion, so he detained her, and was able to trace the theft. Nevertheless common strollers are not observed in general to be a dissolute class; and he did not remember having seen any of them drunk. But those who take their stations at fairs are a most disorderly set, and have often fixed houses of call, at which they spend whole days in every kind of debauchery; and wondered how the people who knew this are such fools as to give them anything.

The Assistant Commissioners were not able to learn that any kind of beggars had been concerned in outrages on the person, but it was generally suspected that they acted as carriers of intelligence for those who took part in the Terryalt disturbances. Miers observed, that they would be the last people in the world that would be willing to emigrate; they find themselves comfortable enough at home without the trouble of working. The common vagrant is never known to go to England in search of work. Mr. Sheehy stated that the greater number of vagrants whom they see in Kildysart are persons bred up in the country, and he never observed any remarkable degree of unkindness in them towards their children; he could not however help thinking that a woman or man is fond of their children, when he sees them on a hot summer's day carrying two or three of them on their backs, besides what potatoes they may have collected. It is not thought that beggars are disposed to share their earnings with one another, on the contrary, their constant endeavours and anxiety to acquire are little calculated to dispose them to give away without a consideration what they have had considerable difficulty in obtaining.

Miers, Gorman and Hurley observed, "We have an impression that one class of beggars do hoard, namely, sweeps and tinkers, for whilst they are working, their wives are begging, and between them they must save something."

Rev. Mr. Sheehy said, "Last winter I was on a visit with a brother clergyman in Wexford, and he delivered into my hands the sum of 70*l.*, which had been given to him by an old beggar-woman on her death-bed, in order to be forwarded to her son, who was a poor idiot living on charity in the neighbouring parish of Ennis. This old woman had been in want of something to drink on her death-bed, and would not consent to procure it for herself, saying, 'that she was without a penny.' He gave the money to her son, but he has since understood that he has been duped out of it by his depraved associates in the town."

Gorman observed, that many old women go through there with infant children that cannot possibly be theirs from their ages. If there be an old grandmother, however, in a distressed family, she will be apt to take the young children to beg whilst the son and the wife remain at home. "Last summer," said he, "a woman passed through with six children, two of which, being young twins, she carried in a blanket behind her; we afterwards however discovered that she had borrowed these from another beggar-woman who was unable to travel, having sprained her ankle, and who was confined to a man's house who had taken her in through charity." Most beggars have large families; very few are to be observed without children, however they may come by them. Single persons rarely appear in the character of mendicants, and it cannot therefore be ascertained whether the recklessness produced by vagrancy tends towards early marriages. Mr. Sheehy stated that he had married but one beggar couple during the last five years, and both the parties were old. Many however of this class apply to him to marry them, but he is very cautious in complying with their requests, lest he should be accessary to their committing the crime of bigamy, otherwise he would be rather disposed to encourage their early marriages, in order to stop promiscuous concubinage, for he had much reason to suspect that most of the children of strange mendicants are illegitimate. Hurley observed, that previous to fairs he generally sees a great many hearty young women coming into town, who pretend to be begging for charity, but he knows them to be of bad character, for he sees them after it is dark walking about with young men. The mortality among beggars has not been observed to be either greater or less than in the ordinary classes of the population; they generally live better than the labouring man, and vagrant beggars have in many instances attained a great age. Miers stated, that "this time last year a beggar-woman came here, and she was suddenly taken sick. Biddy Kennedy took her into her house, and gave her everything she wanted; and when she died a small collection was made for her among the neighbours, and she was buried as decently as any person could be. She had plenty of candles burning at her wake, and the priest charged nothing for the mass he said for the repose of her soul."

It was agreed on all hands that the condition of the labourer with children was inferior to that of the able-bodied beggar with a family, but if alone, the able-bodied man would not get much by begging. Hurley said, "I know there are many labouring men much worse off than beggars. Now, there are Michael Nash and John Miers, and Moran and Honigan, hard-working, industrious men with large families, and many calls upon their 6*d.* a day. They have to pay rent for their cabin and 'mock ground;' they have to buy a quart of milk, or may be some kitchen for their herrings, none of which the beggar has to do. He gets his lodgings free; he gets potatoes more than he can eat, and milk too; and when he sells his potatoes, he has money to buy whatever he may want. There cannot be a doubt but that the man who is independent in spirit, and stays in his cabin, has hard work sometimes to live." M'Mahon said, "A poor man would surely collect more by begging than by labouring. We see the beggars come in sometimes twice a day to sell their potatoes; there is one of them of the name of Lillis, who goes about with his wife who is blind, and we see him frequently selling three or four stone of potatoes at the scales, sometimes even seven or eight stone. I bought three stone from him myself to-day. Yesterday morning I saw a beggar cleaning the scales and balancing them, to see that he did not lose by the bargain. I hear the small farmers and labourers often say, when too many beggars call on them, 'By God, my

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my honest woman, you are better off than ourselves.' In short, destitution is not to be sought for among the beggars."

It is seldom attempted to ascertain the character of strangers, as they pass by but once. It would be impossible to rely on their statements.

M'Namara said, "that private charity has not been observed to produce very ill effects on the morals of the labouring population." As the greater number of vagrants are infirm through age or disease, it would be difficult to ascertain whether they would prefer mendicancy to a life of labour with equal earnings; as for the women, what they could earn by industry would never equal what they could collect by begging. Able-bodied vagrants are in general decidedly lazy; when work has been offered to them, they have made all manner of excuses, such as they are going to the salt water to bathe, or that they were returning from it, &c. They are disinclined to accept work, because if they were known once to do any, they would cease to be considered objects of charity.

Such a precaution as inquiring into the characters of applicants is never taken. Alms are given indiscriminately, without asking any questions.

It seldom occurs that a wandering beggar is able to obtain a night's lodging gratuitously in the neighbourhood of the village, or in the country; he would be more likely to be received by a labourer or by a cottier than a farmer. In the village itself a vagrant seldom asks for lodging, because he knows he would not get straw to lie on there. Many of the resident ones pay 3*d.* or 4*d.* a week for their lodgings. Clothes are seldom given to beggars, except by the upper classes, and relief of that kind is exceedingly limited in that parish. M'Cabe observed, that the parish priest will sometimes give a shirt or some other article, and to deserving objects he sometimes gives a suit of new clothes.

The usual form in which charity is given is potatoes; hardly ever is meal given, even at the houses of the more wealthy.

Hurly observed, that almost every beggar carries a tin can; and in the summer, when milk is plenty, most people give it to them. In the winter this can serves to contain broth, cabbage, &c., and it is seldom to be found quite empty. Farmers prefer giving food to money, because they have not the latter so readily; very little is left after paying the rent. Gorman observed, that most of the transactions in that district, between the labouring classes, were carried on without the aid of money, merely by the exchange of labour. Rent also, in many cases, was paid by giving work for it, for which a very low rate was allowed. Miers said, "that it was indifferent to the beggars there whether they got food or money; they would rather prefer food there, because as there is not any market they cannot strike their own bargain for the provision." Serjeant Scott said, "You will seldom see a young woman with children selling her potatoes; it is generally the middle-aged, who have left off their work, and can scold and wheedle. This kind it is who generally sell to the police."

It did not appear that in any house in the country parts there is any limit to the number who shall receive alms, except perhaps in the cabin of the very poor man, whose store may be run out. Hurly said, "In the interior of the country, where there is not such a fall of beggars as here in the village, they give to all; but here the people are sometimes tired out of all patience, and often refuse towards the latter end of the day; the strong man, who can go up into the mountains, gets the most in the long run." M'Namara stated, that if a woman with a large family came, she would probably get a double handful; but if a single man comes he certainly will not get more than one handful, and sometimes perhaps not even that. There is not an individual in the parish who owes his entire support to any one family or person; but there are several who are in the habit of receiving an occasional meal at the houses of the charitable.

M'Namara said, he gives away, in the course of the day, quite as much as would support two additional workmen; but as potatoes are but 1½*d.* a stone, not as much as would amount to the hire of an additional labourer. Gorman and others agreed in this statement, making the same distinction between the amount given and its value. Gorman added, that he had heard many farmers complain of the constant interruption to which their women servants were liable from beggars, without at all adverting to the quantity distributed. Hurly said, that the shopkeepers in Kildysart were not in the habit of giving regular relief; they are on a very small scale, and the relief given by them in kind does not often pass a small bit of tobacco, or perhaps half a herring or a grain of meal.

Burke, the baker, said, that without any doubt the burthen of the beggars fell upon the small farmers, shopkeepers and labourers, because that class are more numerous and more in the way of being applied to. It presses more heavily on those in the vicinity of the village than those far off in the country. John Murtagh, a beggarman, said, that he would sell his chance of all he could get in the week from great gentlemen for 6*d.*, but that he never comes away empty-handed from the poor. M'Namara said, that a labourer of his, of the name of Kelly, lives opposite to him. "When this man is digging his potatoes," said he, "I see him throwing them into the open sack of the beggar, without even looking to see what was in the bag before. I am sure at that time of the year he often gives a stone to one person, and if the beggar humours him, perhaps two." Even the labourers possessing no "mock ground" (con-acre), and who are obliged to buy their potatoes, never refuse alms; however, it is more usual for such classes of persons to exercise their charity in giving a night's lodging to the wanderers, a practice to which the upper classes of farmers are becoming every day more disinclined.

If the wants of a beggar are to be measured solely by the quantity of food which he can consume, it may safely be stated that all get as much as they require, and the greater number get more. Serjeant Scott said, that in six cases out of 10 they are able to sell something, and that there were more waiting often at the police-barrack gate than the men

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can buy from. It cannot be said that provisions are wasted; they are sold, and the money thus produced by them is all the beggar in this rural district has to purchase anything.

It is thought that there is scarcely a 10-acre farmer in the parish who does not give away, one day with another, nearly a stone of potatoes; in the season for digging them he often gives away three or four stone. M'Mahon said, "We do not set much value upon what we give during the winter, but in summer we are hard set for it ourselves; if six or seven sets were to call on me I could not give them less than a stone, or a stone and a half amongst them." The shopkeepers present agreed that they gave away about 2*d.* a day in food and money. As the people give in small quantities each day, according to the number of persons who call on them, they are able to check their hands when their stock falls low, or when they have reason to fear any scarcity. The general opinion of the farmers with whom the Assistant Commissioners had an opportunity of conversing, and still more extensively among the small shopkeepers of the village, was, that it would be their interest, and that they would save considerably by making a fixed annual payment, and by being freed from the present influx of beggars. They would be still more disposed to such payment were they assured that it would be devoted solely to the relief of their own poor, who constitute by far the smaller portion of those who seek their bounty. Some said, that their only objection to such a mode of provision for the poor was, the probability of a misapplication of the funds levied; and they added, that they would rather continue to dispose personally of what they thought proper to give. Finnacune observed, "I would rather have the dividing of it myself, to see that those persons who wanted it got it; I know how it would be if we were taxed."

The fear that the individual seeking relief may be suffering under privation cannot often, except perhaps in summer or in scarce seasons, be the motive which induces the giver to accede to his request. Such an idea would be often checked by the appearance of the full wallet of the mendicant. The real motive is religious feeling, continued and supported to a considerable extent by habit, and by the custom of the district. Many of the labouring classes assured them, however, that the motive would cease as soon as any sure sources of relief were opened to the vagrant. "Under such circumstances," said the Rev. Mr. Sheehy, "I would think it my duty to dissuade my flock from almsgiving. Females," said he, "may be sometimes terrified into giving charity by a sturdy beggar when alone in the country, a class of vagrants which is gradually disappearing, and whose curse would not frighten a child now-a-days, though some people think a great deal of his blessing."

"When beggars are refused," said M'Namara, "though they may be sulky enough, they seldom persist in their demands; and still less have they ever given reason to think that they ever had recourse to violence, in revenge for a refusal."

As to dissemination of disease, Dr. Geary said, that a kind of tetter or running sore had frequently been propagated by beggars; and he has repeatedly known it to have arisen in that parish from intercourse with beggars, who in the poorer houses are admitted not only to the same room, but often to the same straw bed as the inhabitants. The dissemination of fever and small-pox is of frequent occurrence where vagrants have been lodged; and amongst mendicants they find those mischievous individuals who contribute to the spreading of small-pox, by innoculating with the matter of that disease.

As to the influence of strollers on the moral condition of the labouring classes, it is not very pronounced in this rural parish, where persons of that kind are rarely harboured for more than one night.

There is no reason for supposing that a confirmed vagrant ever will return to industry, but it is presumed that many of the poor cottiers who come there in the winter return in summer to the tilling of their farms. M'Mahon observed that mendicants ultimately become quite a different class; and that if a beggar had 20*l.* to give his daughter, he would not get her a husband, unless another beggar. Rev. Mr. Sheehy considered that this remark only applied to the confirmed vagrant, who becomes notorious throughout the country, and in his old age degenerates into the "boccough."

Parishioners have never been indicted in Kildysart for vagrancy, and it is much doubted whether the laws as they now stand would authorize it, except where the vagrant has been guilty of some crime. Both Mr. Scott and Major Ross Lewin agreed that it would be inhuman, and indeed nearly impossible to put them into execution, unless there were more alternatives offered to the beggar; if there were such a support in a workhouse or otherwise, they say that there is not any reason to suppose that they would meet with any difficulty in putting repressive measures into operation; and they add, that they have reason to think that the exertions of the magistrate in this respect would be seconded by the feelings of the people, who would soon see the advantage of being relieved from a source of imposition and fraud. Wandering beggars are often detected in petty larcenies, but they are not the class amongst whom destitution exists. Major Ross Lewin did not recollect a case of outrage attributable to destitution. There are no houses of industry nearer than Ennis, a distance of 18 miles. There was the most decided unwillingness expressed by the beggars to become inmates of a house, where the food and lodging should be equal to what they usually get. They are all impressed with the idea that severe and harsh measures enter into their ordinary discipline. The Assistant Commissioners represented to many that they would be provided with an abundance of what is now their ordinary food, and that they would have a warm house and a fire to stay by, instead of wandering about as at present. However, as a mendicant is never without enough to eat, they could not find that the additional comforts held out as inducements were sufficient to tempt them to consent to

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the loss of their liberty. This reluctance has been in some respects produced by the exertions of a dissolute woman who, having been once in the Limerick workhouse, seizes every opportunity of inveighing against the treatment she received there. They discovered that she had been turned out of it for misconduct.

Persons who attended the Examination.

ANDREW CLANCY, farmer with 100 acres.—Dr. COSTELLOE, of the dispensary.—Rev. ANDREW DAVORAN, protestant rector.—MICHAEL HEHIR, innkeeper.—JOHN KEANE, a farmer of seven acres.—MATHIAS KEARNY, an extensive farmer.—Rev. P. M'GUANE, roman-catholic curate.—JOHN MAGUIRE, blacksmith.—DANIEL M'KNIGHT, weaver.—THOMAS MOLONY, blacksmith.—F. G. MORONY, esq., J. P.—Mr. MORONY, postmaster.—MICHAEL MURROUGH, farmer of 11 acres.—PATRICK MURROUGH, land surveyor, and a farmer holding 10 acres.—JOHN OWENS, grocer.

THE opinions of several witnesses taken at different times almost entirely agreed as to the number of resident beggars. The Rev. Mr. Macguane and the Rev. Mr. Davoren both said that they amounted to about 15; and Mr. Kenney, an extensive farmer, estimated them at about one to every ploughland in the parish, that is, about 20; but he added, that there is not one to the ploughland to which he belonged, that of Freagh, a deficiency, however, which is made up by the one in which the town of Miltown Malbay is situated. Some persons were disposed to attribute the very perceptible increase of vagrancy during the last few years, to the clearing of lands on the estate of Lord Egremont in that neighbourhood; but on investigation, the Assistant Commissioners found, that though the operation of this system had been productive of abundant misery, none of those who have suffered under it have at least as yet betaken themselves to mendicancy; but it was the general opinion that many would eventually be forced to it in the coming year, when they shall have spent the trifling sum that was allowed to them on their being dispossessed. Mr. Kenney, Mr. Macguane and others, said, that the increase of vagrancy had, during their recollections, and they were old men, kept pace with the increase of population, while the amount of employment has in some manner remained the same, for many persons now, from the low price of agricultural produce, are obliged to employ less labourers than hitherto, and several small farmers now till their land with the assistance of their sons and family, who used formerly not to engage in manual labour at all.

In summer the number of vagrants is considered to be increased at least tenfold, as compared with the winter months, partly because when potatoes become dear in the interior of the country, the beggars flock to that quarter, as being a place where that article is cheap, and more plentiful in consequence of the abundant supply of sea manure afforded by the coast; and partly, said Molony, because Miltown being a bathing-place much resorted to, the number of those who came from a distance to live upon the charity of its visitors, keeps peace with the growing number of these visitors. "I know," said Hehir, the innkeeper, "several instances where poor persons have come here begging from distant estates, in order to get some relief from their landlords, who spend some time here bathing in summer." Mr. Clancy said, that by far the greater proportion of the mendicants are strangers; he should say that there were at that moment upwards of 30 strange beggars rambling about the parish asking alms; but if there be one in summer, there are at least 300. This computation appeared reasonable to all present. Some of the poor of that quarter, from a disinclination to be seen begging at home, go away to beg at remote places; but that was not the case that year, as potatoes were very plentiful. Mr. Clancy remarked, that at least two out of every three of those going about were women, chiefly above 40 years of age, nearly all of whom had children; very few men have children with them, except they be in company with their wives; they find it more profitable to travel singly. As to the causes which have sent most of these people thus upon the world, one must depend in a great degree on their own assertions, as they are for the most part quite unknown. The women often say that they have been reduced to poverty by the death of their husbands, or by having lost their lands, or else that their crops have failed, and that they are only begging for a time. The husbands of many of these are known to be seeking employment elsewhere, but are able at least only to find it occasionally. Those present agreed in thinking that full one-half of the mendicants in that district were able-bodied persons, and applied the remark especially to the females; but it was admitted in extenuation, that there was little or no employment for the latter, by which they could subsist at home. There is very little begging in the country generally on Sundays, because most of the houses are shut up, the owners being at mass, and "boccoughs" are only to be seen in the towns on that day, as other beggars would be sure to meet their neighbours. Nothing but a year of unusual scarcity ever compels the wives of employed labourers or cottier tenants to beg in that part of the country; the exceptions to this remark were very rare; and Keane, the small farmer, said, that there was not one such in the neighbouring parish of Kilmurry and Ibrickane that year, though there were one or two instances of it the year before. As for the cottier tenant himself begging, an instance had not been known of it since the year 1822. Not one in twenty of those who came begging there was supposed to be a mechanic or tradesman. There had not been any opportunity lately of forming any opinion as to whether a cottier tenant or small tradesman would feel most reluctant to commence begging, as none of the latter had been so far reduced; but some one present stated that he knew several journeymen weavers, who many times during the last year have not had enough

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enough to eat oftener than three times in the week, whose spirit would not allow them to ask for as much as the loan of a stone of potatoes, though there were many who would have given them with pleasure. As to disabled or unemployed servants begging, it was observed that there were but few male servants at all in the parish; the Population Returns of 1821 having given but five of all ages. There were none now begging who come under that designation. Murrogh, the surveyor, observed, that of late years there was no inducement for cottier tenants to go elsewhere to beg, because there was no place where they could find food more abundant than there. However, the wives of many cottier tenants came there that summer from the neighbourhood of Nenagh to beg, where they said the potatoes had failed, and were as high as 4*d.* a stone. As to the transfer of property by old men to their children, it was observed that small farmers, as they became advanced in age, and incapable of attending to the cultivation of their ground, generally transfer it to their children, with the reservation of a greater or less portion of it for their own wants. The old people continue to live with the last married child; but in many cases domestic quarrels arise, and they are at length obliged to have recourse to a mendicant life. However, they were unable to ascertain more than one instance where a father had voluntarily surrendered the support derived from his family, and had become a regular mendicant, and this person finds a beggar's life so easy, that he refuses to return to his family, many of whom are settled in the parish. Very few labourers, if any, from that quarter go as far as England in search of employment; but many go to look for work in the summer to the province of Leinster, and return after two or three months' absence, with from 10*s.* to 12*s.* saved, and these are specially appropriated to paying the rent of their "con-acres;" they are generally young men who act thus, and it was not thought that they beg upon their road.

Tipperary is decidedly the country from which most beggars come, particularly that part of it which lies to the north-west of the "Galties," and is called "The Golden Vale." They cross the Shannon at Killaloe, where the counties of Clare and Tipperary meet, and disperse themselves in all directions. Many other strollers have their permanent places of abode in the neighbourhood of small towns, where distress and the process of the ejectment system had driven many from the country parts. The city of Limerick also sends some of its inveterate beggars, whose faces are often recognized by the citizens of that town when they come there to bathe in the summer season.

There is but little reason to suspect that many mendicants are the children of mendicants: the small number of persons in the prime of life who are seen following that trade, leads at least to the conclusion, that few have followed it without interruption from their childhood. It may be possible, however, that some may have been thus reared, when the number who have been reduced to a state of mendicancy at one time or another is taken into consideration. The greater number of vagrants are females, and it is considered that their husbands, if they be widows, had in most instances been more or less dependant during their lives on labour or on ground, and that the loss of the ground and the insufficiency of it to support a large family had reduced them to poverty. As for the male paupers, they are few who are not past their labour. Mr. Macguane said that he did not think that many adopt this mode of life originally through idleness, but he was convinced that several of them having satisfied themselves how easy it was to live well by it, continue it much longer than the existence of the circumstances which first led them to adopt it.

The amount which an able-bodied beggar could collect one day with another is entirely dependant on the season of the year. "At present they are digging the potatoes," said Kenny: "I have no doubt such a man would have four stone in his wallet at the end of the day; but there are many days in summer, especially in scarce seasons, when, including what he consumes himself, he would not raise more than a stone." Mr. Clancy observed that this remark applied chiefly to able-bodied vagrants, whether male or female, who had children; for if alone, and young, they are not much pitied. There are, however, many of 60 and upwards, who, though not strictly able-bodied, are yet strong enough to travel a good distance in the course of the day, and to carry a good lot in their bags. These latter are the most successful as to the absolute quantity collected. It follows, therefore, from what has been just observed, that as a stone of potatoes is more than any man not employed in labour can consume in the 24 hours, there is no beggar, particularly of the description last mentioned, who does not get as much as his personal wants require. Upon this question being put, John Byrne, a labourer, exclaimed, with a laugh, "By God, master, if you ever look for an empty belly, you had better not go among the beggars to look for it, but among the like of us." Mr. Hehir said, that he has heard some beggars express a regret that they had no chance with the public car which runs from Miltown Malbay, as it leaves too early in the morning for them to attend it. On its return, however, in the evening, it is followed by the resident paupers, but they are not often successful in getting anything. Very few beggars are to be seen at the chapels on Sundays. "We think it quite enough," said Murrogh, "to be giving on week days; besides, as we never give money, and cannot carry potatoes about with us, there would be very little use in asking us for anything then. If we have any halfpence we put them into the poor box."

The duty of giving alms almost always falls to the share of the woman of the house or her daughters, and their feelings are in favour of those who have families of young children. Still the increase of the quantity given does not bear an accurate proportion to the number of the applicants: what would be given to a family with children, would perhaps be double that given to a person with one child, but would not be doubled or quadrupled if there were three or more. Molony, the blacksmith, observed, that his wife was in the habit of giving more freely to the beggar with a family; that when many call, such a person is always sure to get the best "maun" (alms), whilst if a single man came, she should only throw him a

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small handful. As to the different members of a family separating and going in different directions to beg, it was observed that beggars were well aware of the benefit of this system from experience; and in order to avail themselves of it, the father and mother often go different ways, each taking two or more children, if their numbers will allow it, and ultimately collect more than if they had remained together. This practice is well known to the inhabitants, and is scarcely looked upon as an imposition. It might be at first supposed that an infirm or aged person, from his inability to travel to any great distance, would at the end of the day be much worse off, as to quantity collected, than the able-bodied man; but such is not the case, for, next to the woman with many children, he is the most pitied, and seldom meets with a refusal. On the other hand, the able-bodied fellow is often told that there is nothing for him, and though his numerous demands may ultimately procure for him as much as the other, yet he has to travel further for it, and to endure more fatigue. Mr. Macguane said, that both these descriptions of persons have more reason to be satisfied with their calling than the poor women with young children, for they are both observed to have some surplus to dispose of, while the other has hardly more than sufficient to satisfy her own wants and those who depend upon her.

When a beggar has collected more than he can consume, it by no means follows that he will waste it or even give it away, for he never fails, when he arrives at a village, to find purchasers for it; and many poor persons who have no con-acre to furnish them with potatoes, consider it a great convenience that they can procure a small quantity from him. The vagrant sells his surplus without any concealment, and is often to be seen at the public crane weighing it out to those who want it. The money thus acquired is usually disposed of in the purchase of clothes and other necessaries. Maguire, the blacksmith, observed that beggars decidedly enjoy better food than the majority of those who relieve them; for whilst the labouring man is confined to potatoes during the entire year, with the exception of very few festivals, "I often see beggars," said he, "sending in their children to the baker's shop opposite me to get loaves;" they seldom buy tea, but they are never without tobacco; and two or three of that class, when questioned on that point, allowed that, one day with another, they spent at least one halfpenny a day in procuring it. Resident beggars, whose faces are known to all, never show any disinclination to wear comfortable clothing when it has been given to them; but, as Kenny observed, "they are seldom tempted." Clancy also said, "As to anything of a good article, I do not think the strangers would wear it; they often get good cast-off clothes from the gentry who come here in summer, and I know that they mostly sell them." Still this unwillingness to be decently clothed only proves that they think by being in such a condition they would cease to be objects of charity. It does not, however, indicate any general tendency to dissipation; for as far as inebriety is concerned, they were assured that it was rare to see any of them drunk. Mr. Davoren observed, that the smaller number of beggars in winter arises not from those persons having saved anything in summer (as the reverse is more likely to be the case, that is, saving in the winter for the summer), but because, with the cessation of the scarcity and high price of potatoes late in the autumn, the temporary causes which have driven many to mendicancy also cease. "At any rate," said Clancy, "if they were once used to collecting, they would care very little for the short black days of December."

Vagrants do not find it necessary to have recourse to any deceptive measures for exciting sympathy when they solicit alms from the peasantry or farmers; those classes are always willing to give that which alone the beggar seeks from them, namely, potatoes. There are a few vagrants who give themselves out as distressed tradesmen, who are rarely observed to ask for charity, except where they think they will get money, as at gentlemen's houses, or from travellers, &c. Murrough said, "The mere country beggar comes up to the cabin door, and, standing on the threshold, he puts his children forward, and asks for something for the honour of God." It was not suspected by any of the persons present that sores or deformities are ever produced or simulated for the purpose of exciting sympathy; but they said when any one, by natural causes, became afflicted with any striking infirmity, it afforded a temptation (which was seldom resisted, if the person was in a state of poverty,) to make it an object for appeal to the pity of the public; such persons profit accidentally by their ailments, and become a distinct class of mendicants, called "boccoughs." They are well acquainted with the days on which fairs are held, and portions of almanacks containing such information have not unfrequently been observed in their possession. To such meetings they resort in great numbers, and they dispose themselves in the various roads leading to the town, and proclaim their woes in voices that generally indicate anything but delicacy of health. These also never look for food, money is their object; and Dr. Costelloe observed that they were a serious annoyance on market-days to pregnant women, and are sometimes even malicious enough to frighten horses by suddenly protruding their crippled limbs in a crowd. The practice of innoculating with the small-pox matter prevailed very generally in that quarter, and they were not therefore surprised to hear that there were a few cases of blind persons, both young and adult, in the parish; but those are not to be seen begging as often as might be expected, for persons of this kind turn their attention either to the bagpipes or the fiddle, and they have a complete monopoly of the music at wakes, weddings, and other merry meetings; and in this manner, if they chance to be good performers, they pick up a very decent, though rather precarious, livelihood. The Assistant Commissioners were unable to discover any trace of that cruel practice which has sometimes been detected in towns, of beggars wantonly exposing their children to cold and wet, in order that their cries and the misery of their appearance might excite the compassion of the passers by; on the contrary, beggars in this rural district are not observed to be deficient in affection towards their offspring.

Mr.

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Mr. Davoren, the protestant rector, and a magistrate, observed that the resident beggars are not to be considered as a dissolute class, and that an ordinary vagrant had not been brought before him under the imputation of any crime, during a period of 20 years. These remarks, however, did not by any means apply to the "boccoughs," who are notorious for their habits of drunkenness, and their frequent and successful attempts at fraud. One or two houses were pointed out in the village of Miltown where these persons are known to meet in numbers, both males and females, on the evenings of fair-days, and where they spend the nights in debauchery and gambling the gains of the day; they carry packs of cards about with them, and often entrap the unwary countrymen at thimble rigging and other low games. Mendicants have been sometimes suspected of stealing potatoes, but not often; there is little need of resorting to such means, when they are so abundantly supplied by the charity of the peasant. "Such thefts," said Clancy, "are more likely to be committed by distressed labourers who are out of employment, whose stock of mock potatoes is exhausted, and whose spirit will not allow them to beg. When such losses have occurred to me, my suspicions have generally fallen on that class of people." As to emigration, there was little reason to hope that the confirmed vagrant would be induced to adopt it. There is a remarkable reluctance on the part of the peasant to do so: either he is ignorant of the advantages to be obtained from it, and impressed with an unusual dread of the dangers of the sea, from having constantly before him on the coast of the county of Clare the prospect of a furious ocean on which no vessel larger than a canvass "corrack" or canoe is ever seen, except when on the verge of shipwreck. Out of 80 heads of families, lately dispossessed by the orders of Lord Egremont, on the lands of Freagh, not one was found willing to take advantage of a free passage out, and of a grant of land on their arrival. The confirmed vagrant is never known to go to England in search of work. In answer to a question as to whether beggars share their collections, Molony, the blacksmith, observed that there was a jealousy among the depraved class of beggars above mentioned which prevented their doing so with the money they had gathered; and that as to the others, who usually receive potatoes as alms, there is no necessity for their doing so in ordinary times, but that in scarce seasons he has seen them do it. It is not supposed that beggars are ever able to hoard any considerable sums from their earnings; what they receive is for the most part in kind, and they consider themselves very fortunate if they are able to accumulate as much as will provide them with coffins when they are dead, and allow the purchase of some tobacco to be smoked at their wakes. "To these purposes," said Mr. Davoren, "most aged mendicants direct their attention and economy; last week an old man who had been begging in the parish for several years came before me crying bitterly, and complaining that he had been robbed of a pound note, which had been stitched up in his small clothes, and with which he had intended to get himself decently buried. What made him inconsolable was, that he thought he would not live long enough to repair the loss."

Very few female vagrants are without children, and the greater number are accompanied in general by a great many of them. Molony said, that if he were to speak from what he observed himself, when employed in the Government works in the county of Mayo, he would say that large families are rather the cause than the effect of vagrancy. In that county the peasanty are especially prone to periodical mendicancy; and he has remarked that when a woman has several children she was sure to take a start of begging in the summer. The persons present all agreed that this remark applied, in some measure, to that district also; and added, that they did not recollect any instances of young persons getting married while mendicants. "If they commence begging young," said Murrogh, "it is because they find their father's cabin too small for them, and they have no other place to shelter themselves." Mr. Macguane said that he was inclined to think that the majority of children who accompany vagrants in general were legitimate, but that he has sometimes known beggar-women to have had several children by different fathers. On the whole, however, he did not think that bastardy was much more frequent among vagrants than among the labouring population. No remarks have been made even by the physician of the district on the relative mortality in the families of mendicants; it is permitted to conclude, therefore, that it is not greater than the average of other classes, from the fact, that not one strange beggar has died in the parish during the last year, nor was one of them attacked during the prevalence of the cholera by that disease. Thomas Crowe, the oldest man in the parish, he being 96 years of age, was a mendicant.

On applying to the better classes, who were present at the inquiry, as to the fact, whether an able-bodied man could procure more by labour, or under the circumstances alluded to before, by begging; a question calculated to elicit whether labour was justly remunerated or not; the Assistant Commissioners found them very unwilling to acknowledge that the condition of the beggar, as to daily gains, was even nearly on a par with that of the labourer; they represented that the labourer is employed but seven months in the year at farthest, and that only at an average of 7*d.* a day; that he has to pay rent, tithes and taxes, and after all, that he has nothing to subsist upon but dry potatoes in most instances; that on the other hand, the able-bodied vagrant with a family will, at a low computation and one day with another, collect two stone of potatoes, worth even when cheapest 3*d.*, and often more; and that he is altogether exempt from the items of expenditure which weigh heaviest on the labourer; but they were unable to alter the previous opinion. Kenny and several small farmers and tradespeople decidedly said, that the beggar was better off; and their admission did not arise from a contemplation of the above parallel, which was not drawn in their hearing.

The peasant or small farmer rarely, if ever, endeavours to ascertain whether the person who asks for alms is deserving of them or not; and Mr. Macguane observed, that he was only

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only surprised that the readiness with which charity was always given had not tempted half the labouring population in the parish to shut up their houses and take to the road. As to the preference for that mode of life, several present observed, that most of those who have practised mendicancy for some time, prefer the continuance of it to the resumption of habits of industry, from a well-founded conviction that, bad as it is, it is more profitable than working; but it would be impossible to point out any, at least in this part of the country, who had originally resorted to such a disreputable mode of life from such a conviction; however, let the causes of his becoming so be what they may, the vagrant, in nine cases out of ten, is found to be an incorrigible idler, and indisposed to exert himself in any way. Kenny observed on this point, that formerly when pressed by harvest, or otherwise, he at times engaged such persons to work; he found, unless he was constantly looking after them, that they preferred lying in the ditches or sitting on the potato ridges to any kind of exertion; at present, though he sometimes offers them work by way of experiment, he always hopes that they will not accept it, as he knows he would be only throwing away his money on them.

No inquiry is hardly ever made as to whether the applicant has got relief in the previous part of the day; and both Murrogh and Keane observed, that it was the constant custom, both every day and in every cabin, to give alms to the vagrant without any previous knowledge of his character whatsoever.

As to their mode of shelter for the night, it was agreed, that when darkness overtakes the mendicant on his road, he seeks his night's lodging, and readily obtains it, at the first cabin that presents itself. It is observed, that he prefers applying for this accommodation to the smaller farmers, because the larger holder is daily becoming more indisposed to admit him, and instead of doing so, gives him the straw, with which he makes his bed in the only room of the cottier. In summer, a good deal of clothes are given away by the gentry, but assistance of this kind is not to be much looked for from the farmers, who in general are on a small scale and cannot afford it. Relief to mendicants is almost exclusively given in potatoes, for such is the chief food of seven-eighths of the population; milk is also given by a few, less than one-half the families in the parish only being possessed of a cow; and from the miserable and exhausted pasture upon which she is fed, she seldom gives more than three or four quarts in summer, and is quite dry for some months during winter. Farmers always prefer giving relief in food, not only because it is more ready at hand, but because, when there are many applicants, it can be distributed better in small portions singly of less value than any existing coin. And Keane added, that many a man that could afford to give a handful of potatoes, could not give a copper halfpenny if he was to die for it; and if the beggars were depending on money they might starve, for very little the farmer has of that after paying his rent. Murrogh said, that the beggar, in most instances, would prefer money, except where he has many children, and his chief object seems to be that he may collect as much as he can, in order that he may sell it.

In summer, when the potatoes are scarce, it appears that the peasant exercises some discrimination in giving alms; applicants are then so numerous that towards the end of the day he finds it necessary to reserve his charity for what he deems especial objects, principally those who have large families of young children. At other times, he, or rather his wife, gives something, however small, to nearly every person who asks for it: the quantity thus given is generally a handful of potatoes, sometimes a double handful where there are children. There is no such thing known there as an individual directly and mainly supported as a pensioner by the bounty of any family; but it is thought that there are not a few farmers, holding over 20 acres, whose average daily givings would be sufficient, as Clancy expressed it, to "diet" an additional labourer, but not to provide him with wages. From the numbers who apply to the shopkeepers who are thus interrupted in their business, they are rather more deaf to solicitations, and in the small town of Miltown, by no means give away as much as would support an additional workman. None of the shopkeepers are in the habit of giving regular weekly allowances to beggars, being solely guided by their own discretion; neither is it customary for farmers to allot the produce of any specific portion of ground to charity.

All parties agreed in the opinion, that the relief of beggars fell almost exclusively on farmers of every extent, and next on shopkeepers; such persons, especially the former, being in every sense more open to, and more annoyed by, vagrants. Molony said, "The potato heap stands opposite every poor man's door, and when a christian stands on his threshold and asks for alms, how can he be refused?" Those who are possessed only of a potato garden, even the day labourers who have none, do not refuse their mite when asked "for the honour of God." And Maguire observed, "You would see beggars enter the house of a poor man who lived near a gentleman's gate, and go away after receiving charity there, never thinking of going up the avenue, as he knows full well that he would either find the gate shut against him, or that he would be told that there was nothing for him."

The effect of the promiscuous mode of giving thus described is, that there is more given to some than they can consume, but not more than is sufficient, by disposing of the surplus to supply their own wants, such as clothing, &c., and there is no reason to suppose that any of the food which they so carefully collect is ever wasted, though it may have been sometimes improperly bestowed.

Upon debating the question as to the quantity which a farmer with 10 acres of land would be likely to give in charity one day with another, the persons present agreed among themselves that such a man would give away, under the circumstances, about a stone of potatoes in the day; in the digging season, however, he would often give a great deal more.

And

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And Keane observed, that those who have obtained the reputation of giving a good "maun" to the beggars are well known, and their doors are never passed by without an application. It is rather more difficult, however, to estimate the amount of the daily donations of a small shopkeeper, for to one he gives a bit of tobacco, to another a handful of salt, and to a third, who may appear sickly, a little meal; but altogether, as Hehir and Owens observed, a small shopkeeper could not afford to give, and does not give away more in the day than 2*d.* or 3*d.* worth. These computations surprised some of those who were present, and who showed much reluctance to enter into them; "lest," as they expressed it themselves, "it should appear as if they were reckoning what they gave to Almighty God through the poor." —"If all that be true," said Molony (meaning the amount thus supposed to be given), "many is the man that at the end of a season would want what he gave away more than those he gave it to."

As to the preference of a regularly yearly sum, Owens and some other shopkeepers said, that they would much prefer giving such, provided they were assured that it would not increase indefinitely each year, to being exposed to the annoyance of the present system of granting relief, and to the frequent certainty of being imposed upon. On the other hand, the farmers all cried out against the imposition of any fresh tax; and Clancy swore, that it made his flesh creep to speak only of a new cess. Even he, however, after some time, listened to reason, and allowed that he would be a gainer by the alteration.

It is not difficult to explain the difference in the feelings of the two classes upon this head; both consider themselves bound to give, in some shape or other, to the necessitous; but the farmer contributes from that of which he has a great abundance, and which it would cost him some trouble and expense to bring to market; whilst the shopkeeper gives either in money, or in commodities for which he would find a ready sale, and he is convinced he would be called on for much less under an organized method of assisting those in distress.

The principal motive of bestowing alms is to be sought in a religious feeling, in an idea that in so doing the donor is benefiting his own soul. And Mr. Macguane observed, that custom must have some share in keeping up the practice, since not a few seem unable to understand that they would be absolved from their obligation of giving to the mendicant, if the laws provided a sufficient subsistence for him.

Importunity is not often resorted to to elicite alms, for refusals are rare, and the thought never occurs that the applicant is suffering from privation. "Last Monday," said Keane, "a fellow came to my door whilst I was at dinner, and I offered him some boiled potatoes out of the dish; he refused them, and was saucy enough, and the reason was, because he would rather have raw ones to sell them." Mr. Macguane observed that charity is seldom if ever extorted by acts of violence; and there are very few people now-a-days who care much for the beggar's curse. Such, however, was not always the case, for when first he came to that parish, he received many complaints of the imprecations used by vagrants, and was often solicited to counteract the mischief which they were supposed capable of effecting.

As to the dissemination of diseases by mendicants, Murrogh says that he had been for 20 years in the habit of giving a night's lodging to poor wanderers, and that he never had reason to repent so doing; but he knows that all his neighbours have not been so fortunate, for some of them have missed both their lodger and their property when they awoke in the morning, whilst others had got into scrapes for what they had said incautiously before those whom they had admitted, who were acting as spies and informers. Doctor Costelloe said that he had often been able to trace to the above practice the spread of many disorders, and especially of fevers and many cutaneous distempers.

There is but one instance in the parish of an individual returning to domestic habits who had for some time followed a vagrant life. This man chanced to find a sum of money, and was induced to invest it in the purchase of a small house. In endeavouring to collect his rent for it from the several poor families to whom it was let, he by degrees became more and more stationary, until at last he gave up wandering altogether. He has since taken about an acre of land, which he tills himself; and about a year ago he got married to a young girl who had a fortune of a milch cow.—(*Molony.*)——This however is a rare instance, for in general the vagrant finds it impossible to relinquish his vagabond habits, and ultimately forms one of a class quite separate from the rest of the community.

It has never been attempted to suppress vagrancy in any manner in that district. It is a growing evil; and the magistrates and many of the inhabitants say that it would not only be inhuman, but perhaps impossible, to resort to any coercive measures for the purpose, unless the alternative of a support somewhere could be offered. Mr. Morony said, "That is all which is wanting to make a system of repression palatable to the people; and I am sure I would have it in the cordial co-operation of a majority of the respectable occupiers of land."

There is no mendicity institution or any similar establishment nearer than Ennis, the county town, at a distance of 18 miles.

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Parish *Kilferagh*. Village of *Kilkee*. Bar. *Moyarta*.

Persons who attended the Examination.

Rev. MICHAEL COMYN, roman-catholic rector.—Rev. DANIEL CURRY, roman-catholic curate.—SIMON CURRY, nailor.—JOHN CURTIL, cottier, holding two acres.—JOHN DALY, able-bodied beggarman.—MARY FINN, widow, lately dispossessed of her holding.—GEORGE FITZGERALD, esq. gentleman farmer.—THOMAS FOLEY, small farmer.—THOMAS HEALY, beggarman.—PATRICK HEHIR, large farmer and shopkeeper.—PATRICK KENNEDY, small farmer.—WILLIAM M'DONNELL, labourer.—JOHN NEARNY, middling farmer.—JAMES M'MAHON, labourer.—Rev. Mr. MURRAY, protestant curate.—Dr. RYALL, dispensary physician.—THOMAS STODART, esq., J. P.—PATRICK SHILLAGH, middling farmer.—CROFTON MOORE VANDELEUR, esq., J. P.—And several others, farmers, tradesmen and labourers.

SPEAKING of the number of beggars in this parish, Hare says, "I do not suppose I have ever seen four of our residents begging." As to the strollers, both the Rev. Mr. Comyn and Shillogh estimate them in one ploughland of the parish, one day with another throughout nine months of the year, to be not less than 30.

The parish is very extensive, and it is stated that there certainly are as many as 100 going about asking for alms during the greater part of the year. In summer, during the bathing season at Kilkee, when there is an influx from all parts of the country, the Rev. Mr. Curry is positive the number of strolling beggars coming to the salt water cannot be under 200, one day with another, during the months of June, July and August. "They follow," observed Shillogh, "the quality then." Curtil remarks, that the facility of getting turf, which abounds in this parish, and the ease with which solkane (a preparation of sea-weed) can be procured, materially increase the influx of beggars into this parish; and he has heard them observe, that this is altogether one of the best parishes in county Clare for them to come to.

In summer, when provisions are scarce, many of the poor people who are too proud to beg, and would rather starve than be considered regular beggars, are often reduced to one meal of potatoes mixed with pressagh (a kind of wild mustard), the use of which is very injurious to the health. "The consequence is," adds Hare, "that many of the children get very sickly at that season; and illness will most frequently be found in those houses where 'pressagh' is obliged to be used." Shillogh observes, "The beggars have been much increasing for the last three or four years. The markets are getting every year lower and the rents higher; the village is increasing in size, and the bathers more numerous; added to which, the facilities of getting from Limerick to Killrush by the steam-boat, owing to the kindness of the owners, who will generally give their passage to the poor going to the salt water gratis, when their grievances (their wretched condition) are made known to the captain. All these things send a great number of strange beggars from all parts of the county Limerick and Kerry to this parish."

In June and July, when the provisions are exhausted and little work to be had, "then it is," said Hare, "the Kerry people come here in swarms. They cross from the county Kerry to the county Clare, where they continue begging until their potatoes are fit for digging." "In this parish the beggars are all strangers; and it is really wonderful," said the Rev. Mr. Comyn, "what shifts our people make rather than beg in summer. There are several dispossessed families living on a hill near me, many of whose children are quite naked, and others wretchedly clad; and as for food, no animal can live on a worse description. Although it would be advantageous for these people to go out and beg, I am sure they would all rather starve than allow it hereafter to be said that either themselves or any of their children had been mendicants." The greater number of vagrants consists of women and children; "though," says Hare, "I see some men among them able to work if they had it; but the men mostly stay at home, and their wives and children go to beg; and I am sure, from their decent, quiet manner, that they are not old hands, and many are so ashamed that they will scarcely look at you in the face when you speak to them." Among the vagrants who come here, there are some few aged and infirm persons, but comparatively they are but few.

As to persons begging on Sundays who have been labouring during the week, Curtil says, "It never occurred in this parish on Sundays; there are not so many beggars as go about on other days. If they have got enough on Saturday, they do not like to beg at all on Sunday. I see many of them at mass." Cottiers never go out from this parish begging; they may sometimes, when in great distress, represent their case to the neighbours, who will help them as well as they can. "I think, however," says Pat Kennedy, "from the appearance of many of the strangers, particularly those from the county Limerick, that many of them are one and two-acre men, whose crops of potatoes I understand have failed a good deal there."

In the course of the summer weavers and other mechanics are sometimes found begging here, nor does any greater reluctance to beg characterize them than others who are equally reduced. Gentlemen's servants also come here occasionally seeking relief from their former masters; these are in general observed to be great cheats, and frequenters of punch-houses.

Curry says, "It is the county Kerry people send their wives and children here while their potatoes are growing, and indeed it is hard upon us, for there are always long families, and how can we refuse the poor creatures?" Hare adds, "In the summer season, when the bathers are here, a great many beggars come here from the town of Limerick; we know them by their language and general appearance."

Shillogh

VAGRANCY.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Parish *Kilferagh*. Village of *Killkee*. Bar. *Moyarta*.

Shillogh states, several mendicants have settled here from other places, but there are none of these now begging. Janet Armen and the Walshes came here some time go as beggars; they are now industrious, honest people. Beggars generally however go home to their own country; and out of the 100 mentioned before as seeking relief here, not more than three have remained for six months.

The native beggars of the parish, four in number, have been obliged by misfortune to beg. Two of them are too old to work, and the other two have met with accidents and are disabled. They have no relations or friends able to support them. Curry says, "It is almost always poverty and misfortune that send them out at first; but when they have once taken to begging, they find it easy work, and will not readily give it up. In this parish there are many would rather starve than beg." The Rev. Mr. Comyn observes, "There are many families ejected from their holdings; they are driven to towns; they soon find they cannot live there; they then take to begging, and their doing so is not noted. This will often explain why in most places the natives of a parish say they produce no beggars."

In this season of the year (November), an active beggar would certainly collect three stone of potatoes in the day; even in summer he will get enough to eat. But Pat Kennedy says, "If he has anything with him, then we would refuse him; he that has a long family has it reserved for him."

With regard to what beggars receive at the chapel, Mr. Comyn says, "Notwithstanding the influx of beggars to this place in summer, I never saw more than two of them begging at the chapel; but this is because I beg myself for the chapel to pay for its building, and the people give to me in preference to them. If I were to stop there would be plenty of them."

A difference is always made between a single beggar and a family applying for alms; the large family is looked on more kindly. To the question, Were the numbers ever counted? Shillogh said, "The beggars come to the door and ask in the name of the Lord, and by a cast of the eye we see how many they are, and we are liberal according to the size of the family." Upon the point of a large family dividing and begging in divisions, Hare says, "In winter they have no occasion to split; but in summer their plan is this: one or two of the children will go first to the house, and when they go away, some other part of the family will follow; and frequently I have known them leave the bag of potatoes with one of the children, for fear of its being seen, whilst some of the family will take to the door. And the farmers know full well that they are imposed on in this way; but they say they have neither time or inclination to look after these things."

These tricks are practised when beggars are most numerous, viz., between May and September, during which period mendicancy is felt as a great burthen on the farmers. As to the comparative quantity given to an able-bodied and an infirm beggar, the able-bodied, unless potatoes are plentiful, will get but little; whereas the old and infirm will be kindly treated. John Daly, an able-bodied beggar, when asked how much he had collected, replied, "All this blessed day I have been walking about the parish, and I have not been able to collect more than is in my bag." The quantity was weighed, and was exactly 1 ½ stone. Soon after an elderly man appeared, and stated he had been out only two hours, and only on the high road from Killkee to Kilrush; his bag was extremely full; he acknowledged not less than three stone; but he said he had several orphan grandchildren, and he did not think he would be able to sell more than one stone, which would enable him to buy tobacco.

But the general opinion of the witnesses confirmed what has been told in other parishes, that one day with another throughout the year, a middle-aged man would be able to make more by the sale of his potatoes than the old man or woman, who would not be able to go out of the high road, or make as many applications.

The beggars generally buy tobacco, and sometimes shoes, with their surplus collections. Both Daly and the old man generally had enough to buy tobacco. Daly said, he would rather go without his breakfast any day than without his pipe. The old man said he had pains in his bones, and he should die if he were not allowed to smoke; he generally consumed 1*d.* in the course of the day. When asked how they got their clothes, the old man said he mostly got them from a kind farmer. But Daly saved a little of his earnings, and now and then bought some rags to cover his nakedness. "If they were well dressed," said Hare, "they would not surely be so well entitled to charity; the poor person with his skin exposed must always get more." As to laying up in summer some of their earnings against the severity of winter, Daly says, "There is no occasion to do it, it is in the winter I get most alms; when the weather is bad, I must stay at home with the kind people who give me a night's lodging in the honour of the great God, and they will take pity on me, and ask me to share whatever is going with the children."

The women with children, who are by far the most numerous class of mendicants in this parish, represent themselves as widows; others again complain that their families are so large, that they cannot support them at home. It would be difficult to say whether beggars wear rags for the purpose of exciting compassion. "But," says Hare, "I never knew a beggar who dressed himself well when begging; but they often appear at mass on Sundays with good clothes, and are seen again on Monday with rags." "Strollers often bring recommendations with them, but we pay little attention to them," says the Rev. Mr. Comyn, "because we know them to be forged. There is a set of people going about the country, called wandering sailors, who are in general impostors, and these carry about plenty of letters and documents." On the point of beggars being reluctant to have their sores cured, inasmuch as their exposure creates compassion, Dr. Ryall says, he has generally found them unwilling to submit to any cure. As there is no asylum here for maimed or blind persons, it cannot be stated whether vagrants would be willing to permit their children to enter such an

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an institution. Dr. Ryall, however, mentions, that there are a great many blind people in this parish, owing entirely to the practice pursued by a class of travelling inoculators of small-pox, who have done a vast deal of mischief, and ought certainly be prohibited by legislative enactments.

There are many decent, honest people going about as vagrants; but the poor here complain very much of the numerous thefts committed by the strollers. "It was only the other day," says M'Mahon, "that I let a decentish looking fellow come into my house near the road-side, and lay down his wisp of straw near the fire, which was the best place my poor cabin could afford him; and I will tell you what he did for this kindness; he robbed me of a new pair of shoes, the only ones I had been able to buy for the last nine months by my little savings, and the shirt which I had put out to go clean to mass the next day (Sunday), was also missing." The Rev. Mr. Comyn confirmed this statement, by saying, "My parishioners come frequently to me to know what they are to do, as their clothes, which they generally lay out to dry, are taken away. This is principally what I have to complain of in the present system of mendicancy, which is going on, more or less, the whole year through." To the query, Would the confirmed vagrant be willing to emigrate? M'Narney said, "I am sure there are many of them would go, if they knew how to manage it; at the same time it must be observed, that when a person casts away the feeling of shame, and once goes out to travel (to beg), it is very difficult to get him to do any kind of work, as soon as he finds out that he can do what he likes and never want for the day." M'Donnell says, "The confirmed vagrant will never work." As to the affection of beggars for their children, the feeling of all present was well expressed by M'Donnell, who said, "The beggar is as fond of his child as the nobleman; often I see them give the bit out of their own mouths to the children." With regard to beggars hoarding their earnings, Shillogh says, "that when the currency was changed, beggars came in crowds to get their tenpenny pieces changed for shillings." Simon Curry "had known more than one instance of beggars saving money; but the most notorious case was that of a man now living in the next parish; his wife would be away, wandering up and down in strange countries, where nobody knows her, and where, from her civil manners and decent appearance, she would often collect a great deal more than she wanted. I knew her husband well, and a more comfortable-looking chap I think I seldom saw; but no wonder, for Peggy the knowing one, as we used to call her, would, to my certain knowledge, every now and then come home to her husband with a pound note, which she would get by selling everything she would receive from the Christian neighbours; this money he would lend to the poor at what I consider great interest." Whilst Curry was relating this story, a beggar-woman, who was attentively watching the proceedings, suddenly pushed in her head, and cursed him violently for "telling tales, and not minding his own business."

Beggars have in general large families, which are supposed mostly to have been the cause of their resorting to begging; but it was not considered that mendicancy had a tendency to increase families. The Rev. Mr. Comyn had never been applied to to marry beggars, nor is it believed that they frequently marry whilst in beggary. Curtil does not think there are more illegitimate children among beggars than among any other class. With regard to beggars dying of starvation, Bolen, a labourer, says, "I never heard of any beggar starving; it is more likely to happen to one of us, who are often hard driven in summer, if sickness comes upon us; 'faith, I believe the beggars never die, for I see many of them at the salt water quite crooked with age, and these people I have seen here year after year for the last 20 years."

The Assistant Commissioners addressed this inquiry, conceiving it to be one of the most important, to 37 labourers living on different roads within a circuit of two miles of Kilkee, and in no one instance was there the slightest degree of difference from the following remark made by M'Donnell: "Though the beggar may not earn more by begging than he would by honest working, I'll warrant you his life is a far easier one than that of any of the 37 labourers to whom this question was put. What has the beggar to care about in this world? he has no taxes, no tithes, and sure he has no outgoings at all. The beggar has a hard trade of it when the potatoes are scarce; but even then he can get enough to eat, and is better off than the labourer, who must buy his potatoes as well as he can, and can get no employment of any kind."

Kennedy says, "We never try to know anything about the character of the beggar; a man walks up, asks for alms in the honour of God; the woman (his wife) reaches them to him, no more passes between us; the he goes away and blesses us." When Hare was asked whether indiscriminate almsgiving had any prejudicial effect on the morals of the labouring classes, he remarked, "Of course, the giving of diet to fellows who follow the quality must make them more careless of gaining anything by labour."

On the point, whether they would prefer labour to begging, Kennedy said, "It is hard to say; they are mostly strangers; some of them would work for a part of a day, and then, if they found it hard work, they would throw down the spade and walk away." All present say that such instances have frequently occurred to them. Pat M'Mahon, who had been sometime since a workman of Shillogh's came to him, and gathering a rag about his leg, which was quite well, said he could not work, and the devil a stroke of work he would do. And Shillogh remarks, "I can hardly blame them for not liking to break their hearts for 6*d.* a day."

A night's lodging is freely given to beggars in this parish, and they mostly resort to the poorest sort of farmers, such as two and three-acre men. The large farmers will admit an old man who is not a "boccough," because they know them to be very bad characters; but they are afraid to admit a young able fellow. With regard to getting clothes from the farmers, Haly, the beggarman, says, "I am sure there is not a farmer that would not give the

the beggar clothes if they had them to spare." The principal relief given by the farmers consists in potatoes. If a disabled man applies during harvest, he will get a handful of corn or a little flax seed; in short, whatever the farmer has. Milk is given in summer to old people, or if there be a very large family; but now in November there is scarcely any among the farmers. Mr. Studdart is certain that three-fourths of the farmers in the parish of Kilferagh do not possess a cow. As to farmers preferring to give food to money, M'Narney says, "They have not the money, and it is the custom to give food; moreover, they have no coin small enough to divide among so many applicants." Haly, the beggarman, says, "We would rather get the money, because it is easier to carry it than a bag of potatoes; and how can we do without tobacco? and how could we get that without money?"

There is no limit to the quantity given at each house. Kennedy says, "Everybody who lives in the parish gives as well as he is able; sometimes, however, when a great many call in summer, we must refuse; we then look into their bag, and if they have a tolerable load we let them pass on. In winter this never happens; then every man gets more or less. Curtil says, "We always try to give a long family a 'maun' (*i. e.* a good handful)." It is thought by the farmers that there is not among them, not even the most liberal, any who give, one day with another throughout the year, one stone of potatoes per day. "We seldom take into consideration," adds Hare, "what we give, because it is the wife who hands the alms; still we see sometimes the numbers of beggars who come to the house, and we can give a tolerable guess. How is it possible, then, that a farmer's alms could maintain an additional labourer? Perhaps you do not know that the farm servant must have 5*l.* besides his diet, washing and lodging; and if he is well kept he will not cost us less than 15*l.* per annum." With regard to alms given by shopkeepers, there are few in the parish able to give any weekly allowances; they as well as the farmers give every day, and chiefly in provisions.

To the question, on what class the relief of the beggars chiefly falls? M'Narney said, "I think the man who holds two acres will give as surely as the man who holds 20."

The average size of the farms in this parish is about six acres; and it is considered by all present, that the burthen of supporting the strollers falls on the small farmer, who can least afford it. The only resident gentleman is Mr. Studdart, a middle-man; and the owners of the soil, who live away, completely escape the annoyance and the severe tax which those least able to afford it are obliged to bear. "The rich man," observes Haly, "will not allow the beggar into his house nor into his kitchen; the servant will keep him off;" and Curtil says, "Often when I meet a poor person he will ask me if there is any kindness towards the beggars in such and such a large house, meaning a gentleman's house." Daly, the beggarman, says, "If it was not for the poor people, such as poor farmers and labourers, we should starve. What do the gentlemen care for us, and how can we get at them?"

Upon Curry and M'Donnell being asked the question, the latter replied, "It is such as we must all do for the strollers. I have half an acre myself; I pay a heavy rent, and I give the beggar as much as I can." Daly, upon hearing this, with tears in his eyes, remarked, "The great God above knows it is true what Curry has said, and they will get their reward for their charity. I have gone to M'Donnell's when he had scarcely food to put in his own belly, and he has always welcomed me like a good Christian."

With regard to beggars sometimes obtaining more food than they want, and thence a waste of provisions arising, the Rev. Mr. Murray observes, "It can scarcely be said to lead to waste of provisions, because the money which they make by the sale of potatoes is seldom laid out except in necessaries."

In the village almost all the farmers hold farms of different sizes, so that they may be looked upon as farmers, and all give as much as they can; and the Rev. Mr. Curry says, "The poor labourer and cabin-holder will not consider whether he will have enough for himself and family to-morrow before he gives to-day; neither do they think that they will have more by withholding from the beggar."

All the farmers and shopkeepers were consulted as to whether they would prefer an annual sum to the present mode of giving; and the following are a few of their replies: "I do not think it would be as heavy on us as it now is, if we could tax the absentee landlords double as well."—(*Hare.*)

"I am afraid if the tax was levied on us, we would have the same thing as the tithes; the tenants would be saddled with the whole."—(*M'Narney.*)

"I would certainly prefer to have some of the burthen off of our shoulders. We have not a resident landlord in this or in the next parish."—(*Kennedy.*)

"I should certainly like it would be put on those who are better able to bear it than myself. I would cheerfully give according to my means, if the cess were not too high; and though I think many of the farmers might object to it the first year, I am sure in the second they would find out it would be for their advantage, and much the cheapest way of supporting the poor in the end."—(*Shillogh.*)

The latter part of this remark excited some discussion amongst at least 15 farmers present, and they all united in saying, that if it could be managed without great expense, "Shillogh had spoken well for them."

A variety of causes seem to influence the majority of persons to give to the beggar. Though a fear that the applicant is suffering from great privation may find a place in the train of ideas which accompany almsgiving, yet it is admitted by all, that custom and religious feeling have more effect in awakening charity, agreeably to the remark made by Kennedy: "It will never lessen what I have given in the honour of God; and it is a great delight to me to hear the beggar say good prayers in honour of my soul." The Rev. Mr. Comyn says that the certainty of relief being at hand for any beggar would, as he thinks, remove that

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feeling of duty entertained by the community now as to the necessity of relieving mendicants.

As to the influence of the beggar's curse, Hare says, "We are getting too enlightened to mind such things in these days; but I am quite positive the fear the women have of being cursed makes them give to 'boccoughs,' who have always a pack of oaths ready to make use of as they think best."

Dr. Ryal states that he has no doubt fever is spread by the system of giving a night's lodging, when it breaks out in a district; he has frequently seen the bad effect of mendicancy in communicating a disease called "tetters," which is very common among the beggars.

The regular strollers, who make begging the business of their lives, never return to habits of industry; and even those who, from the size of their families, are obliged to go out for a short period of the year, are less industrious than others. It gives them the habit of starting off when a little distress comes on them, and they will not bear half as much as the person who has not known what begging is. With regard to their being a separate class, Mr. Fitzgerald says, "Except the boccoughs, who certainly form a distinct set, I have no reason to believe that any other class become so."

The petty sessions are occasionally held during the summer months at Kilkee, and no punishments have been inflicted for vagrancy; neither at Kilrush, where the magistrates sit once a week; neither is it thought that it could be done, unless relief were extended to the really deserving objects. Mr. Vandeleur says, "I do not think vagrancy laws could be enforced unless relief were given to the impotent poor; but it is absolutely necessary that we should soon have some means in our power to repress vagrancy. Mendicancy, as it exists, is injurious to the morals of the poor; and particularly in a town of the size of Kilrush, one cannot but be struck with the bad consequences that result to those who give lodgings to beggars, as they carry about disease, and frequently rob the poor people. Almost all the petty larcenies that have lately been committed there, and brought before us as magistrates, have been clearly traced to strolling mendicancy." Still it appears that there is a great repugnance to enforcing severe laws at present; "but," says Mr. Studdart, (Mr. Vandeleur fully concurring with him,) "if a provision were extended to the poor, the repugnance on the part of those who would be entrusted with the enforcement of a well-digested vagrant law would be removed."

There is no house of industry nearer than Ennis, a distance of at least 20 miles. Several beggars were examined as to whether they would go into a house of industry; and they all expressed the greatest horror at the idea, as they said, of being deprived of their liberty. One or two of them said, "they knew well what it was; they had heard their friends screeching and calling out for help when they were to go to the Mendicity at Limerick; and would such places be recommended to them?" One of them said, he knew he would never hear mass there; in fact, there was no excuse left untouched, and all the cruelties which report has assigned to the management of mendicities were pictured to their minds in the most exaggerated horrors. The following is the history of Tom Haly, at present a resident mendicant of Kilkee: "I was born and reared at Birshill, in the county of Tipperary, and worked with Mr. Gowing as a labourer for 5*d.* a day, from whom I held one acre and a half of ground, the rent of which I used to work out by my labour. With him and with others I was employed about 42 years, and I am now past 74. I have a wife and children, who are all in employment, except the eldest girl, who has the falling sickness; one son gets 5*s.* a quarter from a farmer, and the others get 6*s.* 6*d.*, and, as God is my judge, they cannot afford me a stone of potatoes. When I first came to this parish, I was able to work and to pay my little calls by my labour." When he was asked what induced him to come from Tipperary to Kilferagh, he replied, "I was turned out of my little holding by Mr. Gowing, because I was not able to take a large farm of 20 or 30 acres when he was getting rid of the small cottiers. I wandered up and down the country then till I chanced to fall in with a kind farmer, who gave me work as long as he had anything for me to do. When that was over, myself and the creatures (the children) were necessitated to beg, and we travelled a long, long way, and at last we got to Kilkee, where we knew the quality would be. Blessed be the Lord, however, the strangers were good; and as I was still able to work, I got labour and a little piece of work ground (con-acre); but the work was so severe I could not stand it long, and when the Almighty God was pleased to deprive me of my health, I was ashamed to beg with those whom I had worked, so I left this place and went to a friend of mine in the county of Tipperary, who gave me 10*s.*, and then I bought a little 'bannow' (a little pig) with which to pay the rent of my lodging. I begged my way here to my wife; I have now sold the pig to pay up the calls, and do not know how I must pay the rent, excepting depending on the great God and the Christians." (He meant he would receive it by begging in the summer, when the gentry resort to Kilkee.) "I used to get a trifle from my eldest boy before he was married, and that he did at 18." When asked why his son married so early, he said, "My conscience would not allow me to forbid him, because she was blasted by him when they were living as farm servants in the same house. I would not like to go into a poorhouse, because I do not know the course of things there, and I do not think I could live without a start (a walk) now and then. I do not think I should be allowed a smoke of tobacco, all the comfort I have had of late, and I would rather die than do without the tobacco."

VAGRANCY.

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Parish *Killaloe*. Bar. *Tulla*.

Persons who attended the Examination.

JAMES BURKE, small shopkeeper.—PAT COURNEEN, weaver.—MARY COURNEEN, his wife, employed to nurse a deserted child.—PAT CURTIS, farmer of three and a half acres.—PAT DOOLAN, a resident beggar.—MICHAEL EDWARDS, farmer of 10 acres.—JOHN GILMORE, innkeeper.—PAT HEHIR, a mendicant.—PAT M'DONNELL, labourer.—Captain Martin. J. P.—JUDY MINAHAN, a town beggar.—Mr. O'BRIEN.— ——— PARKER. esq. a barrister, living in the parish.—Dr. PURDON, dispensary surgeon.—MICHAEL RYAN, shoemaker.—Rev. Mr. SCANLAN, roman-catholic curate.—WIDOW SLATTERY.—Rev. Mr. ST. GEORGE, protestant curate.—Rev. Mr. VAUGHAN, roman-catholic priest.—And many others at various times.

INQUIRIES were first made as to the number of paupers subsisting on charity in the town of Killaloe, and it was estimated that they amounted to about 16. "But," says the Rev. Mr. Vaughan, "the beggars are for the most part strangers; but it is my opinion that there are in the whole parish about 100 families, or about 1,000 persons who are occasionally obliged to beg; and I do not think I know the face of more than one in twenty that I see in the streets." Mendicancy has much increased of late; people come here to get relief from those who are employed. The number of employed persons has increased much of late, owing to the work given by the Navigation Company. The company, moreover, employ a great many strangers, and consequently the resident people do not benefit at all by it.

The Rev. Mr. Vaughan observes, "that the inundation which occurred high up the Shannon has destroyed the comforts of many, and has sent a great many individuals as beggars here;" and it is most likely that mendicancy will be much increased next year on account of the very low prices, while no reduction is made in the rents.

Mr. M'Dowell also remarks, "that it is impossible for any one to foresee what will happen next year, if the landlords continue their present rents."

Mr. O'Brien also attributes to the driving of tenants for the present high rents and tithes the greater part of the mendicancy which is brought on amongst the farmers and cottier tenants of this country.

May, June, July and August are the months in which vagrancy most prevails; for at that time, says Mr. M'Dowell, "the victuals are so high that the poor cannot purchase them; and the weather being fine, as soon as their potatoes are planted, they wander away, having sold everything they had to purchase the seed potatoes."

The beggars chiefly consist of women, and if ever the husbands accompany them, they do not beg, but let the wives ask for alms, and walk on before them, or perhaps separate for the day, and meet in the evening to partake of the food procured by the women.

James Ryan says, "Male beggars sometimes accompany the females in asses' carts, and stop at some distance without the town, and there meet each other in the evening. I was coming home on Thursday last from Mrs. O'Brien's, and met two men in an ass's cart, with two dogs chained under it, and a man, who appeared to be blind, with his hand laid on the back of the cart. I observed them closely, and saw them afterwards in this town (Killaloe) going about perfectly well; and this plan is often carried on by strangers in this part of the country."

M'Dowell thinks "these beggars, who split their families for the purpose of collecting more, are great schemers, and all farmers think badly of them."

The females beg, from their being less employment for them than the males at a certain time of life. By far the greater number of the men who beg are infirm through age or disease; for if able-bodied, they would be ashamed to beg. "According to my knowledge," says Burke, "there is not an able-bodied man in Killaloe to be seen begging."

No person who earns his sustenance through the week begs here on Sunday: there are fewer beggars on that day than any other, as they remain in their lodgings on that day, living on what they have procured on the Saturday.

None are to be seen at the chapel, except those who may be considered rogues and impostors, from the exhibition they make of their sores; on which account, I discourage them. Few of the cottiers held less than two or three acres of ground; and no instance is known here of a man holding ground taking to begging; but many pass who say they have crops in the ground elsewhere, and have nothing to live on until they are ripe.

Mechanics are never seen begging; they would not stoop so low; a feeling of pride from having served an apprenticeship prevents them. "I have known them," says Mr. Vaughan, "to pawn their things privately at Limerick, taking them away at night, lest the neighbours might discover their poverty."

M'Dowell adds, "They would be taunted with not having saved out of their 2*s.* 6*d.* a day. I have heard people say to them, 'Why have you not saved; you were much better off than the labourer?'"

Small farmers, when they become aged, often give up their property to their children, but never with the intention of taking to begging. When they give up their farm to a married son, they stipulate, sometimes in writing, sometimes verbally, for a return of the land, if they do not like the wife.

M'Dowell's father lived with him for 10 years after giving up his farm, bargaining only for clothes and snuff.

The Rev. Mr. Vaughan says "that he hears very few complaints from fathers of their children, and that if ill treated they would be sure to refer to him."

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"It is such a reproach to a man," says Cuneen, "to behave badly to his parent, that he cannot bear to face the world after such a transaction."

"Very few from this part of the country go to England to look for employment; and I never heard," says Blake, "that an honest labourer, like those who travel to England, would degrade himself and his family by begging, though I have heard of their wives begging through strange parts of the country when they are from home."

"The beggars generally come from the counties of Galway, Mayo, and west of Clare, and in the dear summers from Tipperary and Limerick, where I hear the lands are dear, and where it is difficult for the poor man to get land in which he can sow his potatoes, as a rood of pasture land broken up will let as high as 6 *l.* an acre."—(Mr. *O'Brien.*)——"I find," adds Mr. Vaughan, "that almost all the beggars are from the country: town beggars find it better to remain in a large town where they have many associates, and to which they are generally very much attached."

Mr. O'Brien thinks the children of occasional beggars may turn out honest, but that the children of regular professed beggars will often follow the same trade, and that there is little doubt but the child who follows its mother for a long period, and then gives up strolling, will upon any little distress occurring, beg with less reluctance than the person who had never known what it was to beg; and how easy it is to get relief, if they once allow the spirit of independence to be broken down.

Ryan says, "I know the greater part of the families of beggars who have settled in Killaloe have turned out industrious, hard-working people, and I do not think that begging descends from father to son; but as the parents cannot stop long enough in one place to have their children instructed in religion, the latter often turn out badly."

Not one of the town's people (that is, the men) beg while they are able to earn; but as the strollers are for the most part unknown, it would be hard to decide as to them.

Ryan thinks that able-bodied beggars could collect by three degrees more food * than they could consume.

Judy Moynahan, a town beggar, said that she had purchased a young pig at the fair of Scariff, which she hoped to fatten with the † food her neighbours would give her.

Jim Daly, a labouring man, states "he has often seen a beggar pass with two or three stone of potatoes on his back."

So that it seems strange that the labourers do not envy the condition of the beggars. At the church nothing is given to beggars; what the congregation give they put in the poor-box. The few beggars who attend at the chapel are always undeserving objects, and meet with no success.

"When I give money, I give a halfpenny, no matter what the number is; but when I give victuals, I proportion them to the number of children in the family."—(*Burke.*)—— And all say they would rather give where there are children, than to the old blind "boccoughs," that do be strolling about the country. Able-bodied are rarely met begging, except in summer. Many labourers said "they would not be likely to open the hand much to us."

Pat Curtis states, "If an able-bodied man came to the door when the potatoes were on the table, he might eat his share, but sorra a much he would take away with him."

As to whether many children are an advantage to a beggar, Judy Moynahan said, "that she had had plenty of offers of marriage, but dare not take any of them, because she would be likely to have more children, so that she could not make as good a day's work begging, as she does now, if she was hampered with many children."

It is the universal practice of beggars to dispose of their surplus collections for money, which in this neighbourhood is laid out for tobacco and necessaries. Very few, and those mostly impostors, lay it out in whiskey. They often dispose of potatoes for meal, but they never sell their collections below the market price, but always above.

Mary Malone here says, "They will always want the price of cups for lumpers, and the reason I pay them them so high is, that they will make me out a small quantity when may be, I have only a halfpenny to buy my supper, and could not get less than a stone in the market."

Ryan says, "I have known them to make as much as 2*d.*, 3*d.*, or even 6*d.* in the day; and if they were resident they would be apt to keep these sums to buy clothes." And Tim Daly and others of his class stated, "that a beggar would be thought better of if he were known to make a good use of what he got." Gilmore says, "I would rather give to a beggar, if he was genteelly dressed; they are better behaved than those who are worse dressed."

There are a good many beggars in summer from temporary destitution, but the regular strollers are as numerous in winter as in summer, as provisions are then plentier and more easily obtained.

The plea of the want of work would be superfluous in this district, as those to whom the request would be made are already too well aware of the lack of employment. "They generally ask alms in God's name." It is thought that strange beggars retain their rags and

* We questioned of the labouring classes on this point, who all agreed that beggars rarely (if ever) fail to procure, in the course of their day's walk, as much food as they can consume. Indeed, the lusty appearance of many of the beggarwomen would denote that they did not suffer from want of food.

† Some labouring men present exclaimed, "Why not; how else could she get a bit of tobacco and some clothes?"

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and dirt for the purpose of exciting commiseration, but many of the poor creatures in the town, whom the Assistant Commissioners visited, boasted that they kept their little rags as clean as they could.

It is not supposed to be a very general practice to retain sores; but Dr. Purdon pointed out to us a whole family of a scrofulous constitution, who refused his assistance to cure the sore eyes they are afflicted with, in order that they may continue greater objects of charity.

Mr. Ryan adds, "I was one day standing at my door, when a friend came up to me and said, 'Come, and I will show you what these villains are doing.' I went with him, and looking through a window, I saw a beggar irritating a sore with salt and water. The next day I met this same man at a fair, exposing his leg and supplicating charity." Mr. Burke adds, "There is one fellow who frequents this side of the country, who ties up his leg before him, and carries a child upon it. I have seen this fellow when drunk in the evening let down his leg and fight like a Trojan."

Dr. Purdon says, "I have known a woman to be delivered of a child with a hare lip, who had been frightened by having a beggar's child forced on her notice who was afflicted in that way. Pregnant women are often observed to bless themselves, when passing a disgusting object, for good luck."

A great many robberies and petty thefts are committed by the mendicants; they have been known to rob the peasant who gave them a night's lodging.

Tim Daly says, "One of them ran away with a 30*s.* note from him, and that he has never since let one of them inside his house after night fall."

Burke, a shopkeeper, says, "They are much addicted to shoplifting; one of them lately got into the cholera-hospital and ran away with some of the sheets from it. Beggars, however, have not been known to be concerned in any outrages on persons." It was not considered likely that a beggar would be willing to emigrate. "He is not an industrious person."

Gilmore says, "A beggar came here to-day, a strong-looking chap, and I told him there were gentlemen come to Killaloe to send him off to a fine country where he would have 40 acres of good land. 'I would rather die,' said he, 'than be sent out of Irish ground to the finest country in the world.'" Beggars show the greatest kindness to their offspring, and even to others more destitute than themselves. Gilmore says, "Last summer, I saw a beggar-woman complain of thirst to another who immediately gave her milk which I had given her a short time before."

In many instances beggars are known to hoard money. One case was mentioned of a beggar coming to Mr. Carrig for gold for 4*l.* 10*s.* in silver; he at the same time stated that he had upwards of 100*l.* in the hands of different persons.

O'Brien saw a beggarman offer a woman 50*s.* to marry him, and when she refused, he went to a public-house and drank the money with his comrades.

Beggars generally have lots of children. Those who travel about are disposed to marry very early, or at least they have women with whom they cohabit; the resident beggars are in general lawfully married; they are in general better fed than the labouring classes; and Dr. Purdon adds, "very few of them fall victims to the cholera or other epidemics; and no case has ever been heard of in this quarter of a beggar dying of starvation."

An able-bodied labourer could not procure as much by begging as by labour; but as the labourer often is not employed for more than two days in the week, and the beggar can go out every day, the latter makes more in the long run.

Cuneen says, "All I get at the best of times is but 10*d.* a day, and it is hard with that to give enough to eight children, besides paying the rent of the cabin. God knows, many of the beggars are better off than us poor cabin-keepers." Relief is generally given by the lower classes as long as their means last.

Mary Cuneen says, "We give freely as long as our means last, and we hope God will not forget it to us."

Burke says, "that he thinks the men would be willing to work if they could find employment;" and Pat Curtis adds, "I see many a stout fellow going along, who is as well able to work as I am, but it is so long since some of them handled a spade, they would not know how to use it."

The character of a beggar is seldom a matter of consideration with the poor. "What signifies what they are?" says Mary Cuneen; "God knows why we give, and it is better to give to all we can, than perhaps refuse the most deserving."

A night's lodging is rarely, if ever, refused. There was an instance mentioned where a beggar and his three children have been living with some poor cottiers for the last three weeks. The man goes out in the morning and returns with the produce of his begging which he shares among his children, without allowing anything to the owners of the cabin In the town, however, gratuitous lodging is not so common. Those who are resident beggars pay a weekly rent of 4*d.* or 5*d.* a week for a certain number of square feet on which to place their bed of straw. There are even lodging-houses devoted to the reception of beggars, and kept by persons of the same class, who make a good trade of it, according to Mr. Ryan.

The peasants never give any clothes to beggars; "and could we," says Curtis, "when we have hardly enough to keep out the cold ourselves?"

In the town, however, cast clothes are sometimes given by the better classes to the poor. Potatoes form the chief food given to the poor beggars. Edwards, a man engaged in the eel-fishery, says, "Nine or ten beggars called on me this morning, and I gave them what I had; I gave them a share of the eels I had for the market."

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Farmers will often give meal, especially to the old, because they cannot carry a great weight of potatoes. Beggars sometimes get milk also from the large farmers. Beggars seldom get money from the farmers. "Very little money they have for the poor or for themselves." The beggars would prefer money, which is evident from their converting their collections into money.

Patrick Hare, an old lame man, who had with him his daughter well dressed, and carrying bed-clothes for her father, stated, "I am returning from the salt water to hospital in the county Limerick; I get a night's lodging whenever I ask for it, in the name of the Lord, and my victuals just in the same way. I would not as much as bring a wisp of straw with me to the house where I stop; it would be an affront to offer to get anything for myself. The poorer sort give freely whatever they have; the rich do not feel for the likes of us at all. The strong farmers are very boorish and inconsiderate in comparison to the poor cottiers."

This old man had walked since morning seven miles on crutches, and expressed a great antipathy to his daughter's continuing the life of a beggar when she was grown up.

"We give to all who come, as long as we have anything. Sometimes when we are at dinner, two or three people will come; they sit down and take their share; sometimes when they pass and look in, they get a handful of potatoes, and we would give more if we had it."—(*Mary Doyle.*)

There are none altogether supported by any one private charity; a few poor people, however, receive 1*s.* a week from a fund instituted by the late Bishop of Killaloe, and continued by the present. This trifle goes towards paying the rent of their cabins. The relief of beggars falls principally on the farmers and poorer classes, and of this the poor themselves are quite convinced, and think it unfair that the burthen should fall on them. Burke says, "I know the poor are as benevolent as those who have an income. I am sure, if a person came and asked them for a night's lodging, they would sooner give it than any rich man; they would have no chance with them."

Captain Martin says, "They feel more than the higher orders what real distress is, and I am sure the poorer they are the more readily they give."

James Daly, a wretched looking beggar, who evidently from his manner had seen better days, stated "that he had been obliged to beg for the last six years, and there was nothing in the world the poor labourers would not give him. Sure, they give the straw, firing and lodging for any length of time, in God's holy name."

Mary Cuneen says, "Sure, I am the wife of a poor labourer, at 10*d.* a day, and that only now and then; and I can safely say, the poorest house gives in the year 12 stone of potatoes."

This at 1½*d.* per stone would be 1*s.* 6*d.* in the year. Curtis, a decent small farmer, says, "As to the amount given to the beggars, begad! I would be hard set to say. I am not much at home, but the old woman gives a handful to everybody that calls, and I think it would be worth 2*s.* 6*d.* at the end of the year."

Burke, a shopkeeper in Killaloe, says, that he thinks 4*d.* or 5*d.* a week would express the average contributions of the shopkeepers of the town.

Mullins says, "I am sure we give according to our means as much as any rich man in the parish, but we scarcely know what we give; a few handfuls in the day are scarcely missed."

The farmers and shopkeepers differ as to preferring a regular sum to the present mode of giving. The shopkeepers are anxious for it, but the farmers fear it would be a great expense.

Burke, a shopkeeper, says, "I would rather give a small sum according to my means; the beggars come in crowds to the door, and interrupt my business."

Gillmore adds, "When I was a tradesman, I would certainly have given a small sum, but now, as I am an innkeeper, I can shut my door and give when I like."

Michael Burns, a small farmer and a herd, observes, that he also would be glad to get rid of the strolling beggars, but he knows full well the salaries of matrons and other costs would more than keep the whole poor of the parish.

Another farmer said, "If any other cess was laid on them, they might as well quit the place at once."

Pat Curtis says, "A penny a year would pay my share of the cess, if there was a poor-house to keep the beggars out of the parish, and there were no strollers."

They have a general idea, that if somebody does not give to the beggar he must starve. "I know," says Mary Doyle, "the beggars are far better off than us poor cabin-keepers. It is the custom of the county to give."

Burke says, "About two years since, there was a soup-kitchen established in this town, and though it did not afford quite enough of food, yet it did pretty well; but there were as many begging as before, and we gave our 4*d.* or 5*d.* a week as usual."

Still it was considered, if a permanent house of relief were established, neither townspeople nor country people would feel themselves bound to give to the same extent. Fear of violence seldom procures anything for the beggar.

Burke says, "Though they give ill language, I should not feel more kind towards them; on the contrary, they are the persons to whom I would not give. There might be some fear if a woman stood alone in a shop; a curse then might go a great way."

Most of the witnesses agree in saying, that without doubt diseases are spread by beggars.

Dr. Purdon expressly states that they carry disease from place to place. There is a kind of tetter, or plaguedemic sore, which he has often traced to infection received from them. He adds, that the only cases of syphilis he has seen in the parish have arisen from connexion with beggarwomen, and that farmers' sons and labourers are often infected by the strange women

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women whom they are obliged to hire in the hurry of harvest work. There is a woman here present now with twins in her arms; these children are labouring under confluent small-pox. The woman states that they caught the infection in a house in the county Tipperary, where she received a night's lodging. Since then she has travelled about the country, and been freely lodged each night; and there can be little doubt of her having disseminated a most malignant disease, against which the poor are the less secured, as Dr. Purdon states they seldom or never are vaccinated.

The Rev. Mr. Vaughan has found it necessary to take precautions against unknown beggars taking up their residence in the parish.

If a woman cannot produce a character, or have not her husband with her, he generally succeeds in making her quit the parish.

Mr. Scanlan, roman-catholic clergyman of a neighbouring parish, says "that he has a townland in it, where every house lodges a vagrant each night, and they are a most profligate set inhabiting it, and never go to their duties."

Mr. Martin mentions a young female carried away by a beggarwoman, and by her hired out as a prostitute. As to whether beggars are the means of spreading discontent by fabricating stories, they certainly are apt to speak ill of those who have not been sufficiently charitable. They have told Edwards that another farmer did not behave like a Christian.

Mr. Duncan, who attends the petty sessions, says, he does not recollect any serious quarrel being fomented by them.

Burke says, they would tell any lie to make a penny.

Ryan declares, "I have never known a confirmed beggar become an industrious person." This opinion was held by most of the witnesses. "Many of them," says Duncan, "are able to work and do not."

No punishments are inflicted on vagrants, except where a crime has been committed. One able-bodied young fellow was committed lately as a vagrant, but was dismissed at the ensuing sessions. Whatever power the law affords is never resorted to; and as matters stand at present, there would be decided disinclination to enforce any rigorous measures. Everybody thinks the beggars have a right to exercise their calling. "What else can they do? they cannot starve."

Somers, a weaver, says, "I would never go to beg. I am sure there's many able fellows going idle about the world. Make poorhouses, and put them in by constables."

This opinion is held more by tradespeople than by country people. Some persons who are too proud to beg will not hesitate to steal, so that petty thefts of provisions have frequently taken place from destitution, and have been punished.

Mr. Westrop's potatoes were stolen some time ago by persons who were in great want, but would not beg; they were fined, but not being able to pay were committed to gaol.—(Mr. *Martin*—Mr. *Duncan*.)

Among all the different beggars who were asked, would they go into a house of industry? there was a manifest reluctance to enter, and all have assigned very characteristic reasons.

Pat Doolan, a poor decripet old man, whose appearance manifested extreme destitution, said, "that his time here was but short, and that he would rather die among the neighbours."

When pressed for a further reason, he said, "he feared he would never get mass." But there will be a chaplain. "Still I do not like it."

The Widow Slattery at first expressed her willingness to enter, but when told it would be necessary to separate her from her children, she answered, "she would rather die than part with them."

Judy Moynahan, a sturdy beggarwoman, who sometimes works, but more frequently begs, and who is much better off than those just mentioned, says, "that she would go in if she saw others going."

John Hare, a travelling beggar, remarked, "that a poorhouse would be much more convenient for his equals than to be travelling about in the wet and cold."

Persons who attended the Examination.

Par. *Kilmanaheen*. Bar. *Corcomroe*.

AUSTIN CARRIG, one of the late enumerators under the Commission for the Public Instruction.—THOMAS CURRAN, dyer and pawnbroker.—JAMES DALY, apothecary and innkeeper.—LAWRENCE DOHERTY, labourer.—JOHN DONOGHUE, a cottier, holding five acres.—Doctor FINUCANE, dispensary surgeon.—JOHN HIGGINS, labourer.—JAMES KEANE, farmer of 12 acres.—THOMAS LYSAGHT, labourer.—AUSTIN M'CARTHY, a cottier holding two acres.—Rev. Mr. M'NALLY, P. P.—PATRICK M'NAMARA, weaver.—MICHAEL MALONE, farmer of nine acres, and tithe collector.—JOHN MALONE, a cottier holding four acres.—JOHN MORISSY, weaver.—JAMES MULQUENY, farmer of five acres.—JOHN O'REILLY, publican and farmer.—PATRICK QUINN, baker.—Widow ROCHE, widow of a carpenter, supporting four orphans.—MATTHIAS THYNNE, shopkeeper.—Rev. Archdean WHITTY, protestant rector, and justice of the peace.—Mechanics, labourers and others, besides the above, were examined by the Assistant Commissioners.

IT would be very difficult, nay almost impossible, to ascertain the number of vagrants in this parish. The greater number appear there on Sundays, and go round to the different shopkeepers after mass, who relieve them according to their means; and Thynne, the shopkeeper, observed, that he counted them once or twice on these occasions, and that they could

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not have amounted to less than 70 or 80. Mendicancy has greatly increased in that part of the country, owing to several causes; want of employment, for instance; the increased popularity of the bathing-places on the Clare coast; the cheapness of potatoes in that district, from the facility of procuring sea manure; and the complete prostitution of the manufacture of frieze and linens for home consumption: all these circumstances combined have caused a considerable influx of beggars into that and the other neighbouring parishes. Mulqueany, a small farmer, said, that many came there on their travels, and stopped when they found the country cheap. He never saw so many in his life; and if he had half an acre of potatoes for the beggars, he could not give a handful to each person that called upon him. This poor man had about an acre of potatoes last year; and he gave away so much, that he was obliged to purchase considerably more than he had been accustomed to do this year, on account of this great increase of vagrancy. Morrissy, the weaver, remarked, that all the weavers are worse off than the beggars. Many of his friends, who used to inhabit comfortable little houses, in or about Ennistymón, paying a rent of about 30*s.* or 40*s.* a year, have been obliged to sell them; and after wandering about different parts of Ireland in search of employment, they have returned and taken up their abode there as lodgers, at 6*d.* a week, and are living in a most wretched state. He himself could not earn more than 2*s.* a week, and that is better than many of them. If he had work constantly, he might make out about 8*d.* a day, or 4*s.* a week. The Assistant Commissioners were informed, that this poor man's children were so badly clothed, that it would be considered indecent for them to appear in school in that state. "Consequently," as Martha Morrissy, their mother, said, "they are obliged to remain at home in idleness; and God only knows what will become of them when they grow up." Keane, a small farmer, observed, that while taxes are every day increasing, and the produce declining awfully in price, the landlords make no abatements, and reports are circulated that, not content with their present exorbitant rents, they intend still to increase them more; and thus they will drive them all to beggary, for they are not far from it now.

Vagrancy is not common during the summer months, commencing in June and ending about the last week in August. This is produced by the total exhaustion of the old stock of potatoes, and the want of employment at that particular period, when, as Higgins the labourer observed, a man might walk through the whole parish, both morning and night, asking for work, and would consider himself most lucky if he succeeded in getting himself hired once a week. As to the class of mendicants who are relieved in the neighbourhood at this season of the year, they are principally strangers; they come from a great distance, and many of them with the excuse that sea bathing had been recommended to them, as an infallible cure for all descriptions of pains in the bones (a common term made use of by the poor people to express weakness, or any other ailments they may be troubled with). They thus take Ennistymon on their road to the several watering-places. Others again (a most numerous class at that period,) are supposed, from their appearance and modesty, as well as from their youth and decent behaviour, to be the wives and children of labourers, and of persons holding an acre of ground or so, who, from absolute necessity, are driven to beg in a hard summer. With regard to this class of poor persons, Mulqueany said, "I really cannot help crying sometimes, when I see these poor girls standing at the door, shaking all over, and hanging down their heads, as if to avoid being seen; and when you give them anything, they seem so thankful and grateful, that I know by their very manner they are deserving of our compassion. These poor persons are far too sensitive to approach any gentleman's house, where they would probably be refused relief on account of their respectable appearance, or to visit even the houses of large farmers, who are known frequently to be in the habit of refusing these the most deserving objects, from their mixing so little with a class so inferior to them in importance; and therefore, knowing so little about them, their support then principally falls upon us cottiers." With regard to the proportion of those who go about in families, or to travel singly, it was observed that, except in the summer season, when they roam about in groups, those who are known, and who may be considered as resident beggars, stroll from house to house singly, supplicating charity. The women greatly exceed the men in number; and this preponderance is attributed by all the witnesses to a feeling which is known to exist among the men, that, generally speaking, they would rather perish from want than beg; whereas the women are less reluctant, and do not regard begging in the same degraded light in which it is generally looked upon by the men; besides, as Lysaght, the labourer, observed, it is not considered advantageous to a strong able-looking man to go beg, for they would not collect enough for a large family; but the woman will always get enough with her children during the day to feed her, at the different houses she goes to; and she will often have a little something at the end of the day for her supper. The greater number of the resident beggars are supposed to be too infirm to be able to work; but the strangers in summer are generally well enough able, if they could only get it. Persons have never been observed begging there on Sundays, who earned the means of subsistence during the week by labour; and Archdeacon Whitty remarked, that he met very few begging who were able to work; and he has very rarely encountered an able-bodied man begging in the parish at all; he seldom, in fact, saw an individual seeking for public relief who was not an object of charity, except in the months of July or August. The wives and children of employed labourers and cottiers are not found begging there. Though it is not customary for the cottier tenants, after planting their potatoes, to go wandering about the country, nor is that habit regularly pursued there as in some parts of the province of Connaught, yet it was admitted by all the witnesses to be getting more frequent and common. Two small cottier families went away that year, the potato crop having been a failure in that district. One family consisted of six children, besides the man and his wife; and they held about

about half an acre of ground. According to the testimony of several labourers and tradesmen, the cottier tenants and tradesmen are far more reluctant to beg than the labourers; and it was well known that many of the labourers in the town were much worse off than several of those who are now begging belonging to the labouring classes. M'Namara, for instance, who had been used to superior comforts, and was an intelligent man, could read and write well; was ready, as he expressed it himself, to work like a horse, as a labourer, at 8*d.* a day, when he had no employment as a weaver. He is not able to make by his trade, with the greatest exertion, 4*d.* a day throughout the year. He has a family of six children, besides his wife and an aged parent, whom he supports as well as he can, and that is badly enough; and his old father says he must go begging soon, as he cannot get enough to eat to keep body and soul together. This has been the wretched condition of M'Namara's family for the last three years; and the labourers and cottiers expressed themselves decidedly of opinion, that had they to bear such hardships for so long a period, they would rather beg in their own parish even than endure such privations for such a length of time. According to Mr. Nolan, there must be a great many broken down tradesmen amongst the great crowds of beggars who pass through Ennistymon; but Thynne, the shopkeeper, said he did not think so. He frequently discovered impositions; and a great many say they are tradesmen, because they think thereby to excite greater compassion. There were no servants either disabled or out of employment begging there. Carrig remarked, that if there was one class more able than another to economise, it is the farm servants while they are young, and provided they are prudent. The gentlemen's servants too have great opportunities of laying by; and he knew four of them in that parish who regularly sent their money to the savings' bank at Ennis. There are a great many cottier tenants begging in that neighbourhood, who come from the county of Galway during the summer season; but there were no instances of persons holding even the smallest portions of land leaving that part of the country to go beg in others, which had come under the notice of any of the witnesses.

Upon the subject of the old men resigning their property to their children and going to beg, it was observed that they might, and frequently do, give it up so when they get old, reserving for themselves a small portion of land, just enough to produce food for their own consumption, and to enable them, by selling a little, to procure tobacco, which is considered quite indispensable in this country, both to old and young; but then, when a very hard season comes on, and the family can scarcely support themselves, the old person will go out; and there has never been an instance known of an individual becoming a mendicant under such circumstances returning to fix himself again with his family. "Shame wears away," as Dogherty remarked; "and every body knows that an old man or woman will have more comforts by going among Christians, than if they stopped with their own."

Many labourers leave that part of the country for the counties of Tipperary and Kilkenny, to mow the hay, dig potatoes and reap the harvest. These are called "spalpeens," and are induced to leave home on account of the higher rate of wages that they get there. Lysaght, a labourer, said, "It seldom amounts to a penny a day more than they would get in the county of Clare; but one halfpenny, in addition to what we usually receive, would take us far away from home, even to where we subject ourselves to hard treatment; for we are worse treated in those times by the farmers than the slaves in the Indies. A few dry potatoes, three times in the day only to eat, which we must swallow as hard as we can; plenty of rough words, and a little straw, which is chucked into an outhouse or shed, just as you would treat a pig, serves us for a bed; and in this way we must make ourselves as happy as we can for three long, long months." Higgins also said upon this point, "About two years ago three men went from this parish to England, and they brought back good news; there was work there, and they were well pleased; they each brought back about 3*l.*, and a second-hand suit of clothes, which they purchased there. I dare say more will go over next year, when the fright about the cholera in England has passed away, and when the other labourers hear that those men were so fortunate." None of the labourers who go to the low countries ever beg.

The mendicants who visit this district are chiefly from the counties of Tipperary and Limerick; and Malone, a cottier, observed, that he knew well, from what he heard them say, that they were from the neighbourhood of small towns, of which there were many in those counties. When he asks them where they are come from, they generally reply they are from near Thurles or Limerick, or some other town of the kind. Archdeacon Whitty said, "The reason why I think so many come from the counties of Tipperary and Limerick is easily given. Our labourers go to the counties to work during the harvest season, and of course they communicate the localities of the county of Clare; and as a great many gentlemen come to the sea-bathing places on this coast from that part of Ireland, the beggars follow them in the hopes of reaping a rich harvest, in which I believe, from all accounts, they are tolerably successful."

It was thought by all present that no persons beg from choice; necessity is the great cause; and invariably, when the feeling of pride and independence is once lost, habit, and the profits arising from mendicancy, induce individuals to continue that mode of life in preference to steady work and industrious means of earning a livelihood. This remark, however, does not apply to the labourers' wives, who are sometimes compelled, in unusual seasons of distress, to crave alms for six weeks or two months or so. They will always, however, stay at home while they can get on at all; and besides, their husbands will not allow them to go out while they can procure work themselves.—(*Keane.*)——Daly, the innkeeper, said, "It is to the high rents and the taxes that they attribute being driven out to beg; and very often they tell us that they were in opulence and comfort at one time. We are bound to believe them, as they are generally civil and inoffending, and because they

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address us decently." All present agreed in saying that some persons of course adopt this line of life, owing to the facilities afforded by it; and there seemed to be an unanimous feeling that a system of workhouses would considerably diminish the number of mendicants; and one or two intelligent witnesses mentioned the effects of the mendicity at Ennis in proof of this assertion. The beggars there had diminished in number; and as Mara observed, the deserving were relieved, and the undeserving would not accept relief, as they did not like to be deprived of their liberty.

As to the quantity of meal and potatoes which an able-bodied beggar would be likely to collect in a day, it was agreed that, at the time of potato digging, they will often have four or five stone weight, at 16 pounds each; but at that time they are plenty and cheap.

In summer they would do well if they could bring in a stone; a middle aged man without children, according to Donoghue and others, can collect much more than he requires himself; but a man and a woman with children will not have much to spare, as they require more than their own consumption, according to their numbers. "In this town," said Thynne, "it is the single men and women who regularly sell their potatoes after coming home to the poor in their neighbourhood, and nobody has ever seen a beggar with a family disposing of what they have been enabled to collect. It is therefore quite clear that the least deserving objects are best off: the single persons eat as much as they require, and smoke a great deal, whereas a large family, who are in the greatest want, barely get more than is absolutely necessary for the day's use." There is only one car or public conveyance through the town, and the beggars occasionally get a few halfpence from the passengers. Collections are also frequently made at the roman-catholic chapel for poor householders; the regular beggars are aware of this, and therefore do not attend in numbers at the chapel doors to seek for alms.

In answer to the question whether the quantity of relief given at a farmer's door would be increased in proportion to the number in the family applying, John Malone, a cottier, remarked, "that when you see a woman with a large family, you must give a little increase, but by no means in proportion to the numbers, when they exceed three or four. It is the most common thing in the world for families to divide in summer, one part taking one side of the country, while the remainder go on another way; and he has often remarked to his neighbours in the country, that he had seen a family thus divided, unite themselves going into Ennistymon." He also at several times has seen them so large, that they would bare dividing it into three parts. With regard to whether an able-bodied man or an infirm person would get more in the day, Mahony said, "When you see a man that is able to walk well, you say to yourself, 'that fellow is able to travel, and if I refuse him, he will get it somewhere else;' but when a woman with children presents herself, she will always get more than an infirm person; and we give because we know she cannot travel quick, or go to many houses in the day." It is a small portion, however, will do for an old man. It is generally believed that, though an able-bodied person without children will collect less on the whole than a person with them, yet at the end of the day they will have far more to sell, inasmuch as the man or woman will require almost all they can collect, if the family be all at large, for their own consumption. It was remarkable there, as well as in every district the Assistant Commissioners visited, that families seldom, if ever, have been observed selling their potatoes, whereas few of the single beggars refrain from doing so.

Those single persons who are thus in the habit of disposing of their surplus collections, lay out their profits in buying quantities of tobacco; those with families, therefore, are accustomed to lay up the profits of their surplus, fearing that they might not have enough at another time, when the weather might prevent them from going out as usual. Thynne said upon this subject, "I know five or six resident beggars, who regularly sell their surplus potatoes at the crane in Ennistymon, besides an indefinite number of strangers. I have observed some of these poor creatures buying cheap quilts at 2*s.* 6*d.* each, or other decent matters of the kind." They do not often buy tea, and rarely if ever spirits. As to the point about their profits being affected by their being well or badly dressed, M'Carthy, the cottier, observed, that "if a well dressed resident beggar, who was well known, applied for relief, he would be welcome, and get as much as he wanted; or if a sickly stranger came, he would receive enough too; and though a great many persons might be suspicious when a well dressed stranger applied to them, yet one would be apt to say, 'he must be poor indeed to induce him to beg.'" As to saving any provisions in summer, or at any other time, it was generally agreed that those who have families never have more than 48 hours provisions at any time. It is not thought that they ever save for the winter, inasmuch as provisions are more plentiful and cheaper than in summer.

The beggars very seldom say anything when they apply for charity. The real objects just stand at the door of the cabin, and the woman always knows what they come for, and what they want, and she gives them alms accordingly. Mulqueany said, that the only remark he hears them make is, that they have not broken their fast for 24 hours. Upon inquiry whether rags or dirt and misery were not often fostered for the purpose of exciting pity, more than one of the persons present indignantly replied, that the greatest number of the beggars could not help dressing themselves in rags, and that those very rags were all that many of them had to sleep in at night. Archdeacon Whitty also observed, that he is quite sure that 80 out of 100 of the children who apply at his house for charity, have not even the semblance of a pair of trousers, and it was only the day before that a boy, who was stark naked, appeared shivering in the cold, asking for relief. Lysaght also said, that an Irishman was far too proud to go about in rags, if he could afford to do otherwise. It was stated that it was only the "boccoughs" who had recourse to such practices as encouraging sores on their bodies for the purpose of exciting greater sympathy. There was a man there some time ago.

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ago, who used to tie up his arm to make it look shrivelled, and in the evening he oiled it to give it its natural appearance and elasticity.

Vagrants were not considered in that quarter to be dissolute in their habits. It was the custom, however, for the "boccoughs" to meet in the evenings and drink, but not for the regular beggars. The ordinary mendicants were never known to be concerned in any outrages upon person or property in that quarter of the country, and such a thing never was heard of there as a confirmed vagrant emigrating to America; and so far from their going from that quarter to England, that many come from places nearer England than that place. When the witnesses were asked as to the different degree of kindness exercised by the beggars towards their children, and by the lower orders in general, some one observed that they were just as fond as the King was of his children, and that the mother will often take the bit from her own mouth to give it to her child. Archdeacon Whitty said that beggars do share their earnings with one another; and it was no later than last Sunday that he saw a poor women give a halfpenny out of 2*d.* she had collected to another mendicant, and he was sure that if they were able to spare it more frequently, they would often be found willingly sharing it with one another. Their kindness and attention, in fact, to each other is unbounded, and scarcely can be mentioned. As to hoarding their earnings, the beggars in that district scarcely ever leave enough to bury them, and the consequence is that halfpenny subscriptions have frequently to be made to cover their funeral expenses.—(*Keane*).——This clearly proves that they are not able to hoard in that quarter of the country. It is to pay for the wake, and the mass for their souls, that the old beggars are in the habit of scraping a little together, and this they will do if possible under any circumstances. It has not been known that the children with mendicants have been either hired or borrowed, and it is not even suspected, because the poor in general have families large enough.

The families of mendicants, beyond all doubt, exceed five in number on an average. It rarely happens that a beggar gets married whilst leading a vagrant life; they are more frequently reduced after marriage. Archdeacon Whitty said, that for 15 years he did not recollect a beggar's marriage. There certainly are 10 vagrants in that parish who have bastard children. They could not speak for the strangers, but they suspect that many of the young women who are going about there with children have had no husbands. No mendicants have recently died in that neighbourhood, except from ordinary causes; and Dr. Finucane said that they are in general a very healthy class of people, in consequence of the constant and regular exercise they take.

There can be no doubt that the condition of the beggar is far preferable to that of the regular labourer, and yet it seems strange that so few young able-bodied labourers attempt to avail themselves of the advantages of a vagrant mode of life. Shame, and the feeling of being outcasts from their homes and families, can be the only barrier against so tempting a change. In all the visits of the Assistant Commissioners to the abodes of the village beggars, they invariably observed that they are better supplied with pigs than their more unfortunate neighbours; and several instances came under their observation of women with two or three pigs going out to seek relief from the public. The dunghills also in front of their cabins were invariably larger, and better stocked with manure, than those of the generality of poor labourers; for, as Lysaght remarked, when the labourer is depending upon five or six months' hire, the beggar can stick to his trade every day, bad and good.

Thynne observed, as to the extent of knowledge they have of each applicant, that "they know nothing indeed about them in general; they suppose they are objects, and in want, and they give for the honour of God, and for the good of their souls." Although the witnesses could not be got at first to acknowledge the mischief arising to society from the present system of mendicancy, they succeeded at length, with the assistance of the more reasoning individuals who attended the examinations, in extracting from their opinions, proving clearly that the present system of relief has, and must have a tendency to increase pauperism. All present agreed that a mendicant will never forsake a strolling life; and according to Dogherty, he will never give it up; his spirit is broken, he finds it an easier life than that of the labourer, and he is well inclined to remain in his degraded situation. They have always been found too to have every objection to work. And Daly said, "I have often given employment to boys who were begging, saving turf, &c., but I always found them go off after getting their bellies full."

No attempt is ever made to ascertain the character of the beggar before alms are given; and Malone said, "If you made any remark upon a man whose bag was full, he would say 'he had a family at home,' or he would tell you any lie that would come into his head."

A night's lodging is invariably given to the beggars by the poor labourers, or the very small farmers, and it was ascertained that few farmers holding more than nine or ten-acre farms would offer a night's lodging, unless under very particular circumstances. The better description consider that they have performed their parts of the duty, by giving the mendicants the straw, which is then taken to the poor man's house. It is clear, therefore, that the man who can least afford to be sick, or to have his little things carried away, is the very person who, from his charitable feelings, runs the greatest risk in catching any contagious diseases which may be prevalent, or of being robbed of his shirt, trousers or shoes, articles of the greatest value to labourers, and which they have frequently lost by thus harbouring mendicants.

The greater number of beggars do certainly wear the cast-off clothes of the farmers, who are much in the habit of giving them to the poor people when they are almost worn to rags; "and bad enough they are then," said Malone, "for we are too poor to give them away until they almost fall off of us." In summer seasons the farmers give sour milk extensively, and many of the poorest of them, when potatoes are too scarce to give away, offer a drink

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of milk instead. There is little meal made in that district, and none given away. The relief afforded to the beggars is principally in potatoes, and the farmers prefer giving provisions to money, because the former is always close at hand, whilst the other is scarcely seen from year to year, except when they are making the rents up. The beggars themselves would invariably prefer money to provisions, as they would then be able to purchase a variety of different articles besides food. Tobacco, which is so generally used amongst them, cannot be had except with money. Several instances were known there of beggars refusing potatoes when offered them, owing to the low prices which they would sell for when exposed to the scales; but Keane remarked, that this has only happened when potatoes were very plentiful.

There is no limitation whatsoever to the quantity given away, but none have a better chance than those who come first; and Daly said they all know this well, for he has seen them jostling one another when coming along the road towards his house. With regard to the quantity likely to be given, it was observed that the women, who are generally the dispensers of charity, never look to what they give, they would consider it sinful to do so. Mr. Daly said upon this point, " At the time of picking the potatoes, I have often told the beggars to help themselves to what they required, and I have always observed that they took about the same quantity which my wife would have given them; they know very well the quantity usually given to each person, and they help themselves accordingly." As to the fact of any persons being supported as pensioners on the bounty of the gentry, none of the witnesses present (at the moment they were very numerous) knew of a single instance where a poor family was supported by a rich person in that parish. Upon inquiry into the fact, whether any person would give away as much food as would be equal in value to the maintenance of an individual workman or labourer, none of the farmers present thought that they did give away so much, and the shopkeepers, after some consideration, entertained the same opinion; but they all agreed that Mr. Thynne, a most benevolent tradesman in the town, gave away as much in charity as would keep three or four additional shopmen. No such practice exists of the shopkeepers giving regular weekly allowances to resident beggars, for every day is helping day at Ennistymon. It is not customary either for small farmers to plant portions of ground and to give the produce to the poor.

No persons present found any difficulty in answering the question, on whom the burthen of supporting the poor chiefly fell; both high and low, all agreed that it rested chiefly on the poorest classes, those in fact who were least able to bear it; for not only do the poor support the beggars while they are alive, but the burthen of burying them when they die devolves upon that class also.

As to the inconvenience of beggars to the different orders of society, it was observed that the shopkeepers are certainly in some degree annoyed by their frequent visits to their shops and houses; yet at the same time they agreed that it has seldom happened that an illnatured or abusive word has been applied to them. The richer classes in that district are few in number, and these persons, as usual, take the precautionary means to avoid the annoyance of visits from wandering mendicants. As to the proportion in which the different classes give charity, it was agreed on all hands that the industrious give all, and that the rich man's donations in that part of the country would not keep five beggars from starving. The labouring men never refuse, if they have anything in the house to give away; and Carrig observed, " I have frequently to collect at the chapel for desolate and sick people, and I often see the labouring man give a halfpenny while I cannot get one farthing from some of the rich farmers who attend mass on Sundays." The day labourers cannot often give away many potatoes to the beggar, for he is worse off himself, but he lets him have a night's lodging for the honour of God, and often fire to boil his potatoes.

As was mentioned before, the fact of several beggars selling their surplus potatoes proves that many of them get much more than they require. This uncertainty of ascertaining how much each beggar has received does not exactly lead to improvidence, it was conceived, but rather to a misappropriation of charity.

It was found quite impossible to ascertain how much was given away by a farmer holding about 10 acres of land, for there was the greatest reluctance to answer the question; and as Malone observed, " It is God only who knows what we give away, and it is not men's business." They could ascertain no instance of a person having given away so much as to be afterwards left destitute himself, by failure of crops or other emergency. The same difference of opinion was found there as elsewhere about the preference of giving a yearly sum to remaining open to the constant annoyance of beggars; for while the shopkeepers on one side, headed by the benevolent Mr. Thynne, warmly expressed themselves in favour of a provision for the poor, as being the means of more fairly distributing the burthen at present so unequally proportioned, the farmers on the other side, excepting one or two of the most intelligent of them, dreaded the imposition of any fresh tax, conceiving themselves already assessed far beyond their means.

It was agreed that charity was generally given from the fear that the party applying was suffering from great want; custom and religious feeling were another motive; but according to Malone, the delight experienced by women in listening to the prayers of mendicants has the most powerful influence in urging people often to give beyond their means. It was well known in that part of the country, that the beggar who would say the longest and best composed prayers would inevitably meet with the greatest success in collecting alms. The Assistant Commissioners were assured by the roman-catholic clergyman and many of the people themselves, that if any provision was extended to the poor, the benevolent would no longer feel themselves obliged to relieve travelling mendicants; and as Donoghue observed, " We would tell them we paid for their support, and they must go look for it to the others,

who

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who were managing the business." Violence is never resorted to in that rural district to extort alms, and the mendicants are, generally speaking, quiet and civil. O'Reilly said the "boccoughs" will talk and scream, and make you give them something, and if you refuse they will often spit at you. Very few people now care about the beggar's curse. A woman with child would certainly never refuse relief, let the person be ever so unworthy of it; and Mulqueany said, "I know my wife always gives when she is big with child, and she says she must do it, or she would have a miscarriage."

Diseases have frequently been spread through the country from the system of giving night's lodgings to beggars, and fewer have been observed invariably in that district to break out in the poor man's house. Amongst many recent instances of the bad effects resulting from this custom, the following was mentioned to the Assistant Commissioners: "A few days before that, James O'Brien took in a beggar woman, not knowing at the time that she was infected with fever; he soon discovered it, however, for in 36 hours he was taken ill of it himself, and after a short illness died. His poor children took it one by one, and they were then lying at home with very little chance of recovery. The doctor is kind and attentive to them, and the parish priest, who is a good man, goes to them every day. A collection was made for the wife and children at the chapel the Sunday before, and if the family do recover they must live on the charity of their neighbours for a long time, as they have nothing left in the wide world to support them." It had not been observed there, that the moral habits of the lower orders were injured by their association with beggars; for though they might amuse the poor people by their different stories and tales, yet no mischievous effects can be said to have arisen in consequence of their fabricating any of them.

There was no instance known in that part of the country of a vagrant returning to habits of industry after having once adopted that mode of life; and the Rev. Mr. M'Nally observed, what inducement could he possibly have, while the condition of the generality of labourers was so wretched and bad, and so much inferior to that of most mendicants? Archdeacon Whitty also remarked, that he knew from experience it was unnatural to suppose a person would give up a good thing for a bad one. The beggars get as much as they require without work; while the labourer, let him be ever so willing to work, is likely to be without a sufficient quantity of food during part of the year. The "boccoughs" so invariably become a separate, and in the eyes of the people, a very degraded and immoral class of mendicants.

It seemed to be a very general feeling among all the better classes, that in addition to some relief for the impotent poor, a vagrant law would be necessary to repress mendicancy; and Archdeacon Whitty observed, that if work were provided for all the able-bodied men who were then wandering about the world, he individually could see no earthly difficulty in strictly enforcing laws to repress vagrancy.

There is no house of industry or mendicity institution whatsoever in that district. Among the number of persons who were asked by the Assistant Commissioners whether they would be willing to go into a house of the kind, and lodging would be equal to that usually enjoyed by labouring people, there always appeared to be the greatest reluctance to enter any institution at all where they would be deprived of their personal liberty; but though the great body of the mendicants prefer their present condition, yet individuals were frequently met, who, from old age and accident, were so incapacitated, that they readily assured them no greater boon could be conferred on them, than the establishment of some institution for their reception and relief.

Persons who attended the Examination.

Parish *Kilnaboy.* Bar. *Inchiquin.*

Rev. J. HASTINGS ALLEN, protestant curate of Corofin.—AUSTEN CURTEN, carpenter.— —— DAVIS, weaver.—GEORGE DIXON, farmer and tithe collector.—MICHAEL EGAN, carpenter.—JOHN EMERSON, slater.—GEORGE FITZPATRICK, innkeeper.—TIM FITZGERALD. publican.—WILLIAM FITZGERALD, esq., J. P.—MICHAEL HALLORAN, labourer.— —— HEHIR, weaver.—JOHN HICKEY, postmaster, and farmer of 15 acres.—GEORGE HOGAN, labourer.—TIM HOGAN, farmer.—CHARLES M'NAMARA, farmer of eight acres.—THOMAS M'MAHON, labourer.— —— MARTIN, weaver.—MICHAEL MORIARTY, farmer, holding 15 acres.—JAMES NOLAN, farmer.—JOHN RENNY, shopkeeper.—Rev. Mr. WALSH, roman-catholic rector.

VAGRANCY was stated to have increased in this parish, owing to high rents, low price of corn, and the want of employment for labourers. "Several families," says Dixon, "have been ejected within the last three years in this neighbourhood; and although they are not as yet reduced to the last stage of destitution, if employment be not given to them, which seems very unlikely at present, they must inevitably add to the already great number of mendicants belonging to Corofin and its immediate vicinity. These poor ejected tenants drag on a very precarious existence, and are sheltered by the farmers, who are in general very kind, and occasionally give them employment." The exact number of vagrants was not, however, ascertainable, but they are very numerous, and mostly from the village of Corofin. Several of the farmers exclaimed, "that they were worried all day, and from morning to night, with the number who called at their houses." The opinion, certainly, of several of the witnesses conveyed this impression, that the numbers who solicit alms in this and the adjoining parish cannot be less than 90 or 100. "It is not surprising," says M'Namara, "that there should be so many beggars in this district, when you consider how difficult it is for

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for a labourer to get any work at all." Several labourers, with whom the Commissioners conversed at Corofin, were in the habit of going and returning, nearly seven miles daily, to work on a road at which they had been engaged for a short time, at the rate of 6 *d.* a day in the winter, and 8 *d.* in the summer, without diet. Soon after the arrival of the Assistant Commissioners at Corofin, the road, which had employed no less than 40 of these poor creatures, was finished, and the whole number was left without any employment whatsoever, so much so, that they assured the Assistant Commissioners that they were prepared at that moment not only to engage themselves, if the Government were inclined to offer any employment, but to bring with them at least 200 more, who would be happy to work hard for 6 *d.* a day.

June, July and August are the periods at which vagrancy prevails most here, when there is little work, and scarcely any food in the country. "The mendicants relieved in this neighbourhood," says Hickey, "are mostly our own; and though this may seem strange, it can be easily accounted for: the name of property which this place has acquired, holds out no inducement to their flocking hither." Vagrants are principally widows and children; a few are the wives of distressed and sickly labourers; and scarcely any are the wives of mechanics. Kenny says, "The resident beggars go about singly; they leave their children at home, or send them to school. The strangers, from their circumstances not being known, invariably take their families along with them, in order to excite compassion." The reason why women and children principally constitute the class of beggars seems to be, because the majority of the women are too infirm, and the children too young, to be profitably employed. No instance was known of a man earning his hire allowing his wife to beg, but there are four or five persons with long families, who sometimes are unable to provide for them, and then send out their wives to beg potatoes. This district is almost entirely agricultural; yet it was admitted on all hands, that the weavers, who are a most distressed class of mechanics in this parish, are strikingly reluctant to seek for alms; they will not beg until the last penny is gone. The cases are rare of small farmers making over their little holdings in their old age upon their children, and becoming beggars; but there are many persons in the commons of Kilnaboy holding one or two acres, who were known to have transferred their property in that way, and to have become mendicants. No persons go from this parish to England, in want of employment. Many, however, go to the county Tipperary at harvest, chiefly to the district about Thurles. Being young men, they never beg. The distance is short; two days will bring them there; "and," says Hogan, "2 *s.* will be the outside it will cost."

It is generally believed that the children of beggars, when they grow up, either go to service or enlist in the army. "I do not know," adds Kenny, "any one beggar in Corofin, who has not at some time or another earned his bread. Bad clothing, bad health, and scarcely anything to eat, have made many infirm, and reduced them to go out then and face the world." Mr. Fitzgerald remarks, "that the facilities of procuring relief must have some effect in increasing the number of vagrants; and it is only surprising, considering how easy it is for any but the able-bodied to procure alms, that one half of the people do not become mendicants, for their situation is decidedly preferable to that of the majority of labourers."

Most of the persons present were of opinion, that on an average, during six months of the year, two stone of potatoes in the day would be about the quantity collected by each beggar, and though several mendicants were in the habit of selling their surplus collections, yet a beggar with a family would scarcely procure more than sufficient for them. A labourer present quietly remarked, that "want is out of the question with the man that is satisfied to beg."

The quantity given is proportioned to the size of the family; the greater the family, the greater the compassion. When the family is large, strangers sometimes separate into parties, and beg in that way; but the residents cannot be deceived thus, they are too well known. At any particular application, an infirm person will get more than an able-bodied, but the latter, though often refused, will have more to sell at the end of the day.

When beggars obtain more food than they can consume, they sell the surplus generally to poor labourers with large families, who are much worse off than themselves, but are too proud to be seen begging. These poor creatures are glad to have opportunities of buying small quantities of potatoes, which they could not otherwise get at the market. "We pay," says M'Mahon, "rather more than the market price to the beggars, but this we do not mind or feel, because they will let us have as small a quantity as we want at a time." What they procure by selling their surplus collections they expend in tea, and more frequently in tobacco, but never in spirits. Tobacco, they say, they must all get, of which they use a great quantity; and they affirm they would rather die than be without tobacco. Very few of the mendicants can be said to dissipate their earnings; this character applying more to the boccoughs, who frequent fairs and markets. "But," says Dixon, "there cannot be a doubt that they enjoy advantages, nay, one may almost add luxuries, compared with the majority of the labouring classes." The Assistant Commissioners, in support of this view, conceive it their duty to add, that not only in Corofin, but almost in every village in which mendicants congregate, which they duly visited, the general appearance and internal arrangements of the houses of professed beggars, betrayed a degree of comfort that was quite foreign to the habitation of the wretched but contented labourer. Whilst at Corofin, they were particularly struck with the immense heaps of manure that were piled up against certain houses in one of the back lanes, and upon inquiry it was ascertained that these were the abodes of many old women, who are well known as mendicants, and who daily leave the village in search of alms. These dung heaps are sold to the labourers who have not enough to manure their little con-acre, the mendicants not requiring it for themselves, though they collect

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collect manure in their wanderings. So far from observing any of the consequences of depravity in those houses, it is but justice to this class to say, that nothing but decorum and propriety was found in their dwellings, and so anxious were these mendicants to show how attentive they were to the education of the younger class of the family, that frequently the Commissioners were prevailed on by their solicitation to sit down, and hear the children read, and inspect their copy-books, which evidenced a regular attendance at school, and a laudable thirst for learning.

In this part of the country vagrants seldom give any account of themselves, nor did any one of the witnesses ever detect any case of deception among vagrants. Indeed, as several said, it is so much the custom of the country to give without asking any questions, that no one observes particularly when dealing out charity. Vagrants seldom present petitions to the country people or to the humble classes, but to the higher these petitions are often frequently shown; and the Rev. Mr. Allen said, that he detected among strange mendicants so many instances of imposition, that he believed the greater part of these documents to be forged. Boccoughs only refuse to have their sores cured; and it is believed of the others, that they carry their children about in wet and cold, to render them still more pitiable objects. This state of mind must of course be incompatible with sound moral feeling.

The Rev. William Allen says, "Beggars are exceedingly well-behaved. At the time the country was disturbed, not one of them was tried for any crime." And M'Mahon, who has the sessions book, observed, "that not one of them had been summoned before a magistrate for the last six years." And every one agreed in the good character of the beggars in this district, the boccoughs excepted. The confirmed vagrant never emigrates, nor goes to England in search of work. "What could they do there?" says Nolan; "they have lost all habits of industry, nor do they know how to use a spade." Beggars are very kind to their children, and send them to school; and the Rev. Mr. Allen remarked, "More would send them to school if they had decent clothing." No instance was ever known here of beggars hoarding money.

It is often remarked that beggars have larger families than comfortable people, yet amongst resident beggars here, the proportion of illegitimate children is not supposed to be greater than among the labouring classes, the latter being much exposed to danger at wakes, dances, &c. &c. On the point of relative mortality, it was stated that many of the labourers died during the cholera, while comparatively few of the beggars were cut off.

It is not thought that a strong, hale, able-bodied man would obtain as much by begging as he would earn by labour; but there is no doubt that the man who has plenty of work still left in him, yet looks a little sickly and weak, and is not very young, would find it a more profitable speculation to beg. The labourer has to pay 5*l.* for a con-acre, the rent of which he makes up by a pig and his labour. For the former, the price is so low it does not remunerate him, and the latter is precarious and uncertain. The beggar has no rent to pay, and is always sure of having enough to eat. There is no doubt that, all things considered, he is better off than the labourer with a large family, but in what degree it is not easy to ascertain.

There is no knowledge for the most part by those who give of the character of those to whom they give alms, so that it would seem that indiscriminate charity does materially increase the number of vagrants; yet it has not been observed to be prejudicial to the morals of the people. When persons have been wandering vagrants for some time, they prefer that life to a labourer's, but at the commencement begging is the last shift. No instance was known of a labourer becoming a mendicant in preference to working.

The previous collection of a beggar is not inquired into, and alms are freely given to utter strangers.

A night's lodging is given to beggars by labourers and cottiers, but not by farmers holding above five acres; and with regard to giving clothes, Hehir says, "If we had them we would readily give them; but there is not one small farmer out of 30 that is able to dress his own children decently, and there are many of the labourers' children that are obliged to stay from school because of the want of clothes." Upon visiting the houses of the poor of this parish, and particularly at Corofin, the Assistant Commissioners were struck with the number of children most miserably clad, while several were in a state of perfect nudity. There cannot be a doubt that the labourers are worse off in this district than in any of the several parts visited by the Assistant Commissioners. According to the evidence, the superabundant number of labourers seems to be the cause. The principal relief given to beggars consists of potatoes, meal being seldom given; and as many of the farmers as have cows give milk too, but no money. They have the food always at hand, but not the money, though the vagrant would prefer the latter.

There is no limitation to the quantity of food given. "No creature," says Halloran, "that asks me, in the honour of God, that does not get some little of potatoes or milk: but the quantity mostly given is about four or five potatoes, weighing about two pounds." Upon inquiring of witnesses whether any persons were supported by rich families as pensioners, all agreed that there was no such thing here. The Assistant Commissioners however ascertained that there were several persons materially assisted by the benevolence of Mrs. Bridgeman, the wife of the present member for Ennis, whose kindness towards the poor, and zeal in promoting education among their children is so great, both here and in her own immediate neighbourhood, that the Assistant Commissioners feel bound to mention this lady's exemplary conduct. It was thought that some farmers give away as much as would enable them to diet an additional labourer, but no one could say that any of the shopkeepers gave as much as would enable them to support an additional workman.

The evidence given here fully corroborated that received and repeated in many other places,

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places, that the relief of the poor is borne by the poor themselves; in other words, it is the class of small farmers on whom the burthen of supporting the poor principally falls, confirming the observation elsewhere made, that though individually the large farmer may give more in the aggregate, it would be found that the small expended, in proportion to their means, twice as much. As to the absentees, they neither appear to give nor to answer the applications which have been forwarded to them in seasons of great distress. "Twice," said the Rev. Mr. Allen, "I applied, on the occasion of cholera, to certain absentee proprietors, and never even did I receive an answer to my letters." The rich scarcely give anything as compared with the poor, even the mere labourers, who have nothing but a cabin, relieve the poor beggar. Assistant Commissioners were in several such houses when relief was given to beggars.

Beggars must often receive more than they actually want, owing to the impossibility of the discovery of their previous collection by the person giving relief; yet this leads not to waste, but undoubtedly to a misapplication of charity.

Many instances are on record of diseases being spread by lodging beggars for the night; but no opinion could be formed positively of moral evils accruing thence to the labourers' families.

Those who for any considerable time follow a vagrant life are not known to return to industry; yet the only class of beggars that form a community to themselves are the boccoughs, who frequent fairs, &c. &c.

No punishment has been inflicted for vagrancy in this district; and the opinion of the magistrates, "as long as there is no relief for any class of mendicants, so long there could be no rigorous enforcement of the vagrant law."

There is no house of industry nearer than Ennis, a distance of seven miles; nor would beggars be willing to enter one. Such was the opinion of every person present, they having frequently refused to go into the one at Ennis, and when there, many have wished to come out again.

Persons who attended the Examination.

Par. of *Tomfinloe*, *Kilnasullagh*, *Kilmaleary* and *Drumline*.

Town of *Newmarket-on-Fergus*.

Bar. *Bunratty*.

JAMES BRASIL, farmer, holding seven acres.—THOMAS CARROLL, labourer.—Rev. Mr. COFFEY, roman-catholic curate.—M. COLLON, weaver.—Major CREAGH, J. P.—MARY FITZGERALD, a beggarwoman.—Dr. FRAZER, dispensary surgeon.—Widow GRIFFEY, widow of a labourer.—Mr. HACKNEY, steward to Sir A. Fitzgerald.—MARTIN HALPIN, labourer, occasionally employed.—MARY HALPIN, his wife, always begging in Newmarket.—MICHAEL KEOGH and JAMES GEARAN, small farmers, holding about 12 acres each.—Rev. Mr. M'CULLAGH, rector.—JOHN M'NAMARA, labourer.—JOHN MOLONY, clerk of the petty sessions.—RICHARD MOLONEY, a decayed shoemaker.—HENRY O'BRIEN, esq.—LUCIUS O'BRIEN, esq., late M. P. for the county of Clare.—Rev. Mr. O'BRIEN, roman-catholic curate.—PATRICK SHIELDS, carpenter.

CARROL, the labourer, observed, "that one day with another he did not see less than 40 beggars in the village and about the parish." Sheils, the carpenter, also said, "that it was his opinion that there are 60, and sometimes more persons who stand about the caravans, and depend upon an odd halfpenny; they have nothing else to depend on but what they get in charity. Seven beggars that he did not know at all called on him that day, for the very minute the door is open in the morning they will begin coming, and not stop till evening, and if they do not give to them they must face the country; he knew there were double as many as there were some years ago;" and Carrol said, "that they were ten to one what they were in his recollection." The poorer class attribute the great increase of vagrancy to the ejection of tenants, and to the high price of land, which prevents each of them from having ground to plant potatoes, (provincially called "mock ground.") Many of the higher and richer orders pass over the clearing of land as a cause, and say that the additions to the ranks of mendicancy are to be explained by the increase of population, by improvidence, and even by idleness. In confirmation, however, of the first class of causes, Sheils, the carpenter, said, that there were upwards of 200 inhabitants of the parish of Tomfinloe, who had not 20 acres of land amongst them; and that the chief part of the labourers of the town had not a rod of ground. They find the utmost difficulty in procuring a lot of "con-acre," and even the herd who shows it must get 1*s.* for every quarter of an acre. The landlords are well aware of this practice. M'Namara, the labourer, said, that upwards of 200 fines were quenched in Mahanish about nine years ago, and he counted from 10 to 15 families who then took refuge in Newmarket, and many of whom have since been reduced to beggary. Four or five families were driven from Ballygreen, and some of these are also now begging; "these people," said he "kept good kitchens of bacon, they rode good horses, and had nice milch cows, and were honest hard-working persons."

The summer months there, as elsewhere, are the periods at which vagrancy is most common, particularly June, July and August. M'Namara observed, that numbers will struggle out until the summer, and then if there is anything like a scarcity, people will double and treble the price of potatoes; they could buy them at that season last year for 6*s.*, and in July last they were 1*l.* 2*s.*; the trust sent them up to 30*s.* The man who has but a quarter of an acre finds his provisions run out by that time, and then he must take to the road. This district possesses a tract of rich alluvial land, extending along the shores of the Fergus. It is of almost

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almost inexhaustible fertility, and being extensively let out for the cultivation of potatoes, that root happens to be most abundant amongst the inhabitants. This land is called "the Corcasses;" and Mr. Hackney, the intelligent Scotch steward of Sir A. Fitzgerald, said that it is a great inducement to beggars not only to roam through the neighbourhood, but even to fix their residence in it. This assertion was borne out by several beggars themselves, with whom the Assistant Commissioners conversed, and who told them that they stopped there, because the people were particularly charitable. The fertility of the soil of these parishes, therefore, is not without a drawback. Very few of the beggars resident in that parish are natives of the place. The Rev. Mr. M'Cullagh stated, that in the parish of Kilnasullagh, which touches the town of Newmarket, there are but two destitute persons, and he is obliged to fill up his church list, which extends to 30 individuals, with the inhabitants of the town. By far the greater number of mendicants are women from 30 to 40 years of age, and they have generally several children with them. "This morning," said M'Namara, "a young woman of about 25 came to my door with seven children along with her, and they were crying and shaking, and what little clothes they had would hardly keep their bones from the wind." The Rev. Mr. O'Brien remarked, that the Mendicity at Ennis had thrown a great many beggars on these parts. Though it was chiefly women who solicited the alms, yet it was remarked by all present that men often accompany them; nevertheless the proportion of the women is greater, because many are widows, and many beg, because the wages of their husbands are not sufficient to support them and their children; in the mean time the husbands are perhaps wandering about elsewhere in search of work. Sheils observed, that the husbands will not go inside the doors with shame; they stay outside roaming about the road, or sneaking by the walls, or sitting by the road-side with their wives by. "The other day," said Carroll, "a woman asked me leave to boil a pot of potatoes, and when she had done she called in her husband and children to eat them; he looked pulled down with poverty, and indeed he had neither clothes nor flesh upon him." The Rev. Mr. Coffey said, that on the whole there were very few able-bodied of the male sex to be found begging. None of the wives of those who are permanently employed are known to beg on Sundays; but they have met the wives of some labourers begging who were only casually employed; they stated that their husbands were unable to procure adequate assistance, and indeed a single day's work at 8*d.* a day cannot go far. There were scarcely any cottier tenants in the parishes to which the Assistant Commissioners extended their inquiry, except in Kilnasullagh, where Sir Edward O'Brien has a good many tenants of that description. None of this class are ever known to beg, and their condition is considered most enviable by those labourers who are without any land. It was decidedly the opinion of all present, that mechanics were rarely to be met with begging, and that of whatever class they may be, they were the class most reluctant to do so. Sheils observed, that if he was reduced to beggary he would not shame his friends by remaining at home, he would go to a distance. Dr. Frazer remarked, that the cottier tenants of the agricultural population were most unwilling to beg. It rarely happens that the cottier tenantry of these parishes have recouse to it; but when they do they quit their native place. It is a common practice with small farmers to give portions of their land to their children as they get married, and in the end they leave themselves without any; but it rarely happens that they act thus with the intention of begging. Brasil, the farmer, however, mentioned an instance of one Halloran, who gave up his land to his five children, and then took to begging; the children were wroth and vexed that he should do so, and often complained to him that he would not stay with them. A good many going to England beg, and more pay their way, but then they stint themselves. None go to England from that parish, they never go farther than different parts of Leinster. If there was one Connaught man passed through this year on his way to England, there was a thousand. Mr. O'Brien added, that on their return from England there is a common practice among their "spalpeens" to select one individual worthy of being trusted, to whom they confide their money and send him off by the coach, in order that they may have no opportunity of spending it themselves; they then travel home themselves on foot, living by begging, or as well as they can.

They come from all parts of the surrounding country, many from Connaught; "these we know," said Brasil, "by their speaking a kind of Irish which we do not understand. I often see people from the county of Cork that I know by their wearing blue coats; they do be inquiring for 'Tradree,*' the place where all the potatoes grow, and they all the time in the very place itself." All parties agreed that most of the beggars came from the country parts. Sheils observed that there were not any grown up people in the town whose fathers and mothers had been beggars; almost all the beggars there were decent distressed people. Others, however, differed from him, and said that it would be difficult to assert whether the vagrants that pass through, being strangers, are or are not the children of beggars; but Dr. Frazer observed that he knew but one fellow in the town who has been a beggar from his cradle, and he is an incorrigible idler, and though well able to work, he has often refused to be employed, and says he would not be bothered earning 4*d.* a day. It was allowed on all hands, however, that the greater numbers have been reduced by the causes before mentioned; and Keogh and Brasil said that when they once take to begging they rather live by it than by working, and they know people's children begging, whose fathers and mothers stay at home

* The tract containing the "Corcasses" above mentioned.

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home and go to mass on a Sunday in fine clothes. Brasil stated that an able-bodied man, setting out early in the morning, would get three or four stone of potatoes by begging; but though he might do that at the present season, when they are plenty, yet he would not be so successful at another period of the year, when they were scarce. He certainly can thus obtain more food than he himself can consume, as he does not require a stone of potatoes at farthest for his own use. They sell them in bags, and may be they would bring them twice into town in the course of the same day. The beggar will sell them to the poor housekeeper who is much worse off than himself, and who will not go out. Dr. Frazer observed that they do not get much in general, except at fair times, when the farmers and cattle jobbers, returning after a good market, will scatter a good deal of money among them. Collon, the weaver, observed that they were all strangers who attended at the chapels for charity, and for the most part infirm persons; the townspeople do not go there, because they would meet their own friends, and because they are so shabby that they would not like to be seen. Yesterday, at last mass, there were but four beggars, a blind woman led by her daughter, and three cripples: these all left the town after last mass. No beggars attend at the church, because the congregation always put their subscriptions into the poor-box. Brasil, M'Namara and Collon mutually remarked as follows upon the quantity given being increased by the number of applicants: "If the victuals are at hand we always give according to the size of the family; and if a family of 10 children came to us we would give them more than to five or six; because where would the 10 children be provided for if we do do not reach them more than the small family, sure they would die. If a cripple or an old man misses in one place, he will get it in another; if every house gave but one potato, a single person would get enough; the children cry, and we cannot help being more compassionate to them." These observations conveyed the general feeling towards a large family. The families of 10 split, and particularly in scarce seasons, when they hope to get more by doing so. They frequently stop at the Corcasses road, the one going one way, and the others another; and Collon observed that he often refused the last division, when he had found out that they had split or divided. Keogh observed that he would give most to a person with a family, next them to an old cripple, and least of all to an able-bodied fellow who could earn for himself; the able-bodied man would be sometimes refused, and in general would get but little; whereas the family would always receive a good quantity at each house, and would certainly have most at the end of the day. They will generally sell their surplus potatoes, if they are resident, to get lodgings. If they are strangers, the money which is made by their sale of these collections is applied in paying for mending their shoes, &c. M'Namara remarked that in scarce seasons he has observed single able-bodied men, with 6*d.* worth of potatoes, while other persons had not enough to eat. Except the beggars who attend the fairs and markets, called "boccoughs," they never see any of them drunk; they buy tea sometimes, and tobacco is as necessary to them as food. Sheils remarked, that the old women in Newmarket and such like towns, ask for tobacco in the house of God, and there was scarcely a beggar who did not spend a halfpenny each day in either that or snuff. It would not do for strange beggars to dress themselves well, but a resident one would do so if he could. Collon observed, that if two beggars were to come to him, he would certainly give to the badly dressed one in preference. If one was well dressed, unless he knew him, he would certainly take him for an impostor. The resident beggars of Newmarket are always ready to avail themselves of the clothes which are distributed by some benevolent persons in the neighbourhood, and in many instances appear decently dressed, while the strangers are observed to be generally clothed in heaps of rags. The Rev. Mr. Coffey observed that there was no necessity for beggars saving in summer, as provisions are so cheap and plentiful in winter, and he thought there were quite as many beggars in winter as summer, except during the months of July and August.

"We often challenge them," said Sheils, "on the plea of their begging, and they say they have no work at home; others tell us they never left home until they had pledged the bed and bed-clothes from under them, or that they have been left widows with orphans by the cholera; and indeed we have five or six widows from that terrible disease in Newmarket at present." The only case of deception that occurred there was that of two beggars who pretended to be deaf and dumb; they went about telling fortunes, and all the while they were acting as spies. Sheils said that they afterwards turned spies, and got some men hung at Ennis. He also said there were some known impostors who were very fond of exposing their sores, but they never heard that they produced any. At fairs, indeed, there were a good many fellows who, by the exposure of their infirmities, and by their importunity, succeeded in getting a good deal of money from the charitable and humane. "I have heard one of these chaps saying to another," said Brasil, "I will not give you my daughter, because you have had but one crooked leg, and that would never earn enough for her." Recommendations are never carried about by strangers; sometimes they are given by the parish priest and others to poor people of the neighbourhood who have suffered by any particular misfortune, such as the burning of their cabin, distress from sickness, &c., and it has never been discovered that this kind of recommendation has been forged. Dr. Frazer could only point out one instance of any of these refusing to have their diseases cured, from the benefit they were to them, and that was the case of a sawyer whose son was partially blind, and it had been frequently proposed to the father to send the child either to Dublin or to the county infirmary at Ennis, but he constantly declined, and he is now in the habit of soliciting alms on the score of his son's helplessness. He also thought that nothing was more likely than that offensive objects of the kind should be distressing to women, but he knew no very strong case of that description there. Many of the poor creatures who are now going in search of food are quite unable to give their children anything like sufficient clothing against

against the severity of the weather. It is unnecessary for them to make them appear worse than their poverty keeps them. Brasil observed, however, that the taking about children by the old for the sake of compassion is very frequent, and he has lately observed several old women with children who could not possibly be their own, asking for alms. The Rev. Mr. Coffey also stated that no trade was more common, and that he had known one or two instances of young women with large families allowing their children to be taken from door to door, by way of duping the poor and more industrious classes, who have but little time to look at the objects frequently relieved at their doors. The Assistant Commissioners also once or twice remarked this species of fraud themselves.

The habits, generally speaking, of the strolling beggars are not dissolute; "but at the same time," observed Brasil, "I know no more ill-conducted fellows than the 'boccoughs,' who are a shocking bad set; they drink, curse, fight, and set a bad example to the rest of the people." "I am sure," said the Rev. Mr. Coffey also, "that they like their sores, and I should not be surprised if they made them worse; they break one another's heads, but they have never done more in the way of outrage." Gearan, a small farmer, observed, that he has known strong able-bodied beggars to come late at night to a labourer's house and ask for a night's lodging, which they would never be refused, and then run off in the middle of the night with many little things belonging to it. "And several times," said Mr. Coffey, "people have asked my advice what they should do, in consequence of the depredations committed by vagrants." The rich gentleman, the middle-man and the large farmer are exempt from these losses, because they are able to lock their gates at night and keep them all away; whilst the poor labourers living on the high road not only materially contribute to the beggar's support, but is actually, in addition to that, further exposed to losses which he can ill afford. Their habits are so inveterately idle, that they would never apply themselves to habits of industry, unless compelled to do so. Brasil said, "I have sometimes tried them at work, and they have made all sorts of excuses to get off. I remember once I offered a great big fellow work at harvest time, and he said he had no reaping-hook; I told him I would lend him one; and he then complained that he had something wrong about his knee, and that he should go to the dispensary to have it looked at; I let him off, and from that day to this I have never seen anything more of him." Gearan observed, that his neighbours told him they were stiff and lazy, and that many of them neither could nor would do anything. Keogh said, "There is Con Fennel, a beggar in this town, that may any day go to the poorhouse at Ennis; he is not fit to do much, as he is at times subject to fits; but yet he could be well employed, and would get it too, but he says he would rather be as he is, wending about asking alms. I am sure, however, that if he could get smoking there he would work well for them in that house." The Rev. Mr. O'Brien observed that there might be some willing to go to America, but not many of the regular strolling beggars. M'Namara said that nobody goes from that part of the country to England for work, it is too remote; but as for the vagrant, he never goes in search of any work anywhere, much less to England. The Rev. Mr. Coffey remarked, that though no doubt the morals of their children were exposed to great risk, yet he could not say that they were treated unkindly or harshly; they are jealous towards each other, and those who attend the coaches (almost all women) fight and squabble a great deal, particularly after a scramble, when any of the passengers throw them a few halfpence. They are not frequently known to hoard their earnings; but Lady O'Brien knew an old beggar-woman of Newmarket, whom she was in the habit of occasionally relieving, to have saved 6*l.* or 7*l.*, which she drew out of the savings' bank at Ennis upon some occasion.* The children who accompany the mendicants are not known exactly to be hired; but this subject has been investigated before.

The mendicants are frequently accompanied by large families, but it has not been observed that they marry earlier than other members of the community; and the Rev. Mr. Coffey observed, that he did not remember ever marrying two beggars. Dr. Frazer thought, from his experience, that many of the females going about had been farm servants who, having been disgraced by having had an illegitimate child, were obliged to leave their places and betake themselves to mendicancy, during which period they will frequently increase their families unlawfully, and he thought that large families were too often the result of thus reducing women to mendicancy. There are many of these mendicants, a happy and contented set of people, who live to a great age; and when the cholera appeared, the doctor did not think there were more deaths amongst them than amongst the other people; in 1817, however, the fever killed a vast number of them.

Employment is very precarious in this neighbourhood. A man considers himself fortunate if he can procure four days' labour in the week, at 8*d.* a day without food; in winter he cannot even look to this, unless he be of the fortunate few who may be permanently employed by some resident gentleman or large farmer. A labouring man will get 8*d.* in summer, 6*d.* in winter, and sometimes 10*d.* or 1*s.* in harvest time; but supposing him to be employed every day in the year, 8*d.* a day would be a high average, for setting aside cottier tenants, who pay their rents in labour, no man is employed every day. It was before stated, that an able-bodied beggar, with common exertion, could procure three or four stone of potatoes in a day, and could easily dispose of the surplus, after having satisfied his wants, at a price never

* It afterwards appeared that the occasion was, when, from political causes, there was a run on the Ennis savings' bank; and she was seen going about asking for gold for a 5*l.* note, which she had drawn out of the bank.

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Town of *Newmarket-on-Fergus*.

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never lower than the market price, which may be taken at a low average of 1 ½ *d.* a stone all the year round. It follows, therefore, that he will at least be as well off as a labourer who is employed only three days in the week. The general opinion, however, seemed to be, that he was much better off; and Sheils observed, "The man who is employed only three days in the week is much worse off than the beggar, for the sturdy beggar follows his trade every day, and there is never a holiday amongst those kind of people."

Inquiries are seldom made as to the character of the applicant; and further than that, those who were not in need have often imposed on the charity of individuals. No effects prejudicial to morality have been observed from the habit of giving private relief; but idleness no doubt is generated by the system of giving alms in general. Major Creagh observed, that the greater part of the vagrants who appear in this district are females, who mostly give themselves out as widows; there is little employment for them, were they even willing to accept it. As for the able-bodied man who would wander about, he would hesitate to say that they have renounced industry through a preference for idleness and beggary; distress has perhaps reduced them to mendicancy in the first instance, and they may have then continued it, from finding how easy it was to live by it. "When we have work to give," said Dr. Frazer, "we do not require to look out for beggars to give it to, there are plenty of honest men about who want it more; but I recollect offering a stroller work once at 6*d.* a day and his diet; he took my offer, but he was a lazy fellow, and gave me very little value, and I was always obliged to look sharp after him; on the fourth morning I found that he had marched off during the night, and he did not so much as wait to ask for his wages."

A night's lodging is seldom refused by labourers or small holders, but large farmers are observed to be more cautious in admitting strangers into their houses. Beggars go to them for straw to make their beds, and they hardly ever refuse them; they carry this to the place where they get their night's lodging, and the poor man who harbours them expects that they will leave it after them; it is an object to him, as it serves to increase his stock of manure. Clothes are seldom given by the poorer classes, but there are many benevolent ladies in the neighbourhood who frequently distribute clothing to destitute poor widows and other distressed persons. Potatoes are the only food given in the way of relief. "Meal we do not give," said Keogh, "because we never have it for ourselves;" and Brasil confirmed this statement, by saying, that though he holds 70 acres of land, he scarcely ever eats anything but potatoes and milk. Milk is given by the farmers and those who keep cows just as readily as potatoes. The farmers always prefer giving food to money, because they have the former always by them, and do not miss it: and Gearan remarked that it cost much less trouble to get potatoes out of the ground than to get a fair price for them in the market. It depends on circumstances whether a beggar would prefer money; if he is in a remote part of the country where he cannot dispose of what he gets, he would rather have enough to eat. "But I have remarked," said M'Namara, "that a beggar about the town will give 10 times more blessings for a halfpenny than he would for potatoes or a sup of milk."

It seems that the peasantry have no limits to their alms; as long as their means permit they give freely. In summer, before the potatoes come in, and in scarce seasons, they are rather more careful, and perhaps give somewhat less; but in general they give to all who ask, and are only guided by their compassion for women with children, to give them rather more than others. Even those who subsist on the bounty of others are not in the habit of letting the beggar go away empty handed. About as much as may be held in the two hands locked is given to every applicant, no matter what the number, as long as the store lasts. This district is fortunate in possessing a resident gentry, who contribute greatly in alleviating the poverty which in their absence would press upon the lower orders. Many poor persons receive not only food, but sometimes clothing, and even from the families of the wealthier classes; but still they are unable to state any instance where individuals were mainly supported by that kind of charity. The relief thus afforded, however, is but partial. Some shopkeepers were asked how much they would give away thus one day with another, and they said it never would exceed 2*d.* or 3*d.*; this, therefore, would not pay or maintain an additional workman. As to the farmers, it was admitted that the most that any one of them would give in a single day would be a stone of potatoes, and that, at an average, would not be more than 1 ½ *d.* There were no instances known of any shopkeepers giving regular weekly allowances, or of any small farmers planting a portion of ground for the purpose of giving the produce to the poor.

There cannot be any doubt that the burthen of relieving the beggars falls nearly altogether on the lower classes; on farmers and cottiers in the country, and on labourers and mechanics and small shopkeepers in the towns. Persons of these different classes with whom the Assistant Commissioners conversed appeared perfectly aware of the fact, and seemed to consider it as a matter of course, and in some degree as a duty, by the performance of which they hoped to benefit. Mr. O'Brien stated, that he has heard some of his father's tenants complain that the situation of their houses, near a frequented line of road, was a decided injury to them, in exposing them more than others to the repeated calls of beggars, who were a constant drain upon them; and a reluctance has been evinced on the part of some to build houses in places where they knew they would be liable to similar annoyance. M'Namara said that he knew full well that the poor man gives more than the rich; for the gentleman has his gatekeeper, and he keeps his gates closed, and nobody can go up to his house to beg; but the poor man's door is always open. The Rev. Mr. Coffey assured them that there were none so poor as not to give alms to a beggar, and that it frequently occurred that the giver was in much poorer circumstances than the receiver; even poor labourers buying their own potatoes seldom refuse a handful. Many certainly get more than they can eat; but still perhaps they do not often get much more than their wants require. If they

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VAGRANCY.

Munster, County Clare.

Examinations taken by P. F. Johnston, Esq. E. B. Molloy, Esq.

Par. of *Tomfinloe, Kilnasullagh, Kilmaleary* and *Drumline.*

Town of *Newmarket-on-Fergus.*

Bar. *Bunratty.*

are able to sell the surplus of their collections, the money that they can procure is not much more than will pay for their lodgings in towns, or permit them to purchase clothes, shoes and other necessities. This remark does not extend to the "boccoughs" or impostors, who attend fairs and markets; they often give a good deal, which is afterwards spent in drunkenness and riot.

There is no reason to suppose that their uncertainty in the quantity given leads to waste of the provisions. Those who give lodgings to the beggars carefully collect the refuse and skins of the potatoes, which they give to their pigs; and the mendicants themselves, when they have more than they can require for their own consumption, invariably sell the surplus to the poorer peasants in the country, and to the distressed labourers in the towns and villages.

Keogh said, that seven beggars called on him the day before, with many children. There were no men, they were all women. It was a good many for that season or period, as no great number had called for the last two months; they could not have got less than half a stone of potatoes, or a pound a piece amongst them. Gearan, who holds about 12 acres, added, "I am sure I do not give, one year with another, less than two barrels of potatoes, worth, as the times go, about 30*s.*" A small shopkeeper will give away about 2*d.* or 3*d.* a day on an average. There was no instance known there of persons being left destitute themselves from giving, who had only barely enough to meet any emergency that might occur; but upon this subject M'Namara observed, "I have not known any one of any class of persons to be actually ruined by it; but God knows that many a summer's day, when the poor creatures come down from the hills in shoals, the wife could not bear telling the human beings like them to pass on, without some little charity; and I have been even obliged myself to make her easy in giving too much, for the children were next day crying that they had not enough; and it was only by borrowing a 6*d.* from a good neighbour that I was able to afford them a light second meal in the 24 hours." Gearan also said, "I was talking yesterday to many of my friends on the poor laws, as I heard that two gentlemen had come to Newmarket; and the talk amongst us was, what should be done about them. We had a long discussion on it; and though we were all angry at having more taxes put down our throats, yet we all agreed that any little payment would be better than allowing the beggars to go about as they do. The old people should be well taken care of, and the others should be made to work; and I am quite sure it would be cheaper to us all to pay a little something than to give as we now do. I know the farmers would grumble a little the first year, but they would scarcely know what they paid the second*." Keogh also observed, "Is it not a shame that in this Christian country the poor old people should be obliged, winter and summer, to go about without shoes and stockings looking for their victuals? It is these poor creatures I pity, many of whom have worked hard and long for us all, farmers as well as gentlemen; and why should they not be more comfortable than the pigs and cattle, who are at least kept warm in winter? The slaves, when they are old, must be supported by their masters; so I have heard tell; and yet in Ireland, when we get old and friendless, we must lie down in the ditches and die. I know well that what we give, from one end of the year to the other, we scarcely feel; but if we thought that the poor of Ireland could be supported better than they now are, we would willingly contribute to it; and I know for certain that there are very few in this part of the country who would object to bettering the condition of their poor." Brasil said also, "My skin creeps when I hear of new taxes, for we cannot afford to pay those which are now demanded of us. I know how it will be; it always has been the same; the landlords may pretend to pay, but it will always, some way or other, be taken out of the pockets of the tenants." Mr. O'Brien remarked, that though he was not in favour of the late English system of poor laws, yet he does not see why a mendicity should not be erected in Newmarket as well as in Ennis; and he certainly could not conceive any objection to relieving the blind or aged; in one word, "the impotent poor." He thought that the petty sessions districts in the county of Clare might well and easily be made into unions, in which workhouses or "mendicities" might be established; and even on occasions of emergency, such as the failure of the potato crop, he would propose that gentlemen of a district or county should be empowered to meet and subscribe for such an occasion; and some power should be given to compel non-residents to contribute. When they ever got up such subscriptions, they invariably found that the absentees subscribed very little, and sometimes nothing at all. It was also his decided opinion that no person whatever should be enabled to take part in the management of any fund or institution of the kind, unless he was a subscriber; and moreover he would not allow any clergyman of any persuasion to have any connexion with it, unless he was a rate-payer. Sheils, the shopkeeper, thought it would be much better to relieve the beggars in some workhouse than to allow them to go about as they do at present; they carry diseases with them, and he knew whole families to be destroyed by it. The people who now give may just as well send what they had to give to a poorhouse, if they were sure that it was properly distributed among the poor. M'Namara, who was a labourer with a large family, wished the old people to be better taken care of; and he would willingly give as much as he could for their sakes. The poor are increasing, and worse off they cannot be. Something must be done.

Almost

* The Rev. Mr. Coffey observed, that Gearan was a most sensible man, that he was quite a leading man amongst the class of small farmers, and one of the most industrious of Sir Edmund O'Brien's tenants.

VAGRANCY.

Munster, County Clare.

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Par. of *Tomfinloe*, *Kilnasullagh*, *Kilmaleary* and *Drumline*.

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Almost all to whom the Assistant Commissioners spoke on this subject were in favour of some provision for the poor, provided such a measure was well guarded against those abuses which arose out of the English system of poor laws. It was the opinion of the different clergymen present that custom, religious feeling, and a kind sympathy for the sufferings of a fellow-creature, prompt the people in general to give relief, as Halpin, the labourer, observed, "for the Lord's sake and good-nature to the creatures that would ask."

Though the beggars worry persons much in the towns, and follow them with prayers at markets and fairs, they are civil to the country people, and often say, "If you have it not, may the Lord help you to it." The Rev. Mr. O'Brien thought that persons would not give to beggars, if they thought they had enough besides; and Gearan stated that they were never forced to give from fear of violence; they are not afraid of the beggars in that country, as he understood the people were in some other places. Dr. Frazer observed, that a foolish dread of the effects of the beggar's curse influences many women to bestow charity. When he has found his yard full of beggars, and his servants giving to them profusely, and that he reprehended them, their answer was, "O, Sir, what would I do if they cursed me?" He also confirmed what had been stated by the dispensary surgeon at Killaloe, that "letters" are frequently communicated by beggars to the lower classes, who harbour them at night; and many remarkable cases occurred in the year 1817, where fever was extensively disseminated by vagrants; and the presence of a young female vagrant in the town is often followed by the appearance of several cases of syphilis at the dispensary.

It does not appear that the intercourse with mendicants has any pronounced injurious effects on the morality of the lower orders. The peasants generally concurred in representing them to be a decent inoffensive class, with whom they rarely have any reason to be dissatisfied. The Rev. Mr. Coffey, however, was somewhat of a different opinion, for he discountenances the admission of them into the houses of his flock altogether. He stated an instance where a young girl went off with a beggarwoman during the night, and returned after some time to her father's house in a state of pregnancy. Beggars are notorious for carrying news about, and even for debating political subjects; but the labouring classes are found reluctant to allow that they had ever acted as agitators or sowers of discontent.

Those who have long followed a vagrant life appear to become incapable of pursuing any other, and acquire a notion that it is a better trade than industry in the present circumstances of the country. There is no one there who has renounced begging, in order to live by his industry; but the Rev. Mr. O'Brien pointed out some people who had accompanied their parents there as beggars, and who have since become hard-working and industrious. Sheils observed, that it is never forgotten to a man that he has once been a beggar.

It has not been attempted to repress vagrancy in this district by punishment; it would be impossible to do so, as long as there was no provision for the destitute. The feelings of the people would be against all coercive measures at present; and every one seemed to think that the vagrant has a clear right to beg, for if he had not he must in most cases starve; but it is fair to presume that the matters rarely, if ever, go so far as that; for the Assistant Commissioners had not been able to procure intelligence of any outrages attributable to the recklessness of destitution. They had reason to think, however, that the sentiments of the public would be materially altered, if there were a house of industry to which vagrants and mendicants might be committed. All the farmers whom they questioned agreed that they would be well pleased to get rid of the burthen of the beggars; and if they were sure that they were provided for elsewhere, they would then not object to any restrictions which might prevent their wandering about.

There is no mendicity institution for the district about Newmarket; but the town stands on the high road between Limerick and Ennis, at both of which places there are such establishments; it is about 12 miles from the former town, and six from the latter. Mr. O'Brien remarked, that the town was thus placed between two fires, and continues to be a place of resort for many who, from disinclination to enter the mendicity, have left their usual residences. It was stated above, that the condition of any beggars is at least equal to that of a large portion of labourers; and many of them are unwilling to enter a place where they could not be better off as to food and lodging, and where they would, above all things, lose their liberty. When asked upon this point, some of them explained their aversion, by pretending to believe that they would be permanently separated from their children, or that their religious observances would be interfered with.

Persons who attended the Examination.

County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Holy Trinity*, or *Christ Church*, City of *Cork*.

Mr. ABRAHAM ABELL, officer of health.—Mr. MICHAEL JOSEPH BARRY.—Rev. CHARLES H. LESLIE, rector.—Mr. GEORGE LOVE, overseer of the parish; appointed by the officers of health.

VAGRANTS are very numerous; considerable numbers of them flock in from other parishes; they appear rather to have increased.

Vagrancy appears to be pretty much the same in this parish throughout the year. The regular city beggars are much the same always; but in summer there are some additional ones who come in from the country. They come from the poorer parishes, and beg at the doors of the shopkeepers; the chief part of them are from the other parishes, where they get cheap lodgings. They consist chiefly of women, many of whom have children.

It scarcely ever happens that mechanics beg; they sometimes are driven to send their wives to beg; but it is a thing of very rare occurrence.

Very

VAGRANCY.

Munster, County Cork.

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Parish *Holy Trinity*, or *Christ Church*, City of *Cork*.

Very few, if any, disabled servants (servants out of employment,) are known to beg.

Most of the regular street beggars seem to have grown up beggars. Those that we see begging to-day we have seen for 10 years. Very few, if any, of this class are reduced persons.

The average which the regularly practised street beggars are supposed to obtain was about 4*s.* or 5*s.* a week. The beggars obtain a great deal from passengers in coaches, cars, &c. There are a regular set of them who attend the conveyances that start from this parish; they are very numerous, perhaps as many as 30 or 40; sometimes one of them may get 2*s.* or 3*s.* in the day. They are most impudent, and annoy and pester the passengers in the coaches; they are the worst and most dissolute description of beggars, and are regular frequenters of the gin shops. "I have seen one of them, a woman," said a witness present, "give her infant child whiskey, and she persisted, although I saw the infant coughing, and apparently almost choked."

They procure spirits, tea and tobacco, but are not in the habit of getting drunk. Sometimes, but not often, forged recommendations are used.

They are seldom, if ever, seen drunk; but they drink whiskey unquestionably. The children of street beggars almost always grow up thieves and pick-pockets. They sometimes take about the children of others, having either borrowed or hired them for the purpose of exciting compassion. Beggars very often have three or four children with them. A street beggar will be likely to make more money than a woman of the labouring classes.

There is very seldom any knowledge by those who give of the character of those to whom relief is given. Almost all the street beggars would prefer wandering about to settling themselves to any regular employment.

The poor people who have no other place will give them a nook or corner in their cabins for charity, when they come to them for a night's lodging. It is very unusual to give them clothing of any description. The relief chiefly given to street beggars is halfpence; sometimes, however, they get broken meat and vegetables from respectable houses. Some shopkeepers are in the habit of giving 6*d.* or 8*d.* a week; but they are often obliged to discontinue it from the number of applications which are made to them.

The relief of beggars falls most particularly on the middle and lower classes. There is no doubt that shopkeepers are more open to, and consequently more annoyed by, them than the richer classes; they are also much more open to persons who go about collecting subscriptions for any charitable purpose; and they give much more in proportion than those who dwell in private houses. The richer classes do not give to beggars, nor do they contribute to the support of the poor proportionably with those below them; any charity they give is in the way of subscriptions to public institutions. It is difficult to say whether the farmers and shopkeepers would prefer giving a regular sum annually, in preference to remaining open to the annoyance of beggars, and to the risk of their property, by encouraging such a class. The loss is not felt in the way in which they give; and it appeared to the persons examined in this parish, that there certainly would be an objection to giving even half the amount in a regular sum. There is, they say, a great dread of a poor law. If it was arranged that the sum should not, under any circumstances, exceed a certain amount, then the objection would probably be much less.

Relief is very often extorted by dint of importunity. The motives which generally influence the donor are strong benevolent or charitable feelings.

The regular street beggars have always had the greatest detestation of the house of industry. When the cart used to be sent round for them, they had regular centinels to watch it. If a street was full of them, and the cart was seen two or three streets off, they all vanished as if by magic, and when it passed not a trace of one remained.

Persons who attended the Examination.

Par. *Innishannon.* Bar. *Kinnalea.*

Mr. PATRICK J. ANNELL, baker.—BENJAMIN BELLEW, labourer.—Mr. DAVID BUTLER, farmer of 75 acres.—Mr. D. CALLAGHAN, farmer of 26 acres.—Rev. Mr. FIELD, protestant priest of Leffinney and Knurkairly, barony of Innishannon.—Mr. JEREMIAH HURLEY, farmer of 47 acres.—Mr. JOHN LEARY, innkeeper.—Mr. THOMAS LEARY, foundling overseer.—D. M'MARTHY, labourer, formerly farmer and overseer of the parish.—Mr. EUGENE M'CARTHY.—Mr. JOHNSTONE MACKINTOSH, clerk of the petty sessions.—Rev. THOMAS MEADE, rector.—Rev. WILLIAM MORE CROSTHWAITE, curate.—WILLIAM NEAL, labourer.

IT is impossible to ascertain the number of vagrants with any degree of certainty; but at least 200 passed through in the months of May, June and July, last summer. There may be, besides these, about 200 more beggars, either natives or from Bandon, who beg occasionally in the parish during the other nine months. Mr. Field and Mr. M'Carthy say, "The poor of every class are more numerous than they were 10 years ago."

In summer vagrants are more numerous, because potatoes are dearer then than at any other season; most of those relieved in this parish are strangers. There are about from 12 to 18 regular beggars in the parish: Mr. Field considers them to be from 20 to 30.

The men go to look for employment, and the wives and children beg. Mr. Field says, "We have, however, many able-bodied men who beg in going to look for employment." The women are for the most part able-bodied, though there must of course be some old and infirm, both men and women. About a dozen families go off from this parish to beg elsewhere.

VAGRANCY.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

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where. There are no mechanics in the parish who beg; formerly we used to have immense numbers of the Bandon weavers begging, but now we see few: their children come out occasionally. Some prefer begging where they are known, because people have more compassion for them; others, ashamed to let their neighbours see their poverty, go to a strange place. Scarcely any go from this part of the country to England; but there is much emigration to America. Mr. Field states, that last year there was twice the number of emigrants that went any year before; from 10 to 20 families went from these parishes. Unquestionably, the greater number are driven to beggary by their want.

Mr. Field says, "During the summer there are many who get one weight of potatoes in the day; but there are some with families who travel slowly and often, and who, I am sure, get scarcely as much as will get one good meal at night. Potatoes are not very plentiful here; strollers get more, near the sea-coast." Other witnesses say, that of boiled potatoes and raw, a woman will get from three quarters of a weight to a weight.

Mr. Field says, "I have known a few instances of families dividing, and each division applying for relief at the same house. A strong hearty woman without children, and a woman with a flock of children, will get about the same, because, though one can go to a greater number of places, the other will get more wherever she does go, on account of the children."

Mr. Garnell states, "I have seen them sell the potatoes, and inquire for silver in exchange for the copper they had got." Mr. Field says, "If they are able to get a little money, they always want it to get a pair of brogues (shoes); they do not drink it, I am sure: some of them, however, get tobacco." He mentioned then that he recollected the following dispute between a beggarman and his wife, who was abusing him for selling a weight of potatoes for 3*d.*:—"You did very ill," said she, "to sell them; they were the cheapest meal we could have." "Hold your tongue," said he; "was it not to make up the other 2*s.* 6*d.* I did it?" Begging is not a trade taken up to make money of and systematically carried on, but is the last resource of persons destitute of all ordinary means of support; and consequently most people who are found begging are really in great distress.

In summer, when potatoes are dear, it is probable that a man with his wife and children, by going about begging, would earn more than by taking his chance for employment. The beggar's family will be almost sure of getting subsistence; whereas, calculating that the labourer has four days' employment in the week at 8*d.* a day, he will not earn enough to support his family.

People who give relief do not look to or think of the character of the beggar; they can know nothing about it in most cases. Work is never offered to beggars here; there are so many persons willing to work, that the farmer would never offer it to strangers.

"I often heard," said Mr. Hurley, "that a farmer would let in six or seven together for a night's lodging."—"That is true enough; I had six of them last night," said Mr. Butler. "I would get out of bed at night to let them in."

Lodging is given them by labourers also; but when a farmer is known to give lodging, he will have one or two of them every night. They get potatoes always; and if they come at night, when a farmer is at his supper, they will get a little milk also.

Every one who calls gets something, unless, perhaps, when the farmer is distressed and is buying potatoes himself, in which case, he sometimes refuses. The quantity given is five, or six, or seven, according to the size of the potatoes, and according to their plenty or scarcity. Mr. Meade says, "There are from 30 to 40 persons who have small pensions of from 3*d.* to 9*d.* or 10*d.* a week from the gentry.

"The relief of the beggars falls principally upon the farmer; his place is open, and the beggar walks in without hindrance; but the gentleman's gate is closed, and himself shut in from strollers." Mr. Hurley says, "I have known the labouring people give potatoes to beggars when they were buying them themselves at 7*d.* and 8*d.* a weight." Bellew, the labourer, says, "I could not give them relief, or the like of me."—"Do you mean that if a beggarman came to your door when you were at your meal, you would not give him a boiled potato or two?"—"Oh, no; if I bought a weight of potatoes at 1*s.*, and a beggar came to me that way, I would give one or two, to be sure; let a man have ever so little, he would do that."

Mr. Field says, "Taking one week with another, and the price at one time with another, the greater number of farmers give at least the value of 1*s.* a week in potatoes." And Mr. Hurley says, "A small farmer will give two weights of potatoes a week, taking all the year round. Others will give five and six weights, one week with another."

As to whether the farmers would prefer a tax to the present mode of giving, "We would much rather give as we do at present; we do not feel it going."—(Mr. *Leary* and *Garrett.*)——"But suppose a regular sum of half the amount of what you do give would go farther in supporting the poor, would you prefer paying it?"—"Why, you know, if I was forced to pay it as a tax, it would not be charity, it would not be my own act."—(*Leary.*)——"But if you impose the tax on yourself, is it not your own act?"—"Well, but I would not feel the pleasure of relieving a poor creature with my own hand."—(*Leary.*)——"Then, if there was a poorhouse at the top of the street, where every beggar could get relief, you would rather give them relief than let them go in there?"—"Why, if a poor person came to me, I would give them something, to be sure."—(*Leary.*)——"Even though you knew that a person in real distress could not want relief, and that by giving charity to a stroller you were encouraging idleness?"—"Well. to tell you the truth, I think we would be lonesone without them."—(*Leary.*)

"A farmer will never miss what he gives for God's sake."—(Mr. *Butler* and Mr. *Hurley.*)——"When I make a payment to support the house, I would rather be rid of the beggars; but still, if one of them applied I would give according to my means, even just after paying the tax.

VAGRANCY.

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Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

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Bar. *Kinnalea.*

tax. If a mother of a family came to me, saying, 'I cannot go in, my children will be taken from me,' I would give her something of course."—(Mr. *Butler.*)

"I am giving them lodging for many years, and I never knew any harm to come of it; I never knew them to steal anything, or leave distress after them."—(Mr. *Butler.*)

"I knew one young man about 32 years of age; he was six or seven years begging, and some time ago he threw it off and turned pedlar (I suppose with his earnings): he put on a good suit of clothes. In about six months he said he could do nothing at it, so he dropped it and turned beggar again; he said he was starving; but he is an idle rascal, and there are few such."—(Mr. *Hurley.*)

"Would those who beg go into a house of industry, where of course men and women, children and grown persons, would be separated?"—"Old people that had no friends nor any one belonging to them, would go in, but people that had families would not; a poor woman is as fond of her child as if she had 1,000*l.* a year to give it."—(Messrs. *M'Carthy, Field,* and *Leary.*)

"It is not charity nor poorhouse we want, but employment; if we had that, we should be content."—(*Neal,* labourer.)

Persons who attended the Examination.

Parish *Kilbrogan* and *Ballymoodan.*
Bar. *Kinalmeaky* and *East Carbery,* (East Division.)

JOHN BASSETT, weaver.—Mr. THOMAS BULLEN, farmer holding 57 acres.—Mr. ROBERT CLARK, farmer.—Mrs. REBECCA CLARKE, employed to take foundlings to Cork.—Mr. ROBERT EDWARDS, tobacconist.—Mr. MICHAEL FALVEY, churchwarden of 1833.—Mr. JOHN FAWCITT, shopkeeper, churchwarden of Ballymoodan in 1833.—Mr. WILLIAM HORNEYBROOK, farmer.—THOMAS HOWARD, weaver.—Rev. WILLIAM HUNTER, minister of the presbyterian congregation.—Rev. ARTHUR KNOX, vicar of Ballymoodan.—JOHN LINDSAY, weaver.—Mr. RICHARD JAMES LONG, churchwarden of Kilbrogan for the present year.—Rev. DANIEL M'SWEENEY, roman-catholic rector, —Rev. HORACE T. NEWMAN, rector of Kilbrogan.—ROBERT PHILIPS, weaver.—CORNELIUS QUILLINAN, labourer.—Mr. GEORGE STANLEY, farmer holding 175 acres.—Mr. THOMAS TANNER, farmer.—Mr. STEWART TRESSILIAN, churchwarden of the present year.

THE Rev. William Hunter, minister of the presbyterian congregation, says, "It is very hard to speak with anything like certainty of the number of beggars in the town, but I think there are 200 persons who beg, fully 150." In Kilbrogan, according to the Rev. H. Newman, rector, there are 50 regular professed beggars; and the Rev. Arthur Knox, vicar, says, that in Ballymoodan, "I think there are from 40 to 50 regular beggars. The number of regular beggars continues much the same as formerly, but the number who begged for a time (as the weavers) are greatly lessened on account of emigration. Immense numbers pass through the country parts of these parishes in summer."

Their potatoes of the last year were out, and the new ones were not come in. Beggars in the town are chiefly natives; vagrants relieved in the country parts are generally from the town, or from the west parts of the country, and from Kerry; they are principally women, and most of them have children with them. It is chiefly single persons that come to beg in this neighbourhood. Families of beggars think the more remote country districts are better for them than the neighbourhood of towns, there being so many beggars about towns already. The husbands of most of the strange women go for work elsewhere. You will hardly see one able-bodied man begging now, except perhaps an unemployed weaver, and of the weavers you do not see one now for the ten that there used to be formerly; they are almost all gone to England or America. The wives of some of the unemployed labourers and their children beg. Rev. Mr. Hunter says, "I have employed a man myself, whose wife is a regular beggar; and I know some women to be begging whose husbands are able to get work. Some time ago a woman came to me to seek for charity where I had some men at work, and after she was gone one of the men said, that woman's husband is a labouring man, and he has a constant employment." John Lindsay, weaver, says, "When the weaving trade declined in Bandon, the men that were thrown out of work were forced to go beg all through the country; many a hard struggle it cost some of them, and some could never bring themselves to do it at all, but suffered anything rather, and though so many hundreds are gone away, there are some still that would live better than they do, if they would go a begging. I know one man now with four children, and he did not earn a shilling at his loom since last Christmas; he is assisted by Mr. Newman, but I do not know how he makes it out; he is suffering dreadfully, and yet he told me that he was ashamed to go and beg."

Mr. Clark says, "The Bandon beggars come out to my part of the country at all seasons; there are at least 300 persons who come out from Bandon to beg. All the regular beggars come, and in addition a great many who beg very little or not at all in the town, such as weavers and the wives of labourers. Some of these come once in a week, others once a fortnight, others once a month. There are a great many women begging whose husbands have employment, but the wages are not sufficient to support them. At the present time potatoes are cheap, 2½*d.* and 3*d.* a weight, and a much less number of beggars consequently come out from Bandon. If they can pick up a few halfpence in town it will be more profitable and less laborious than carrying a heavy load of potatoes from the country. In parts of the country farther from town than where I live, they collect a great deal more, because there are fewer beggars. But the Bandon beggars prefer begging within two or

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three miles of town, because they can bring home the potatoes which they collect to their families, and need not sell them; they can go out in the morning and come in regularly in the evening; but if they go to a distance of eight or ten miles, they must stay from home two or three days, and not being able to carry all that they collect during that time, they must sell a great part; then being obliged to buy potatoes when they come home; it is much less profitable than carrying home the potatoes direct."

Quillinan, a labourer, says, " I know that the wives of some labouring men who have employment beg at the coaches, and there are others that would rather starve for 24 hours than do such a thing."

Rev. Daniel M'Sweeney, parish priest, says, " Most of the beggars have been begging for a long time, but as I see very few young and sturdy women amongst them, I think there must be very few who are beggars from their childhood." Rev. Mr. Hunter sees several people begging in Bandon now who were in excellent circumstances 10 years ago, and knows one of his own congregation who used to earn two or three guineas a week, and who is now obliged to go about from door to door.

It would be hard to say that any adopt begging from choice, but after people become beggars their pride is utterly broken, and they would remain so in preference to engaging in regular industry, if such were open to them. Some are beggars from idleness certainly, but very few; most of them are so from poverty and want of employment.

Respecting the earnings of beggars, some judgment may be formed from the following statements. The Rev. Mr. Knox says, " I know one regular beggar who has a pig." Mr. Horneybrook says, " I have seen several instances where a man's bag was filled to the amount of two or three weights of potatoes."

Mr. Clark says, " Of those beggars who come to us from the west, the greater number have planted their potatoes, shut their cabins, and intend returning regularly with what they get during the summer to support themselves in winter. Some idea of their earnings may be formed from a case that came under my own observation. A woman from our part of the country went away with her children to beg; she staid out a couple of months; she and her children were supported all that time, and she brought home as much as bought her a pig and a sheep, and released some things from the pawn office."

Quillinan, a labourer, says, " No doubt a woman can seldom come home with less than a weight of potatoes after a day's begging. I have known the wives of labouring men go begging when they had money in the savings' bank; I know they had it, because I borrowed it from them."

When potatoes are cheap, they would call it a good day's begging to get two weights (the Bandon weight is 23 lbs.), but they very seldom get near so much. Lindsay says, " I knew one poor weaver who went to beg, and he told me he often travelled a whole day and did not get half a weight. There is a woman who lives near witness that generally gets a weight in the day, sometimes a weight and a half, but he thinks it was in consequence of her having friends in the country. In July last she could get nothing by begging, and she was forced to give it up, and Mr. Knox gave her some assistance; she said she could not live at all but for him.

An active and clever beggar might get two weights in the day, but this seldom occurs.

The coach beggars are a great annoyance; it is impossible to say how much they get; there are about 15 who attend here. Mr. Hunter says, " I know an instance of the wife of a labouring man attending the coaches as a beggar; my servant told me that she had money in the savings' bank, and shortly after her daughter was sent to America at her own expense."

When a woman has children with her, of course she gets a little more; different members of the same family will often apply for relief to the same person. Where a man and his wife and children are begging, the man and some of the children will come now, and the wife and the other children will come by-and-by.

More is given to infirm persons, as they are of course considered to be more in want of it. An old man is not able in general to carry potatoes, and he often gets a little flax or wool from the farmers, which he can sell. Rev. Mr. Hunter says, " I have seen a tolerably strong boy whom I refused charity in the morning coming home in the evening with at least a weight and a half of potatoes on his back. A clever strong beggar, without children, that knows her trade, and can travel far, will get more than any other, and will make money."

Scarcely any beggars that are seen in this neighbourhood ever get enough to sell any surplus collections, the strong beggars sell them generally. Mr. Thomas Bullen, farmer, remarked that there is a poor family living near him that buys potatoes from them.

The beggars are not able to get tea, but many of them go into the whiskey shops; they are very fond of tobacco. Mr. Edwards, tobacconist, says, " I am sure there are many of them who would rather have one meal a day with tobacco than two meals without it." It was stated that if a man wants to live by begging, certainly he will not clothe himself decently.

There was a sort of beggars called " boccoughs," who used to make themselves appear lame, but there are very few of them now.

Mr. Clark says, " I have not seen one in my quarter now for a long time. I recollect but once when going to Kinsale I saw two stout men walking before me in perfect possession of their limbs until they got near the houses, when all at once they became so lame as to seem to be almost unable to walk."

Mr. R. Edwards, tobacconist, says, " There are a few strange beggars who appear occasionally and exhibit disgusting appearances, but I am sure they do not produce them for the purpose of exciting sympathy."

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Beggars are frequently known to put on a bad coat over a good one; they would like to make themselves comfortable inside and miserable outside. The Rev. Daniel M'Sweeney stated that his own name has been forged to a recommendation, but such practices he said are very rare.

If an accident occurs to the child of a beggar she is fond of showing it; but it appears very unlikely that mothers would put their children to pain for the purpose of exciting sympathy. There is no asylum for the children of the poor who may be afflicted in the way of being deaf or dumb, &c.

The Rev. Mr. Hunter states that vagrants drink whiskey; that he has himself seen them drunk, and that he recollects one fellow who used to go on crutches a great drunkard; he died of the cholera.

It is hard to say whether the beggars here drink much, but in Cork they certainly do. I have sat in a house there opposite a public-house, frequented by beggars, and in half an hour saw such a number go in and come out as surprised me; there was almost a perpetual stream of the very same people that were begging in the streets.

The Rev. Mr. Newman says that the children of beggar women are generally very ready to commit petty thefts of straw, coal, &c. Potato pits are sometimes dug up in the night, and it is generally believed to be by men whose wives go out begging by day, and mark the spots where it can be most easily done. A collection was made for the purpose of sending two men who were begging, although able to work, to America. They said when it was proposed that they would be very glad to go, hoping I suppose to get the money into their own hands, but when they understood their passage was to be paid for them, they would not go.

Beggars think they get too little for themselves, and that they earn that little too hardly to think of sharing it with the more destitute.

Some rare instances occur of their hoarding their earnings.

There was an old woman in Bandon, a beggar, for a long time she was drawn about in a little car by her son; she went to Cork to beg, and was taken up and put into the house of industry. She died there, and a savings' bank book was found on her person, and her son is now trading on the money.

If the practice of borrowing children was tried in a town the size of Bandon, it is thought that it would infallibly be detected; but those who go into the country to beg take borrowed children (in some instances) for the purpose of exciting sympathy.

The four weavers who were examined state that the beggar in the streets is a great deal better off than the tradesman who cannot get work, or the poor room-keepers, that are ashamed to show their distress; why should not they? every day they get something, but the poor man that stays at home has no way of getting anything, unless some charitable person finds him out and relieves him.

The character of the town beggar is tolerably well known, but nothing is known of the stranger.

Cornelius Quillinan, labourer, says an able-bodied man could get more by begging than by work, taking the casualties as to employment into consideration; but it is a way that no man that had the spirit of decency would turn to.

After great numbers of the weavers had become regular beggars, there was a slight change for the better in the trade; and there was some little work for them; but it was found that some of them preferred remaining as beggars to returning to their employment. The Rev. Mr. Newman states that some time ago employment was given to a great many of the people in breaking of stones on the road, at 6*d.* a day; he recollects one strong healthy man who applied for relief; the work was offered to him, and he could not well refuse it; he remained one day at it and then went off. Another man who begged for relief was found to have employment as a measurer of coals, about three miles off from Bandon.

In the country places they get lodging, but in towns they have to pay for it.

The alms which farmers in general give are potatoes, and occasionally a trifle of milk; no money, it is so scarce with them.

Mr. George Stanley, farmer, says, "I do not allow any beggar to be refused at my house; there are several days in summer when one person would be little enough to stand at the door and attend them." Mr. Clark, farmer, also states, one day there will be three or four; another day a dozen before breakfast; perhaps two dozen more before night. Every one that calls at my place gets something; and Mr. Horneybrook, farmer, says that each beggar gets something at his house, generally four or five potatoes. Mr. Bullen, farmer, thinks that he gives away in alms as much potatoes as would feed a labouring man and his family throughout the year. Some shopkeepers are in the habit of giving halfpence to beggars on Fridays.

The relief of strolling beggars falls almost entirely on the farmers; even the small farmers contribute a great deal towards their support.

The poor and labouring classes are very badly able to give anything, it is the most they can do to support themselves. The labourers, however, both in town and country, do give something to beggars, may be a couple of potatoes, although they may be buying the potatoes at 6*d.* or 7*d.* a weight. Farmers holding 10 acres of land give very little, some of them nothing; even farmers holding 30 or 40 acres hardly give beggars more than from half a weight to a weight each day during the year.

Mr. Bullen, farmer, says, "Most of the farmers would not like paying any regulary sum, or any additional sum for the support of the beggars; but I would rather give even a little more than I do at present to be rid of the annoyance of beggars. Mr. Stanley, farmer, states, that he would prefer paying a tax to the amount of what he gives now, because he is obliged to keep a constant watch lest the beggars should steal something.

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Mr. Horneybrook, farmer, says, that farmers do not miss what they give now, and thinks that a rate would bear very hard on them; they are not able to pay anything additional. Mr. Clark, farmer, says, "I would prefer paying a tax, but very few of the farmers would; they hate anything like a tax, almost all of them have their lands at a rack-rent, and they cannot pay one penny more."

Lindsay, a weaver, states, that he heard some people who went out from Bandon to beg say, that if they could speak Irish, they would get more potatoes. A belief in their distress, and its being thought a charity to relieve them, are the causes which influence most people to give relief to beggars. Mr. Edwards, tobacconist, says, "It is impossible to withhold your hand from them, when they come into your shop they have such importunity." There are instances of beggars stealing clothes and poultry from farmers' houses where they get a night's lodging, which makes the farmers more watchful of them latterly. They are not known to breed any discontent by tale-bearing; they tell stories of their own distress to work upon the feelings, and sometimes stories to amuse those who give them shelter, and a few of them occupy themselves in match-making; they bring intelligence where a good match is to be found; these are generally handsomely rewarded.

There are instances of persons who had been raised from the condition of beggars, returning to it again on the first pressure of distress. The Rev. Daniel M'Sweeney gives an instance of a woman who married a weaver, and after she had a child, she became a beggar again.

Cornelius Quillinan, labourer, observed, "You may be sure there is no child so honestly reared as the child that has nothing to do with begging or stealing."

If there was a house of industry here, it would probably be the means of causing a good many who come from distant parts begging, to turn themselves to some kind of industry at home. Very few of the beggars would like to go into a house of industry, and if there was such a place for them to go into, it is most probable that the shopkeepers would not continue to give them charity.

The poor weavers say, "they think it would be very good to have a house of industry to go to for those who have no families; but where a man has a family, they think it better to do with half enough than to be separated from it."

Persons who attended the Examination.

Parish *Kilgariffe*, including Town of *Clonakilty*. Bar. *Ibane* and *Barryroe*, and *East Carbery*, (East Division.)

Mr. JOHN ABBOTT, shopkeeper.—MICHAEL ALLEN BEECHER, esq., churchwarden.—JOHN BENNETT, esq., J. P.—JEREMIAH COLLINS labourer.—JEREMIAH DEASY, labourer.—RICHARD DEASY, esq., merchant.—Dr. FOLLIOTT.—Mr. DENIS HURLEY, farmer of 18 acres.—Mr. JOHN KINGSTON, farmer of 65 acres.—Mr. EDWARD LUCY, farmer of 70 acres.—Mr. JAMES NEAL, farmer of 50 acres.—Mr. DENIS SEXTON, farmer of 20 acres.—Rev. HENRY WILSON STEWARD, LL. D., vicar of Kilcoe.—Rev. C. C. TOWNSEND, rector.—Rev. D. WALSH, roman-catholic rector.—JOHN WHITE, labourer.—And several others.

THE number of beggars who pass through the country parts of the parish is liable to great variation, depending for the most part on the cheapness or dearness of potatoes. The farmers who were present thought that not less than 500 had passed through during the preceding summer. In addition there are many persons who continue begging throughout the entire year, and of this description there cannot be less than 100 in the town of Clonakilty, of whom many are the wives of employed labourers, and solicit alms only in the rural parts of the parish.

The increased dearness of potatoes in summer always causes the amount of mendicancy to be greater at that season; and it is well known that many strangers then come from the west, who have set their potatoes, and endeavour to subsist on charity till they are fit to be dug, at which time they propose returning to their homes. Of the summer vagrants, by far the greater number are strangers; but in the winter months the mendicants who are to be met with are generally natives of the town, or of some of the surrounding districts. A very large proportion at all times of the year consists of women with children, not a few having so many as five or six; of some the husbands are dead, of others at work in different places, of others gone to England in search of employment. "Sometimes, however," says Mr. Franks, "the husbands are lying idle at home. When I was taking the census of this parish in 1831, I have in the morning found only the husband and one of the children in a cabin, and in the evening I have seen the wife and four or five children, who had returned after having begged all the day."

Almost all the regular town beggars are old or infirm, and unable to work; but it often happens, especially in summer, "that the wages of a town labourer are insufficient to maintain his family, and he is compelled to allow his wife to procure food by temporary mendicancy. The strange beggar-women are all able-bodied, and in the opinion of the farmers, nearly 40 men of a similar description had presented themselves during the last summer. To-day potatoes are $2\frac{1}{2}d.$ a weight (a low price), and I know many that have the name of labourers, and that have their wives begging."

D. Collins, himself a labourer, observes, "The labourers themselves sometimes beg when they are unemployed. I have known five or six strong men, able to work, go out in the morning of every second day, and come back in the evening with about a weight of potatoes, and very seldom less. I used to see them passing my door regularly, and some of them were young men."

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It is thought that very few individuals have been vagrants from their infancy, with the exception of those who have been born imperfect or mis-shapen. Vagrancy is a mode of life to which almost all those who follow it have been reduced by misfortunes. Deasy says, "They never take to it from choice, but always with reluctance. No one would think of making money by it; and it is the last shift when everything else fails them."

As to the quantity of provisions which it is possible that a beggar can collect during the day, the farmers present agreed, that in the country they would be always tolerably sure of getting enough for their support, seldom much more. A woman with children might collect about a weight of potatoes, including those which she had received boiled, but then she would get more than any one else. In summer, however, she might not get as much as a weight.

There are a few beggars in the town who attend at coaches and cars, and are very importunate to the passengers; they do not, however, succeed in obtaining much at the chapel on Sundays. Mr. Walsh says, "that there are from 40 to 50 mendicants, chiefly lame, blind or crippled persons; he thinks they do not get more than 1*d.* or 2*d.* each." "There are also a few about the church," observes Mr. Townsend, "and probably of the same set who have been at the chapel."

In speaking of the comparative earnings of vagrants, several of the witnesses remarked, "that a woman with several children would always be more successful than any other beggar, because, although she cannot travel so far, yet she will get charity at many houses where a single person (especially at a dead season) would be refused; and there are but few farmers who do not feel compassion for her, or who will allow her to go from their doors without an alms." An old or a feeble mendicant is also an object of peculiar pity; to such a one milk is not unfrequently given.

Some vagrants have recourse to stratagem to increase the amount of their collections. They divide their families into two or more parties, and each sometimes receives alms in succession from the same individuals; it is stated, however, that this fraud is not of very common occurrence.

"They sometimes sell part of their potatoes, but they do not often get enough to sell any quantity; and when potatoes are dear, they get very little indeed. They may sometmes be able to sell enough in the course of a season, as to make out the price of a pair of brogues (strong shoes), or else some tobacco; for many a one of them would rather have a pipe of tobacco than a good meal."

Deceptive means, for the purpose of exciting compassion, are not often resorted to. "Boccoughs," who are or were guilty of various knavish tricks with this view, are becoming comparatively scarce, except at fairs. The same set of them wander over the entire county, and they constitute quite a distinct class of mendicants. It is believed that the children, who are too often to be seen clothed in rags, and exposed to the inclemency of the weather, are not intentionally kept in that condition by their parents, with the hope of profiting by their misery; and it seems to be the general opinion, that those who have children crippled or diseased would gladly avail themselves of an opportunity of having them cured, and would be grateful for such a service.

As far as has been observed in this parish, the habits of vagrants are not dissolute; they have hardly means to procure any other indulgence than tobacco; and as to the perpetration of crime by them, in no instance has outrage, either on the person or upon property, been traced to them; they are believed to be, generally speaking, honest. In the husbands of many of the vagrant women, it is thought that there is no want of a disposition towards industry; and there are many of them who would be rejoiced to emigrate if they had the means, or to make any other change whereby they could secure to themselves permanent employment. On the other hand, the old and the infirm are averse to emigration, and would perhaps be unable to support so great an alteration in their habits.

But one instance was known of a practice prevalent elsewhere, of women borrowing children in order to procure a greater amount of charity. Dr. Stewart mentions, that on one occasion a considerable number of children with a woman, to whom, from their ages, he did not think they could all belong; he questioned her, and induced her to confess that some of them belonged to her relatives.

Of the comparative mortality among mendicants and persons of other classes, the Assistant Commissioners were not able to ascertain any data; they were informed at the same time that no case had ever occurred of an individual dying of actual starvation.

Some farmers being requested to draw a comparison between the condition of a vagrant and of a labourer, said, "In some seasons, considering that a labouring man may only get two or three days' employment in the week (perhaps less), and that often potatoes are very dear, not to talk of the shame of it, it would be better for a man and his family to go out and beg; they would at any rate be almost sure of getting enough to eat."

In answer to the question, whether the prevalence of private charity had been known to act to any extent, as an inducement to working men to prefer mendicancy to industry? it was replied by Messrs. Walsh, Deasy and others, "that such a thing as an able-bodied man making his living by begging was scarcely ever heard of. Labouring men were sometimes, at particular seasons, obliged to solicit alms; but they were always ready to take employment, and to return to regular labour, when the season came round in which it could be procured."

"They would be glad," remarks Mr. Seaton, "to take employment if they could get it. A short time ago I found a strong hearty man going about the country begging; the excuse he made was, that he could not find work. I said, if you stay with me and work, I will give you your diet. He agreed, and did stay with me as long as I pleased to keep him."

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No attempt is ever made to ascertain the quantity which a beggar may have already collected. "A woman with a full bag," exclaims one of the witnesses, "will get almost as much as a woman with an empty one."

Some person is always found willing, from charitable motives, to give a beggar a night's lodging; amongst farmers, however, this is done rather less frequently, because, when a beggar gets his lodging in a farmer's house, he expects that he also shall get his supper. A labourer, on the contrary, is not supposed to be under the same obligation. The food given in charity consists nearly altogether of potatoes, milk being very seldom added, unless when it is abundant. Money they never give; "because," as some of the witnesses express themselves, "they cannot; it is the scarcest thing with them."

Respecting the amount given away in charity by shopkeepers, Mr. Abbott, being addressed, replied, "It is impossible to speak with anything like certainty of the amount given away by other shopkeepers; we do not think of observing such a thing; it depends more on the charitableness of the individuals than on his property. Many give without its being known; and some who do not assist street beggars give a great deal to other people, such as to those who are not able to go out, or to reduced families, who would be ashamed to have it known that they received alms; of course a great deal of this would continue to be given, even if there were a poor law." Mr. Abbott was asked, Would you be able to estimate the sum which you yourself, as a respectable shopkeeper, and your family, may give away in the course of a week? He said, "Between halfpence to beggars and small contributions to collections for cases of distress, I should say about 6*d.* a week; besides, there is broken food, of which I could not guess the value." He was further asked, Supposing it was found, on calculation, that you give, between money and broken food, to the value of 2*l.* 10*s.* yearly, would you prefer giving a regular sum of 2*l.* annually for the support of these poor people? He answered, "It should be considered that much of what was given by people like him was not a loss, because it would otherwise have gone to waste; broken food and vegetables and cold potatoes were of little use in the house, but they were always a great relief to mendicants." He was asked, Do not you think if there were no beggars to give these fragments to, that people would become more economical, and cook less provisions at a time than they do at present? "I am sure," said he, "there would be very little, if any, change. People do not prepare more than they want, in order to give the surplus to beggars; but when there happens to be any fragments, they are given away." The question was proposed to Mr. Abbott, Would you be satisfied to give a regular sum of 25*s.* or 20*s.* instead of what you give now? His answer was, "I suppose so; but I confess that I would rather continue to give as at present."

The farmers all object to anything like a tax. They say, "We do not feel or miss what we give at present; and besides, it is a more convenient way of giving it. It would be easier for a farmer to give 2*l.* worth of potatoes than to pay 1*l.* tax at a certain fixed time." They were asked, If 1*l.* paid regularly would go further in supporting the poor, would you prefer it? They replied, "It would not go farther, or so far; a great deal of it would be paid away in building houses of industry, in giving salaries to officers and fees to lawyers, as in England."

It was found extremely difficult to approximate towards the quantity of food given away to vagrants by farmers. They showed great reluctance to speak upon the subject, and asserted that they had no idea whatever of the amount; that they had never thought of calculating. The guesses which they made varied widely; one thinking that some farmers gave away 12 weights of potatoes (about 5*s.* or 6*s.*-worth) in the week during the summer, and another, that a weight and a half was nearer to the mark.

Mr. Deasy stated, "that he had been in a farmer's house in summer, and that he had reckoned 12 dishes of potatoes given out to beggars in two hours, being about a weight and a half."

Mr. Walsh gives it as his opinion, that many farmers are totally unable to pay any additional tax. He knows all the farmers on one ploughland, held from the Earl of Shannon, not one of whom is able to have anything but potatoes and salt, and who are all clothed in rags.

The relief of paupers falls in the country almost entirely on the farmers; in the town the burthen is more equally borne, chiefly however by the shopkeepers, and even the poorest labourers are willing to give charity according to their ability.

With respect to the causes of relief being given, Mr. Walsh thought some were influenced to give it, because it was a custom which had prevailed for a long time; but that at the same time there was in the mind of almost every one a strong religious feeling in favour of the practice."

It is stated that the dissemination of disease has not been traced to the system of giving a night's lodging to vagrants; but it not unfrequently occurs that poor people suffer in another mode, who admit gratuitous lodgers into their houses; "for," says Mr. Bennett, "in a district of about 15 miles in circumference, there have been several complaints to magistrates, perhaps 20 within a year or two, against persons who had stolen things from the houses where they had been lodged. I do not know that the delinquents were beggars, but such is the probability, for they get their lodgings without payment.

Among the witnesses examined, the prevalent opinion respecting the effects of a vagrant mode of life upon those who adopt it, is that the industrious habits of those who beg only for one season are seldom affected by their doing so; they remain at home, the man working and the woman attending to her household duties as long as they are able to subsist; but when potatoes become dear in summer, and their own stock is exhausted, there remains no other resource for them but begging. The wife then goes out in general to parishes where she

she is not known, and when the plentiful season comes round she returns home, and betakes herself, as before, to regular industry. This is the case with strange women who come here as mendicants, the wives of labourers, who go out from Clonakilty in the dear season to the country immediately adjoining, are driven to beggary by the same course of things, and discontinue it in the same way, when they are able to maintain themselves otherwise. Those who exist on charity entirely, and at all times, are in most cases either old or infirm, or widows, to whom the opportunity of being industrious is not less wanting than the power. "But," observe Mr. Walsh and Deasy, whose words we have been making use of, "those who could render themselves useful become unwilling to relinquish a vagrant life, after their habits have been adapted to it during a year or two, and after they have got rid of every feeling of shame."

Vagrants are not punished as such in Clonakilty; and as long as great numbers have no means of support but mendicancy, a law inflicting punishment for having recourse to it, would be received with extreme dislike, and few would be found to perform the odious task of putting it in force.

On allusion being made to a house of industry, great fears were expressed of the tremendous expense which it would entail, and of the jobbing to which it would give rise. As to the readiness of individuals in a state of destitution to enter such asylums, it was observed, "It would be very difficult to induce them to go in at first, as there exists a great reluctance to go into any place of the kind, but this antipathy would gradually wear off."—(Mr. *Deasy*, Rev. Mr. *Walsh*, Dr. *Folliott* and others).

VAGRANCY.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Kilgariffe*, including Town of *Clonakilty*.

Bar. *Ibane* and *Barryroe*, and *East Carbery*, (East Division.)

Persons who attended the Examination.

Parish *Killeagh*.

Bar. *Imokilly*.

DANIEL ANGLOWS, labourer.—OWEN BOWKER, labourer.—ROGER GREEN DAVIS, esq.—Mr. MAURICE DOYLE, farmer.—Mr. MICHAEL FITZGERALD, farmer.—Rev. JOHN GARDE, protestant curate.—NICHOLAS GRATTAN, esq., dispensary surgeon.—JOHN HIGGINS, labourer.—MICHAEL LAWTON, labourer.—Mr. TIMOTHY LEAHY, farmer.—Mr. WILLIAM MACKEY, farmer.—Mr. PHILIP NIST, farmer.—Rev. Mr. SHEEHAN, roman-catholic rector.—EDWARD WALSH, labourer.—And several others, of all classes.

IT was considered by the farmers that the families of beggars who passed through this parish in the course of the last summer, amounted to not less than 2,000 individuals. Mr. Neil says, "From 30 to 50 persons a day was a common thing, they were calling for alms every minute."

In the summer season vagrants are always very numerous, in consequence of the potato stock of many families being exhausted in spring. The vagrants who appear here are in almost all cases strangers, having come chiefly from Kerry and the west of Cork. People are ashamed to beg amongst those whose know them, and the custom of going to strange parishes to ask alms, seems to be universal. The strolling beggars who come here are in general women, scarcely one being without children; able-bodied men are sometimes observed, but not often.

It was thought by the farmers that nearly 100 wives of labourers went from the parish of Killeagh during the last summer to beg in strange parishes. Walsh, a labourer, says, "The wife and children of a labouring man that lives near me went off to beg last summer, and came back when the new potatoes came in. It is a common thing."

Respecting the earnings of beggars, it is difficult to ascertain anything. Walsh (the witness just mentioned) said, "I know a woman that used to go off with six children every morning, and come back at night; she used to bring home sometimes half a weight, sometimes a quarter. I used to hear her saying, that at some houses she got alms, and at some the door was shut in her face." A family of beggars obtain a larger quantity of potatoes than a single person, and an old or infirm, more than one able to work.

Whenever beggars obtain a greater quantity than is necessary for their own consumption, they sell the surplus. The quantity which they have to sell is almost always trifling.

Anglum, a labourer, says, "Last Monday a woman came to my house with about a quarter of a weight, and I bought them for a farthing; I did not want them, but she did not like to be carrying them; they were worth more. In summer they would be worth 2 *d.*, but in summer she would not collect them so easily."

The class of beggars called "boccoughs," described in some of the other reports, is here, as elsewhere, greatly diminished in number. Some are still seen at fairs, but even on fair-days their earnings are not much. Anglum says, "On the night of the last fair-day, a boccough, a lame man, and his wife and little son, slept at my house; he told me that he earned during the day 4 ½ *d.*; I think he spoke the truth." The habits of vagrants are not dissolute: they have not the means, if they had the wish to indulge themselves. They are not known to have been concerned in outrages of any description.

No case of death from actual starvation has taken place here. It is believed, however, that the lives of many are shortened by bad and insufficient food.

As to the comparative condition of labourers' families who do not beg, and beggars' families, it is believed, that in summer those who "keep the house are, in most cases, much worse off than those who go out upon the world."

To the question, whether any adopted begging in preference to industry, it was answered by a labourer, "Never." A woman would be ashamed more for her children's sake than her own; when she would be warning her little girls, she would not like that any one could call them a beggar's children.

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Parish *Killeagh*. Bar. *Imokilly*.

It takes more than one hard summer to break down a woman's spirit. When distress first comes, she strives to get over it by pledging and pawning all she has, and pinching and stinting herself in food. Begging is her very last shift.

Charity in the form of lodging is regularly given to strange beggars. Labourers, who are so frequently unable to give any other assistance, relieve the poor in this way. Edmond Walsh, a labourer, says, "I had a woman in my house last summer for a week; she had four children; she got potatoes from the neighbours; I gave her fire to boil them after our own were done. On some days she would bring home half a weight of potatoes. Sometimes she got a dinner or a breakfast from a farmer." Anglum, a labourer, says, "I often have poor people lodging with me. A short time ago a poor beggar-woman was brought to bed in my house."

With respect to the quantity of potatoes given in alms to beggars, it is impossible to discover anything with certainty. The farmers, when questioned on the subject, profess themselves utterly unable to form any notion of the amount. They say, "We never calculate how much we give for God's sake, and God forbid we ever should; it comes to a great deal in the year, no doubt; but even so we would rather continue to give it than to pay a tax; we could not pay a tax; we do not miss the potatoes, but a tax is out of the question; we cannot pay the rents that are hanging over us, and how could we pay a tax?"

The relief of beggars falls almost entirely on the farmers. Labourers are very willing to contribute to the utmost of their ability, and in fact do generally give much beyond what they can afford; but extreme poverty is so widely spread amongst them that the burthen of supporting vagrants falls necessarily on farmers. Anglum, a labourer, says, "Often I had only a weight of potatoes in the house, and gave them a part of our own meal; and it is not I, but my wife being soft-hearted."

Butler, a labourer, says, "Often they come in the summer, when the potatoes on the table are not half enough. We give them something; we could not let a poor person see us eating and go away hungry."

With respect to the motive for giving alms, religion has very considerable influence. To the question, Why do you give an alms to a beggar? It was answered, "For God's sake, to be sure; what else?" that is, what other motive could there be?

To the question whether, if there were an establishment for affording relief to the poor, charity would continue to be given as at present? it was answered by a labourer, "If there was a poorhouse I would give beggar's charity still, if I had it. I think anything that would be given for God's sake would be given for the benefit of my soul."

Other witnesses think that the practice of giving alms to beggars would be greatly checked by the establishment of a poorhouse; "but still," a labourer says, "if a beggar came to a house when the potatoes were boiled, he would not be refused."

The nature of a house of industry having been explained, Anglum said, "I would rather beg about the country than go in there." Butler said at first, "I would sooner put two boys on my back, and get a potato at every house;" he afterwards said, "In July, if I was in distress, I would go in there, if I would be let out every Sunday; because then I might go away whenever I did not like it." All the labourers agree in saying that they would much prefer working for 7*d.* a day to going in there. The greatest objection would be the separation of families.

Persons who attended the Examination.

Parish *Liscarrol*. Bar. *Orrery* and *Kilmore*.

JOHN CONNOR, weaver.— —— DALY, esq.—Mr. CHARLES FLINN, publican.—PHILIP FLINN, labourer.—WILLIAM FOX, carpenter.—JOSEPH DEANE FREEMAN, esq., D. L.—Mr. JAMES HARTSTONGE, farmer.—CORNELIUS LEAHY, labourer.—TIMOTHY LEARY, labourer.—MAURICE, LEENY, blacksmith.—TIMOTHY NOONAN, labourer.—Rev. DANIEL O'BRIEN, roman-catholic rector.—Mr. WILLIAM SHARP, clerk of the petty sessions.—Mr. DANIEL SULLIVAN, farmer.—And several others.

IT is considered that there appear in this parish, in the course of the year, not less than 1,000 families of beggars, amounting to more than 3,000 individuals, of whom almost all are strangers, and only take this district in their general wanderings. Of these beggar families some contain as many as seven or eight persons, and amongst them are many able-bodied men who have been driven to vagrancy by want of work.

Mr. Sullivan says the men are ashamed to beg themselves, but generally stay outside on the road while their wives and children apply for charity at a farmer's house. Vagrants are more numerous in some years than in others, and the variation depends on the plenty or scarcity of potatoes. Their number, however, is annually increased in June and July, corresponding with the period when potatoes begin to get dear. They come almost entirely from the west and the south; very few from the east or the north; and they pass homeward in the month of August. Some of the men who come out get employment whilst their wives and children continue to beg; others, not so fortunate, remain altogether dependant on the alms collected by their families. Leary, a labourer, says, "You may often see the husbands lurking by the ditches with their spades in their hands, waiting till the woman brings them something." With respect to the earnings of those who are fortunate to obtain employment, a case was mentioned of a man who had gone out with his wife and four or five children, himself to look for work, and his family to beg; he died near Clonmee; and

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"his wife," the witness said, "brought home nothing but poverty and grief." She had but 4*s.* or 5*s.* when he died, and that was only enough to bury him. William Fox states that he knows four or five families who go off to beg; they support themselves while they are out, but they do very little more. The most they can get by what potatoes they sell is the price of a frock or a jacket for one of the children.

Speaking of the probable quantities of food that would be collected by vagrants, Mr. Sullivan observed, "that he thought it would be a good day for a woman and three or four children if they got half a weight and a meal of potatoes. Many are obliged to do with a great deal less." It was remarked that a woman with a family of children would always get more potatoes than a single beggar; she gets something at every house, be it ever so little. A single woman is often refused.

Mr. Daly states that it is a very rare thing for a woman with a family to sell anything; she should spare it from herself; and when she does so, it is only to put a little necessary clothing on the backs of the children. Cornelius Leary says, "I bought potatoes from beggars last July; it was always from a woman with one child, or from an old man. I paid at the rate of 7*d.* a weight for them; it was often a convenience to me to get a small quantity, and to have them brought to my door. I would be shy to go to a farmer for so little, because I would be ashamed to show my weakness, that is, my poverty. I do not know whether they said true or not, but they told me that it would take them three or four days to collect half a weight over what they eat, and that they travelled 10 or 12 miles for it." Mr. Sullivan was of opinion, that if they did themselves justice (*i. e.* if they eat enough), they could not have sold anything last July." Leary observed, "that they would go like the cattle, if they did not sell something to clothe themselves."

The number of "boccoughs," or knavish professional beggars, is much less at present than it was formerly. There are about a dozen of them who attend all the fairs in this part of the country; and all of them are afflicted with some ailment, for the most part blindness or lameness; they frequent the low public-houses, and spend in drinking whatever money they can collect.

Vagrants in general are not in any way dissolute; those who have families, and almost all have, find it as much as they can do to procure a sufficiency of food. Potatoes are sometimes stolen from the pits, but it is uncertain whether such crimes can be always attributed to vagrants; it is believed that they are only committed, as some of the witnesses express themselves, by "idle unprincipled fellows, who cannot endure hunger like an honest man." Some of the labourers present think that if they were in distress and had hopes of getting over it, they would rather steal a single meal than go out and beg publicly; it is agreed, however, that many a man who would go dig a meal of potatoes for his family would be incapable of any other robbery. A case was mentioned where a farmer some time ago met a man coming away after having stolen potatoes out of one of his pits; the poor man had but a handkerchief full, barely enough to give his children a meal, and he might easily have taken a much larger quantity. There are no grounds for supposing that mendicants have it often in their power to accumulate any money; on the contrary, strange beggars have occasionally died here, and money has not in any case been found on their persons; and it has been even necessary to make collections to bury them. The question being asked whether beggar-women had ever been known to borrow children for the purpose of exciting compassion, the labourers laughed, and one of them said, "No, indeed; they think it is too many of them they have of their own to borrow them from any one else."

A great proportion of the labouring class are much worse off than the beggars. Mr. Sullivan, in reply to a question as to the comparative state of labourers and vagrants, states this, and adds, "You will know by-and-by, when you come to ask about labourers, who are most in want or distress, when you hear the wages they get and the food they have."

Mr. Daly was asked whether it were of frequent occurrence that male beggars refused to undertake any employment that might be held out to them? He answered, "I know of no such thing; but I have offered work to men whose wives were begging for them, and I have always found it gladly accepted. I have been asked for employment by such persons when I was unable to give it; a man has said to me, 'Will you give me employment this month, and I will stay with you for my diet?' I have replied, 'I have enough of labourers; I cannot take any strangers,' and the man has gone away saying, 'Oh! that is what every one says to us.'"

Strolling beggars get their lodging for charity, both from farmers and from labourers, but more frequently from the latter. They are very often, in order to provide themselves with a bed, obliged to cut rushes as a substitute for straw, an article which they do not commonly obtain, except where it is plentiful. When they have been promised a place to sleep in, they have still to go and collect the rushes, and, wet as they are, they must sleep on them. "I have," says Mr. Sharp, "seen five or six mendicants lying together on a heap of rushes, with a steam actually rising up on account of the moisture, as they had nothing on them but the rags they wore during the day." Mr. Daly also mentions the use of rushes for bedding. As to the food given away as alms, Mr. Sullivan says, "If a family of vagrants come when a farmer is at or just after his dinner, they will be sure to get a share of the meal, generally of potatoes and milk; at other periods they sometimes get their choice, a few potatoes or a drink of milk."

At a farmer's house alms are generally given to every beggar that calls, the quantity given being commonly greater or less, in proportion to the size of the family of the applicant; a handful or a double handful is the usual measure. The number of beggars seeking charity is sometimes very great.

It is not an uncommon thing for twenty families of vagrants to apply at one house in a

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summer's day; and there is a difficulty, almost amounting to an impossibility, of forming an estimate of the quantity of potatoes given away by a farmer under such circumstances. The farmers themselves show the greatest reluctance to enter on the subject; there is a strong dislike connected with their religious sentiments, to making any calculation of the amount which they "bestow for God's sake." The only guess made is, some farmers may give two firkins a day (four weights) during the summer, and others do not give half a firkin.

It is further stated that some farmers are as distressed as labourers, that they are obliged to buy potatoes themselves in summer; and there are instances known of farmers being driven to sell their cow in order to purchase food for their children.

Mr. Freeman says that the relief of strange beggars falls almost entirely on farmers, but that he would not encourage such a class by giving charity. Labourers also contribute not a little to the maintenance of paupers; and Mr. Daly remarks that he has been in his labourers' houses when beggars happened to call, and that, however trifling the donation that could be afforded, something was always given. Leary, a labourer, says, "I have not half enough of potatoes myself, but I would not grudge to give an alms; I think it would be only just to stint myself to give something for God's sake." Mr. Flynn observes, that a labourer will give alms out of his scanty meal in summer, because, being poor himself, he understands distress better than the farmers.

The farmers do not appear to be aware of the extent to which they are losers by the present system of giving charity, and they feel a great aversion to anything in the shape of a money-tax. On this subject Mr. Daly says, "I would prefer paying a tax myself, if strangers were kept away and confined to their own parishes. I think that the small farmers, if the matter were properly explained to them, would also prefer a change, because they give more at present than they would if a tax were levied upon all; but I suspect the large farmers would not like any alteration, because at present they give less in proportion."

Religion and humanity are the chief motives which lead to the giving of charity, and it is thought that alms would continue to be given to a considerable extent even if a house of industry were established.

Within the last two or three years there have been some instances of diseases communicated by vagrants to the families of the houses where they had been sheltered at night. Thefts are seldom perpetrated by strangers, in the houses where they are lodged.

The laws against vagrancy have never been enforced here; and Mr. Daly states, that there would be much disinclination to put any such laws in execution, under existing circumstances, *i. e.* so long as there is no source of relief for persons in distress.

It is thought that if the members of a family were to be separated, very few would be found willing to become inmates of a house of industry. Mr. Daly says, "it would be considered as bad as transportation." And Mr. Sullivan is of opinion, that the cruelty of forcing people into a house of industry, would take away the excuse which farmers would otherwise have for not giving charity; he could not bid a woman and her children to go to a workhouse, if he knew that they were to be separated there.

The labourers agree, that if it were allowed to go in during the months of June, July and August, and to come out when the potatoes were ripe, great numbers would be glad to have the opportunity. When they were asked which they would prefer, the liberty of going into such an asylum, or employment at a public work at 8*d.* a day? they at once answered, "Employment at a public work for any wages we could live upon." One of them (Flinn) exclaimed, "If we had but 7*d.* a day we would be content." Another (Fox), "If there was a man out of every house at public work, all would be happy and comfortable." Another, "Let Government give employment, and they will have no further trouble with us." The Assistant Commissioners were informed that money expended by the country on roads, was not of so much benefit to the labourers, as it might be. They were told that roads were not made at that season of the year at which employment was not wanting, and that wages were, in many instances, not paid weekly, but at the end of several months.

Persons who attended the Examination.

Parish *Macroom*. Bar. *West Muskerry*.

RICHARD ASHE, esq., J. P.—DENIS COLLINS, smith.—PATRICK CONNELL, labourer.—CHARLES DALY, labourer.—R. HEDGES EYRE, esq., Macroom Castle.—Mr. C. R. FIELD, apothecary.—WILLIAM FURLONG, esq., M. D., dispensary physician.—Mr. WILLIAM GOOD, farmer.—Rev. WILLIAM HALLARAN, rector.—Mr. WILLIAM HANAHAN, shopkeeper, vintner.—Mr. JAMES KELLEHER, farmer.—Rev. ROBERT KIRKHOFFER, rector of Clondrohid parish.—Mr. DENIS LENIHAN, farmer.—JOHN M'CARTHY, esq., M. D.—Rev. Mr. MURRAY, roman-catholic curate.—Mr. TIMOTHY REARDON, shopkeeper.—THOMAS SHINKWIN, labourer.—DANIEL SWEENY, labourer.—THOMAS TAYLOR, labourer.—Rev. JAMES WALSH, parish priest.—Mr. JAMES WELPLY, shopkeeper.—Mr. PETER WILLIAMS, postmaster.—And several others of all classes.

IT is scarcely possible to form anything like an accurate notion of the number of persons who beg. There are some who live entirely by begging, and some beg only at particular seasons. There are some who leave Macroom to beg elsewhere during the summer, and a great many who come from Limerick, Kerry and the southern parts of the county of Cork, and beg as they pass through the parish of Macroom, on their way to the interior and eastern

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eastern parts of the country. As to this last class, the witnesses, who live in the country parts of the parish, the farmers, agree that fully 1,000 strange beggars passed through during the last summer, which was not one of particular distress.

The Rev. Mr. Walsh says, " There are more than 100 who leave this parish in April or May, and stay out begging until September; they are mostly women, the wives of labourers, and they take their children with them." Other witnesses think that there are at least 150 of this class. Sweeney says, " They cannot help it in summer, a man's hire (*i. e.* wages) is not enough to support himself and his family." They go out to beg during the summer, because that is the scarcest season; they have their potato gardens set, and they come back about the time they are fit to dig; the men either stay at home and work with a farmer, or go out by themselves to seek employment; they seldom or never beg. Mr. Walsh says, " Those who go out to beg during the summer are in the habit of returning as soon as they think they have got anything to eat at home."

A poor woman who goes out with her children can seldom get more by begging than what supports her. Sweeney says, " Not one in a thousand of these could get enough to pay their rent, or put a frock on the child." Mr. White says, " I knew a case this season, where the wife of a tradesman went away. They had a potato garden, and before she went the man left 7*s.* or 8*s.* as part payment of the rent; but I suppose she got little or nothing by begging, for when she returned, they were unable to redeem the garden, and the husband got back the money that he had deposited." Mr. Field says, " I know a case where the wife of a labouring man goes out to beg during the season; he has a potato garden, and she assists in setting the potatoes before she goes out. She is blind of one eye, and has five or six children; her husband stays at home working; she continues away about three months with the children. I am sure she does little more than obtain a bare subsistence; when she comes back, she seems generally in great distress." Mr. Welply says, " I know another case, where the wife of a labouring man begs. She has four or five children; she goes out every summer; she gets about enough for support. And I know a case of a widow who has three or four children; she stays out a few days only at a time; she begs during three-fourths of the year; during the remainder she gets some little employment, such as picking potatoes. I do not think she can do more than get a bare subsistence." Shinkwin says, " I know a woman, the wife of a labouring man, that went to beg; she had five children, the husband staid at home. She went away in May and came back in August, but she brought nothing with her." Mr. Walsh says, " I recollect a case last summer; a woman had four children, her husband was a labouring man. She went away about May with her children; during her absence her husband worked now and then, and continued to support himself, but badly. When the wife and children came home, they were very ill clad, and altogether in a very wretched state." Mr. Good says, " I knew a case where the wife of a labourer went off to beg; he lives about a mile and a half from Macroom; she went away in May, and took two children with her. The husband staid at home working for a farmer, by whom he was employed, and from whom he had a potato garden. The wife returned about the beginning of August, and she admitted that she brought 22*s.* with her. I think she is an honest woman, and not likely to have come by the money by any improper means; but I am sure hers is a rare case, and very few get so much by begging." The same witness says, " I know a man who is a regular professional beggar; he told me that in a dear season he could earn 4*s.* a week by begging." Richard White, a tradesman, says, " I am a housekeeper in town; about 12 months ago a beggar came in to ask for charity, he was standing in the house when my brother came in; he asked the beggar, did he know him, he said no; my brother then reminded him that he had helped him to buy two heifers at a fair in Kerry; the beggar admitted it, and said that he had the two heifers grazing on the mountain."

There are about 50 regular beggars in the town; they beg partly in the town and partly in the country; most of them have families depending on them.

A woman with children begging in the country is looked upon as a person more deserving of relief than a single woman. A begging family sometimes divides into two parties, they apply successively for relief and obtain it at the same house.

There are about 20 beggars who attend the chapel on Sundays; they may get 1*d.* or 2*d.* each; they are generally aged or infirm women resident in the parish. A few strangers appear there occasionally, and some of these are very disgusting objects; distortions, lamenesses and sores are not common among beggars, though some are met with occasionally who present those appearances, particularly at fairs; there are very few of this class of beggars; they travel about, and appear at every fair within a considerable distance.

None of the witnesses have met with a case where a false appearance of lameness or disease was exhibited, or where a sore was produced by a beggar, except Dr. M'Carthy; he says, " It was not in this parish, it was in Cork, a man was in the south infirmary with a sore on his leg; after staying there some time he was discharged as incurable. A short time afterwards he got into another hospital, and there the trick was discovered by which he prevented the sore from healing; he used to rub blue-stone and hellebore into it." The same witness says, " I have not known beggars to have refused having their sores cured; but I have known some of them with very disgusting sores which were curable, and they made no effort to get them cured."

The habits of beggars, except of the few who frequent fairs, are not dissolute; thefts are sometimes traced to them, but they are not known to be concerned in robberies or assassinations. The practice of borrowing children is not known to exist.

Those who go about begging have frequently large families, but they are not known to marry earlier than any other class, nor is the proportion of illegitimate children among them

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great. It would be very difficult to ascertain the mortality amongst them, as contrasted with other classes. No instances have been known of death from actual starvation, but it is believed that the lives of many are shortened by insufficiency of food.

The wants of a beggar are frequently much better supplied than those of a labourer, particularly when provisions get dear in summer. Tushigg, a small farmer, says, "Those that stand the house are often a great deal worse off than those that go out about the world; it is that sort of people that does suffer real distress."

A man or woman who has become habituated to the wandering life of beggars, prefers it probably to returning to regular labour. Collins says, "I see men begging about or over 50 years of age; they are to all appearance able to work; but if you ask them, why they do not, they will tell you that they have some sore or inward hurt that will not let them; but I think it is an excuse for not doing what they do not like; I am sure that some of them now and then take up begging for choice, one that had some idleness in his bones."

A case may occur, though very rarely, in which work would be offered to and refused by a beggar; but in general those who are able to do anything are most unwilling to labour.

Mr. Horgan says, "I have known cases where beggars, such as aged men and boys, who are not able to do the work of labouring men, were satisfied and glad to take such employment as they were equal to for their diet and lodging."

Lodging for charity is given to beggars both by farmers and labourers, but chiefly by the latter, who can do it more easily than give potatoes. Several labourers mention that they give lodging. Collins says, "I very seldom do it; I am not a man that has land or any kind of straw; and if I have no straw, I would be ashamed to keep; but I send them where they would get it." The farmers would give potatoes, and milk occasionally, when there is plenty; drink is generally given to a beggar-woman that has children with her."

A beggar is very seldom turned away from a farmer's door without getting an alms. Mr. Reardon, a farmer, says, "In a dear season I had here 60 people calling at my door; all of them would be relieved as far as we could. This morning before I left home six called; I believe all had families; and this is not a season in which near so many come as in summer."

Charity is given to beggars by people of the poorest class, by people who are perhaps, in many instances, the most distressed of the two. Collins says, "Labouring people do relieve them, unless potatoes are very scarce with them. When they are buying potatoes themselves, but few of them give away any, and it would be hard to blame them; but they give them lodging; it is from labouring people that they mostly get lodging." Connell, an old labourer, says, "I often gave them lodging, and they never stole anything from me, but about 10 years ago a woman left a fever with me and my family, and it is that kept me down ever since; they took the fever, and I spent all the little I had before they recovered; for five years after I did not give a night's lodging to a beggar, my mind was so much turned against them by what I suffered; but then I began to think of myself, and I let them in again; I had no other charity to give them; and I did not think it right not to give something in the honour of God."

It is impossible to form an accurate estimate of the quantity of potatoes given to beggars. A farmer has the greatest reluctance to compute the amount which he gives away in charity. Dr. Furlong mentions one case, however, in which a sort of calculation was made; he says, "I know a respectable farmer, whose wife was a generous, kind-hearted woman, and was in the habit of giving away a great deal of potatoes to beggars; her husband desired her one day to measure out three weights of potatoes in a basket, and give out of that as she usually did; the potatoes were measured out next morning, and before two o'clock the three weights had disappeared. The experiment was chiefly from curiosity, and I believe they were not less liberal afterwards in consequence of it." There are 71 shopkeepers in the town of Macroom, many of them are very poor, but some give a good deal of charity, partly in money, and partly in broken meat and vegetables.

One, a wealthy man, gives, it is considered, to the amount of 10*s.* a week; another gives nearly 8*s.* Mr. Field speaks of the latter case from positive knowledge. There may be 10 more who give to the amount of 1*s.* a week each; the remaindar are able to give very little. Mr. Field says, "that they would prefer giving as they do at present." He says, "I myself would prefer giving a regular sum, but I think the generality of them would not. I have been speaking to several of them since the inquiry commenced, and they said they would prefer giving double as much willingly to being compelled to give." Mr. Hanahan would prefer subscribing to an institution to relieving as he does at present. There are about 240 farmers in the parish, of whom nearly 200 pay 30*l.* rent and upwards; the rent paid by a farmer, however, or the number of acres held by him, is not a criterion by which to judge of the extent of his charity. Of two farmers paying the same amount of rent, one is often much more charitable, or much more prosperous, than the other. It is in consequence impossible to ascertain the amount given away in charity, and the greatest discordance of opinion on the point prevails amongst the witnesses. The farmers, however, with one or two exceptions, agree in saying that they would prefer giving as they do at present to paying a regular sum. One fears that the tax would increase every year; another feels it less giving little by little than he would under a different system, and says, "I think if I saw it all going away in a lump, I might grudge it perhaps, although I do not now." Mr. Lenihan says, "I feel a greater gratification in my mind by giving it freely with my own hand." And several agree with Mr. Kelleher, who says, "If I was obliged by compulsion to pay a regular sum of money, I think there would be no charity in it." One farmer says, "I would rather give half the amount in a sum of money, but not the full amount; it would press more, it would be often very hard to make it up."

Those

VAGRANCY.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Macroom.*
Bar. *West Muskerry.*

Those who get lodging are in some few cases guilty of thefts, but those who do so are not at all the people in the greatest distress. Cases have been known where diseases were taken from strolling beggars by people who gave them a night's lodging. Taylor, a labourer, says, "I often had them in my house; they never stole anything, or left sickness after them; others might not be so; but a family might be giving them lodging for 10 years and have no sickness left with them."

Begging is generally the last resource, and people betake themselves to it reluctantly; many who beg during a season of great distress never do it again, and cases are known of persons who have begged for more time discontinuing the practice. M'Carthy, a labourer, gives the following evidence: "About 10 years ago I was in great distress, and my own wife was forced to go beg. I was hired with a farmer at the time for 4*d.* a day and my diet*; we had a potato garden; the potatoes ran out about the beginning of the year, and we had nothing; we had not a potato in the house; if we had one meal, she should not go beg; we had no blanket, or anything to cover us at night, but the clothes we wore during the day; she begged for four years; she used to take the children (four of them) with her, and stay out about three months; she never brought home anything, and used to get barely enough to maintain herself and the children; she stopped about six years ago, as soon as the boys were able to do anything; they are now up and working. I am not able to earn anything myself, but they are willing to support me."

If a house of industry were established, several of the aged and infirm would avail themselves of it. Collins says, "As for the beggars, some of the old ones would go in and be glad of the offer, but those that had any strength would rather stay out and have the pleasures of their liberty. A labouring man and his family would go in there in summer, if they would be let out again in a month or six weeks."

Being asked whether this would be the case if the rule of the house required that men should be separated from their families, the witnesses (labourers) paused, and then agreed that they would not go in except under the pressure of extreme necessity. Collins said, "If a man was reduced to the last pitch, and could do nothing else, of course he would go in; but I am full sure he would rather have one-third of the victuals and stay out. Let a man be ever so poor, he would like to see his children morning and evening."

Robert Hedges Eyre, esq., says, "A house of industry would be liable to great abuse. An allowance to the old and infirm people, under the superintendence of a local committee, would answer the ends of charity much better; and giving employment to the able-bodied on the waste lands, and making roads, would at the same time effectually relieve them, and add to the resources of the country." Rev. Mr. Kirchoffer says, "The greater want of employment is felt from about the 12th of May to the 12th of August, and that is the season of the greatest distress. If the country works were executed during that period, and the labourer paid daily, or even weekly, great good might be effected; but presentments are usually obtained at the summer assizes, and the work executed in the winter. If public works were undertaken by Government, and so carried on as not to draw labourers from other employments, but to afford employment to those who could not get it elsewhere, agriculture would not suffer, the energies of none would be wasted, and the beneficial result would not be counteracted by any evil. Under such circumstances, I am satisfied that in my parish, Clondrohed, which contains 1,000 souls, there would not be 10 objects of charity."

Persons who attended the Examination.

Par. *Ross Carbery.*
Bar. *East Carbery*, (West Division.)

TIMOTHY CALLINAN, farmer of 20 acres.—Mr. JEREMIAH COLLINS.—THOMAS FITZGERALD, labourer.—Dr. FITZGIBBON, dispensary surgeon.—MICHAEL GALWAY, esq.—JAMES HAYES, farmer of 65 acres.—THOMAS HUNGERFORD, esq., J. P. Cahirmore.—THOMAS HUNGERFORD, esq.—NICHOLAS LOMBARD, beggar.—DANIEL MAHONY, farmer of 45 acres.—Mr. JOHN MAHONY, shopkeeper.—Mr. KANE MAHONY.—JOHN EUGENE MACARTHY, esq., under-agent to Lord Carbery.—Rev. JEREMIAH MALONEY, P. P.—JOHN MENAHAN, labourer.—RICHARD SMITH, esq., J. P.—Mr. JOHN WOLFE, farmer.—Rev. JOSHUA WOOD, protestant curate.—And several others.

THERE are about 60 regular beggars in the parish, but a much larger proportion of strange vagrants pass through during the summer months, their numbers being greater or less according to the dearness or cheapness of provisions. It is estimated, that during the preceeding summer more than 200 appeared, and that the usual dearness of food at that time of the year is supposed to be the cause of the increase which is annually observed. These vagrants come chiefly from the west; they are supposed to have planted their potatoes before leaving their homes, and having nothing to subsist on until their crop becomes ripe, they are compelled to wander about the country as mendicants. At the same time

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* By being engaged at 4*d.* a day and diet, it is not to be understood that he was receiving anything at the time except his own diet, although he might have been working; the agreement is generally by the year. The labourer takes a cabin and ground for potatoes from the farmers at a certain price, and when accounts are to be made up at the end of the year, it seldom happens that the labourer has anything to receive.

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time it is stated that an able-bodied man is rarely to be seen asking for alms; this devolves on the wife and children, and whilst they beg, the husband either stays at home or looks for employment in the north of the country. The Rev. Mr. Molony says, "In the town there are two or three young fellows who idle about, and are ready for any mischief, but they are the only men able to work in the parish who can really be called beggars. The town beggars are, for the most part, old men, but besides these, there are a few of its inhabitants, such as the wives of labourers, who have either partial or no employment, or who have large families, who go out in the country to solicit charity, but only during the summer. The wives even of employed labourers have been known to adopt the same expedient." "I have," observes Mr. M'Carthy, "employed men myself, whose wives were beggars." Instances are rare where mechanics or tradesmen belonging to the town have been seen begging; but a short time ago the town was inundated with crowds of vagrants, who represented themselves to be distressed weavers of their districts. The number of these latter have, however, diminished of late; and Mr. Smith states, "that although the summer before last he had several batches of such persons coming to him, he had but a few last season." The number of labourers who go to England from this parish in search of employment is not great, whilst on the other hand, a good many make their way during the season for digging potatoes to the county of Tipperary, and the northern parts of the county of Cork; during their absence, these poor people support themselves by their labour, and none of them have ever been known to beg on the road.

The quantity of potatoes or other provisions which a beggar or vagrant can collect during the day, depends in a great measure on his or her strength, so far as it enables him to travel a greater or less distance, and also on some other circumstances. A woman with children will not often be able to collect more than barely sufficient for the maintenance of herself and family, whilst a man or single woman, who can make application in many places, will, though getting less actually at each, still in the end have more proportionately, and will most probably have it in their power to dispose of their surplus for money; on this point, Mr. M'Carthy remarks, "I think the strange beggars do make a little money, for I have occasionally seen them selling potatoes." But the Rev. Mr. Molony adds, "Strange mendicants have sometimes died in the parish, and they have always been found pennyless, so much so, that it has been necessary, in many instances, to bury them by subscription."

A labouring man who was present at the investigation, said that "the begging trade was not so good as it used to be formerly; it was overstocked like every other."

A family of beggars, consisting of many members, invariably obtains a larger donation at a farmer's house than any single individual; and it may be generally stated, that an applicant infirm through disease or other causes, will receive more than one who may be considered able to earn his livelihood by labour. But of all classes of mendicants, it is thought that a woman with one or two children will, on an average, be found to have collected the largest quantity beyond what she can consume or her wants require.

It is always a paramount object with a mendicant to accumulate a surplus of potatoes, to be exchanged for money, which is most usually expended in the purchase of some necessary article of clothing. One of the witnesses, a shopkeeper, says, "A beggar has sometimes bought a thing at my shop, and has paid part of the price down; at the end of the season he has returned to pay the remainder, with what he had been able to put together in the mean time. It is probable that the entire surplus earnings of a beggar during the season do not often amount to more than a few shillings." Nicholas Lombard, a beggar, an able-bodied man, living in the parish of Ardfield, states, in reply to some questions addressed to him, "that he begged for three seasons, always taking a little child with him; that on some days he collected a weight of potatoes, on some days half a weight, and on some days barely a quarter, but generally he got about half a weight, and sometimes he got his dinner besides. He sold the surplus whenever he had any, and he used to make about 4*s.* or thereabouts each season. He (Lombard) had a cabin, which he built himself on some waste ground called 'The Mountain Common,' but it was scarcely covered. This cabin he used to let each season, before he went out to beg, for 1*s.*, and altogether in this way he made up money enough to thatch it." When the Assistant Commissioners saw this man, he had just purchased straw for the last-mentioned purpose.

Those mendicants who reside in the town of Ross Carbery are not supposed to be guilty of the practice of resorting to deceptive means in order to excite charity. Their characters are in general well known, and being a good deal subject to observation, any attempt at fraud could not fail to be sooner or later detected. The strange vagrants who make their appearance during the season of distress in summer, are pronounced equally free from the suspicion of deceit. These latter have the character of being poor people who are driven to mendicancy, for the time only, by the pressure of real want, and they differ much from those who at all times live entirely by begging. Of these professional beggars, there are not a few who wander about the country during the whole year, and who may be seen at every fair for many miles around. Amongst vagrants of this description, there is reason to believe that the appearance of disease and infirmity is often simulated with the intention of producing sentiments of compassion. Mr. M'Carthy mentioned a case which came under his notice, about four or five years preceding. It was that of a woman who seemed to have met with an accident, which had lacerated her arm in a very shocking manner; something induced a suspicion that she was an impostor, and on examination it was discovered that the appearance had been counterfeited, by a piece of skin ingeniously applied, and covered over with an ointment. The class of beggars, among whom practices of the kind just described are supposed to have been most common,

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common, was formerly exceedingly numerous, and proved in many ways a very serious nuisance about the country. Their idleness was only interrupted by outbreaks of depravity, and they were not unfrequently successful in frightening individuals into giving them compulsory charity; at the present day their numbers are much fallen, and are calculated not to exceed 20. It is further stated that none of them are vicious to the same degree as formerly.

The Assistant Commissioners were informed that the habits of strange vagrants were not characterized by any remarkable propensity to debauchery or dissoluteness: they were not known to form companies for the purpose of carousing or drinking in the evening, nor had outrages either on person or property been in any instance traced to mendicants. Their general disposition to the resumption of industrious habits may be doubtful; but it is stated that the able-bodied vagrants, who are occasionally to be met with, would very willingly avail themselves of any opportunity which might offer to them of emigrating to America. That in one important respect, viz. in their feeling towards their children, the disposition of vagrants does not necessarily differ from that of the labouring class in general, is proved by the kindness of their behaviour to their offspring. The practice of borrowing children for the purpose of adding to the claims of the pretended mother, is unknown. Perhaps it may not be necessary to use the stratagem, as very few mendicants are without large families of their own. The Assistant Commissioners endeavoured, but without success, to obtain some data for forming an estimate of the rate of mortality among beggars, compared with other classes, but no facts have been preserved on this point; it was merely stated that no case of death from starvation had occurred within the knowledge of the witnesses.

The witnesses present do not hesitate to give it as their opinion, that the condition of the labouring classes, as a body, is much inferior on the whole to that of mendicants. They are unable to overcome their repugnance to, and their sense of shame inspired by the publicity of begging, and they remain at home in their cabins, undergoing patiently the severest privations.

When it is considered how large the proportion of strange mendicants is to that of those who solicit alms in the locality in which they are known, it will readily be perceived, that in most cases the giver of relief must necessarily be but imperfectly acquainted with the character of him who applies for it. In general it is not even attempted to become so, and the beggar gets at once, without being questioned, whatever alms it is thought proper to give, or whatever can be afforded. This indiscriminate mode of contributing to the wants of the necessitous has not, however, been found in practice to operate prejudicially on the morals of the labouring classes. It does not appear to have made a life of idleness seem preferable to one of industry, nor has it had the effect of inducing any one to have recourse to mendicancy, who could have procured an adequate subsistence by labour. It was stated, that in all cases where employment had been offered to vagrants, it had been gladly accepted.

The generality of farmers and labourers do not hesitate to grant a night's lodging to any vagrant who solicits it; and in many cases this practice is persevered in, even after it has been productive of much loss and injury to those who had adopted it. Speaking on this subject, Mr. Galway says, "A circumstance illustrative of this occurred about a year and a half ago, to a farmer with whom I was acquainted; he had been long in the habit of giving lodging to beggars, and where a man gets the name of being kind in that way, he becomes universally known, and is sure always to have crowds of applicants. He once took in a woman and her family, who had fever amongst them; one of them died in his house, and the rest having recovered their health, went away. After a time the farmer's own son fell sick of disease and died; this almost broke the father's heart; I happened to meet him after his calamity, and talking to him of the cause of it, I asked him if he would expose his family again to a similar danger, by receiving strangers; he answered, 'Yes, the house was there for them, and they might come if they chose.'" The most usual article of food given in charity by farmers is potatoes; milk is also given by the same class of occupiers, but not to any considerable extent.

The quantity of potatoes given away daily in charity at the house of a farmer, is not restricted to any fixed amount; almost every beggar who calls gets relief; and Mr. Hungerford says, "he has often seen persons apply, and has never known any one to be sent away without relief." The only exception to this observation occurs in summer; at that time, when potatoes have become scarce and dear, the smaller holders of land, of whom there are many very poor, can afford to give but little or nothing.

There can be but little doubt that the burthen of mendicant pauperism is almost exclusively borne by farmers. It is stated that mendicants do not even apply to the gentry. The class of labourers, too, contribute not a little to the relief of vagrants, and are always found willing to give to the utmost of their ability. In the words of one of the witnesses, "you will often see the labourer sharing his dinner with the beggar;" however, the entire amount derived as aid from working people cannot be very great.

The witnesses do not coincide in their computations of the precise quantities given away on an average of days by any individual holding, for instance, 10 acres of arable land. In general terms they say that there are not far from 200 farmers, who give to the amount of a weight of potatoes each day during summer, a quantity which would be expressed in money by from 2*s.* 6*d.* to 3*s.* per week, and that each of these may on an average be considered to give potatoes to the value of about 2*l.* 10*s.* in the course of each year. The majority of farmers are represented to prefer the continuance of the giving of alms in the present uncertain mode, rather than the substitution of a fixed and definite money-tax, of anything

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at all approaching the same value. When the witnesses were asked, whether they would prefer a tax, if a fair share were made to fall on the landlords, a few only answered in the affirmative. Mr. Galway, however, was of opinion that "the whole of the farmers would, if they had time to consider on it, prefer such an arrangement, and also that a parochial tax would make the landlord more circumspect, and avoid choosing pauper tenants." Mr. M'Cabe quite agreed with the sentiments expressed by Mr. Galway, and added, "that overbidding for farms would certainly be checked by a system of parochial relief."

Two principal motives are supposed to prompt the donor to the bestowing relief. The first is a natural feeling of compassion for persons who he is inclined to believe are labouring under privation, or are likely, if he does not aid them, to be soon reduced to great distress. The second is a religious conviction, that the giving of alms will not be unproductive of advantage to the souls of the donor and of his friends. Many conceive that the prayer of the grateful beggar has much value, even in a worldly point of view; and Dr. Fitzgibbon observes, "that he has seen a beggar detained after he had received alms, in order that he might repeat a prayer for his benefactor and his benefactor's friends. I have heard a man say," adds Dr. Fitzgibbon, "that without a prayer, an alms would not be worth a button." Mr. Wood states "that labourers have frequently told him, that the chief benefit in giving alms lay in the prayer which was given in return for them." Mr. Wood further observed, "that with some people the terror or dread of the beggar's malediction operated very powerfully;" whilst on the contrary, Callinan said, "I give it for God's sake, and I would not give it for cursing, if they were to keep at it till morning."

The effects of vagrancy are not confined to the individuals who adopt it as a mode of gaining a subsistence; they extend very sensibly to the physical and moral condition of the labouring classes in general. Many cases are known to the witnesses where diseases have been communicated by mendicants to persons of the houses where the former have been lodged for a night. One has been already detailed in the words of Mr. Galway, and the Rev. Mr. Molony alludes to the subject again. "Rather a remarkable instance of the kind," says he, "occurred about the year 1821 or 1822: a young man, a vagrant, who carried about him the seeds of fever, left the disease in no less than seven houses where he had received shelter; out of these houses 20 persons were seized by the disease." The man who takes the mendicant into his house is sometimes plundered by his guest, and thefts of this nature are mentioned by the witnesses. The Rev. Mr. Molony says, "A woman applied to me to hear her confession, saying that she was about to have a serious operation performed on her arm. When she was leaving me, she said that she was in great distress, and wanted something to buy meal; I gave her a shilling; she went away to a house where she obtained a lodging, and that night she disappeared, and took away with her everything she could lay her hands on." It appears that similar cases are much talked of when they take place, and excite a great deal of attention. This may be a proof that they are not of very frequent occurrence. The Rev. Mr. Molony goes on to say "that begging has unquestionably a demoralizing tendency. Those who continue it for any length of time must ultimately lose all sense of decency; however, from the peculiar circumstances in which the people live, it produces a much less amount of moral evil than one has reason to expect. Many who are driven to mendicancy by the pressure of distress, preserve their honesty as completely as those who are farthest removed from similar necessities."

Contemplating the formation of houses of industry as a mode of suppressing or diminishing the existing amount of vagrancy, the witnesses thought that if it were not deemed necessary to separate the various members of a family previous to their admission into such establishments, immense numbers would go into them, and that even with a rule of separation, many would not hesitate to take advantage of them during the summer months.

Thomas Fitzgerald, a labourer out of employment, at first said, when spoken to on this subject, that he and his family would be very glad to go into a house of industry; but when it was explained to him that he must not expect to be permitted to enjoy without restriction the society of his wife and children, he exclaimed, "I would not go in if I were to be separated from my wife and children; no man that has feelings would do it."

Persons who attended the Examination.

Parish *Skull.* Bar. *West Carbery*, (West Division.)

Rev. JAMES BARRY, parish priest.—Rev. JOHN BARRY, catholic curate.—JOHN BROOKS, farmer, pays 1 *l.* 10 *s.* per annum rent.—BARTHOLOMEW BROWN, labourer.—BARTHOLOMEW DONOVAN, farmer, pays 30 *l.* per annum rent.—Mr. ALEXANDER ENGLISH, churchwarden last year.—JAMES LEVIS, farmer, pays 33 *l.* per annum rent.—CORNELIUS MAHONY, labourer.—PATRICK MAHONY, farmer, pays 10 *l.* per annum rent.—JAMES MAHONY, quarryman and labourer.—JOHN MURPHY, quarryman and labourer.—RICHARD SALTER, farmer, pays 14 *l.* per annum rent.—WILLIAM SHANNON, farmer, pays 36 *l.* per annum rent.—Mr. JAMES SWANTON, merchant.—JAMES SWANTON, esq.—THOMAS SWANTON, esq.— ——— SWEETMAN, esq., dispensary surgeon.—DANIEL SULLIVAN, quarryman and labourer.—JOHN SULLIVAN, quarryman and labourer.—Rev. JOHN TRIPHOOK, protestant curate.—TIMOTHY TUOMY, labourer.

THE parish of Skull contained, according to the census of 1831, 14,269 inhabitants. The following evidence was taken at the town of Ballydehob, situated at the eastern extremity of the parish, and containing, according to the census, 601 inhabitants.

The witnesses speak of two descriptions of vagrants; those who leave this parish to beg in other places, and those who come from strange parishes, and pass through this parish begging. Respecting the former, the Rev. James Barry makes the following calculation:

"There

"There are 84 ploughlands in the parish: six or seven persons leave many ploughlands, four or five leave many more, and from some two or three go away; say that four on an average go from each ploughland, multiplying by 84, it will give 336 persons who leave this parish to beg during some part of the summer; this is without counting children. Several have five or six, several have three or four, very few without two; four is nearer to the average than three; but say three, and it will give over 1,000 children. A woman sometimes takes her sister's children with her; it is a relief to the sister, and rather an advantage to herself, because it excites the pity of strangers to see so many children."

It is very difficult to compute the number of strangers who come into this parish to beg, but they are believed to be more numerous than those who leave it. Mr. Barry says, "They come here in crowds, because this is a great potato country; the small farmers along the coast pay their rent by potatoes as much as by anything else." Murphy says, "If there is a scarcity here, they are lost in other places: all the beggars from Kerry and Bantry and Minterroarra come through here."

The number of beggars is much less than it was four or five years ago, and the reason is believed to be that provisions are cheaper and more plentiful.

Summer is the season in which beggars chiefly go about. Murphy says, "They begin to go away from this parish from St. Patrick's-day*, and keep going till May, according as potatoes grow scarce; it is shame drives them from the place where they are known." They are almost all women; they take their children with them; the husband either stays at home, working with farmers, or goes off to look for work to the north of the country: among the strange beggars, able-bodied men are sometimes seen. Brown says, "There was a good strong able-bodied man came to my cabin this morning; he said he wanted employment and could not get it; I gave him the little alms I could spare, two or three potatoes."

Sometimes one of the children is left at home with the husband to give some little assistance. Whenever there is a garden, the wife comes back as soon as it is time to dig it.

Sullivan says, "There is a neighbour of mine, one Coghlan, that has three children, and his wife goes off; she went off last May, and took two of the children with her. She came home about the latter end of July; she brought nothing but the life with her. He set a quarter and a half of potatoes last year; he paid at the rate of 2*l.* an acre, that is 15*s.*, he had to manure it and work it, and do every hand's turn to it himself; he was digging and eating the potatoes when his wife came home, though they were not ripe, nor half ripe. I suppose they are nearly all out now; I would take employment if I could get it; the farmers cannot give it; they think it too much family they have themselves. I have a very poor cabin; the thatch so bad, that when we have the rain outside we have it inside; we have not a drop of milk nor a way of getting it." The witness adds, "There are many as badly off as he, and their wives do not beg; they stay at home to keep their credit, and spare the shame of it."

Mr. Triphook, protestant curate, says, "It is only dragging out a miserable existence to live as they do; they pay a dear price for a bit of mountain-ground that will only produce horse-potatoes, 'lumpers,' only fit for cattle; they are much better off when they are begging."

Of the men who leave this parish, some stay away, and it is believed that they get permanent employment elsewhere; the number of men who go away is less than it was formerly. Murphy says, "Every one gets a bit of mountain, and tries to get potatoes out of it."

Sullivan says, "I met the wife and children of another neighbour of mine going away in July; she told me that she left him at home with as much potatoes as would do him for a week; he had a quarter and a half of coarse ground; he could not half nor third part manure it; he was using bog-stuff for manure after leaving it to dry two or three weeks; it answers very badly, but it is better than nothing; he is paying at the rate of 2*l.* an acre for the ground; the wife came back in August and brought nothing with her."

There is great reluctance to have recourse to begging; the shame is so great, many when driven to distress go away privately, and succeed in concealing it from their neighbours.

Mahony says, "A family that lived half a mile from you might go away without your knowing it; they are very shy about it, and strive to conceal it."

Some of the strangers are old and infirm; people feel more compassion for such persons. Sullivan says, "I saw an old man this morning, that is going about here this week back; he stops and gets his meals among the people in the town; as for children, I do not know how it is at home with him."

The Bandon weavers begged here in great numbers. A few were observed during the last summer.

When a family of beggars applies for relief at a farmer's house, a greater quantity is of course given than to a single individual, but the wants of the latter being less, he may have a surplus after supporting himself, and be able to sell. Mahony says, "There is a beggar who comes to me now and then with a handful of potatoes to sell; sometimes he has a weight, sometimes in summer a quarter of a weight; I do not know how long it takes him to collect that much; his potatoes are always of different sorts, but he sells them as dear as a farmer, sometimes dearer."

Being asked why a higher price would in any case be given to a beggar, the witness says, "When potatoes are scarce, and poor people have but a little money at a time, they would be

* 17th March.

VAGRANCY.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Skull*.

Bar. *West Carbery*, (West Division.)

be glad to get at them that way. The farmers will not sell less than a basket*; I would rather give a higher price to get as much as I wanted at the time, and have them brought to my door."

Old and infirm people are unable to carry any great weight, and they generally expect something else besides potatoes; they get oatmeal perhaps, and sometimes a little flax or wool, but there is not much of those commodities in the parish. Tuomy says, "I know two old blind men that beg about the country, to go to every fair within 20 miles, and they know the day exactly, the same as if they had an almanack; there is one of them, Cotter, better clad than when he was working for 5*d.* a day and his diet; he has two sons and two daughters. There is one of the sons at service, earning about 9*s.* or 10*s.* a quarter; the other is a little boy, who goes to guide his father; the wife and daughter are gone away somewhere. Sometimes he comes home from his travels, and brings wool and flax; he covers himself that way; he does not beg here; he was formerly a farmer, then reduced to a workman; when he got blind he had nothing to do but go beg; but he was ashamed to do it in his own country. The other blind man is one Burke, middle aged; it was of late that he happened to go beg; he was a small farmer, and did not lose his hold of the ground yet, but he must soon; he has a mother and wife and two children; sometimes the wife goes to guide him, sometimes he begs here at home; he goes to all the fairs; he comes home with flax and wool; he has a blue great coat on him now, that he made up that way, it is worth over 25*s.*; there are twelve bundles † of frieze in it, worth 2*s.* a bundle, and the tailor charged him 1*s.* 6*d.* for making it (he would charge me 2*s.* 6*d.*); he has about a couple of acres and a pig, but he could never do without the begging, since he cannot work. I was at a house about six months ago, where he slept, and he had a bag of wool that he would not give for a guinea; it was offered to him, and he refused it; I am sure it took him six months voyaging about the country to collect that much."

Drunkenness, rogueries, and deceptions to excite compassion, were common among a set of men called "boccoughs," who were very numerous 20 or 30 years ago. A few still exist, but their practices are not so bad as those of their predecessors. Mr. Swanton thinks "there are about a dozen who show themselves at every fair, and subsist entirely by begging." Crippled and diseased children are sometimes carried about, but the witnesses believe that the parents would be glad to have them cured. Sullivan says, "I have heard people say, that the mothers that take lame children about in the arms, would rather keep them so than cure them; but I do not believe it; it is not in a mother's heart."

In order to get more potatoes, a family of beggars sometimes divides, and each party applies and obtains relief from the same house. Murphy says, "I would not care if I gave it to them for God's sake." Mahony says, "Most people would care, and would not give them anything, if they knew them to do such a thing."

The able-bodied men who are seen amongst vagrants, beg only for a season, and stop when they can get employment.

The question being put, whether such persons would be willing to emigrate to America, the witnesses thought that they would be glad to do so. Sullivan says, "Any man that can work, and cannot get it, would prefer it. If we had the means, what is here of us would go off."

Beggars are, in almost all cases, persons who are compelled to become so by sheer necessity. Murphy says, "It is the last time with any one; a man that could get work would never do it." All agree on this point.

The following evidence, given by Hagarty, a beggar, is illustrative of the habits and feelings of his class generally: he says, "I am nearly 50 years old. I have a wife and four children; the eldest is only nine. I went to beg last summer; it was the first time. My wife is begging these six years; we suffered great distress before she went; I had no employment, and could not get any. She went out every summer since; she did no more than support herself and the children; she brought home nothing. In the winter I used to gather twigs, and make little baskets for gathering potatoes; I would get 3*d.* or 4*d.* a piece for them. The neighbours used to give us potatoes in the plentiful season. I was obliged to go out myself last May; we had another young child, and I went to carry it. I would rather stay at home if I could. We staid out about three months; we went to Ross, Drumaleague, Mintervarra, Bantry and other places not farther off; we used to get enough to eat while we were out; we never wanted for lodging; we got it from labourers and poor farmers. We used to get about a weight of potatoes, boiled and raw, in the day; it was just enough to do us; we seldom got more. We made 1*s.*‡ while we were out, and we bought some clothes for the child; the children used often get a drink of milk from the farmers. In winter we get something from the neighbours at home. I would rather stay at home than go out again. I would take a pleasure in seeing the people again that were kind to us, but I would not go out for that; I would rather a great deal work for 8*d.* a day. I was offered work while I was out, but I could not stop from the children; my wife would not be able to carry them. Few farmers would take me in the rags I have, and I could not stand the work myself in winter without better covering. I would be willing to go to America now, if any one

* Basket of potatoes, six weights or nine stone. Murphy observed, "six weights is the right currency, but I do not say they give it."

† A measure of two feet.

‡ By selling the surplus potatoes when they were able to procure more than what was sufficient for their own consumption.

one would take me; or to go into a workhouse, even if I was to be separated from my wife and children, if I was sure that they would be well off. I pay no rent for the cabin I have; it is built on the corner of an old road. I do not keep a pig; I could not buy one. I have no clothes but these, (his clothes were literally a heap of rags.) I did not go to mass in my own parish these five years, for want of clothes; I did two or three times in strange places."

Upon this last statement Sullivan observes, "It is true enough, and there are many like him. When a man has nothing but rags on him, he has not courage to go among the people. If he went in among the clean and decent congregation on a Sunday, all the eyes in the chapel would be on him, and he could never stand it."

Beggars get lodging for charity, both from labourers and farmers. Sullivan says, "Many a farmer cannot give it to them; he has his cattle and family in the same house, taking it all up, but a labourer has no cattle." Mahony says, "I had beggars sleeping with me last night, and I had to go and borrow two or three sheaves of straw to make a bed for them, and return it this morning."

Almost every beggar who calls at a farmer's house gets relief; the quantity is generally proportioned to the family. Salter says, "If there be six in a family, they get six potatoes; if there be one beggar, she will not get less than two."

Being asked whether two large potatoes were meant, the witness says, "It would be a shame to give two small potatoes as an alms."

The farmers in this district are very poor. Mr. Swanton knows many, who if the rent were exacted, would be paupers. It is on them nevertheless, and on the labourers, that the relief of beggars falls almost entirely. Mahony says, "If the farmers did not give charity, the poor would starve." The quantity given by any one does not depend on his ability. There are farmers paying 10*l.* a year who do not give as much as labourers. Sullivan says, "The gentry do give alms to be sure, but they do not give as much as they could and ought to give; they do not like to let beggars inside their gates."

Labourers give, proportionably to their means, as much, if not more than any other class. During the summer, when many of them are buying potatoes, they give of course very little; but when they have a supply in the house, even though it should not be sufficient for the winter, they give very readily. Tuomy says, "In summer we cannot give, but when we have a stock in, we give as free as the farmers." Murphy says, "I bought a weight of potatoes to-day, and I think it would be wrong if I should refuse to give an alms out of that." Sullivan says, "We could not have it in the house and see fellow-creatures wanting it; when you see the children with their legs all split with the wet and weather, you would have the heart of a stone not to take compassion on them."

It is very difficult to estimate the quantity of potatoes given away to beggars by a farmer, because it depends more on the benevolence than on the ability of the giver; and also because every farmer feels, or seems to feel, the strongest reluctance to making any calculation on the subject. Sullivan mentions an experiment to ascertain the point which was made by himself and a fellow-servant at a very comfortable farmer's house (a mile and a half from the village) about the middle of last July. He says, "We filled a basket (a measure of nine stone), and told the girl to give nothing to beggars except out of that, and to give as she always did; this was early in the morning; she did what we told her; when we came into dinner about three o'clock, she told us that the basket of potatoes was all gone an hour before. She gave more potatoes that day, but I do not know how much; it was the time of the summer that there were most beggars."

Salter, a farmer, observes, "It is often in summer they come to the kind of a house I have, and there are days when if the woman gave them two potatoes a piece, six weights (a basket) would be out before evening."

It is to be observed that these statements only show how great a quantity is distributed by charitable and comparatively rich farmers on a few days when beggars are most numerous.

They do not afford materials for judging of what is given in ordinary cases. Considering that potatoes during the summer season would sell at the least for 3*s.* a basket, it is obvious that a farmer could not give, even for a month, at a rate so high as that which these statements indicate. Some of the farmers state two weights a week as a fair average, others three weights, others six weights (or a basket), others two baskets.

Although differing so much on this point, they all agree in preferring the present system of giving charity to any compulsory assessment. They say, they do not miss what they give gradually, but a money-tax they cannot pay. Most of the poor farmers in the parish derive little more than a bare subsistence from their holdings; between rent and taxes, they are at present paying the largest sum, which it is impossible for them to make up, and if any additional burthen be placed upon them, they must throw all off, and turn out upon the world.

The farmers present being asked whether their opinions would be changed if there was a fair valuation of the land, and the landlord made to bear his proportion of the tax, so that the tenant would have to pay only in proportion to his interest, they still objected to a tax. One said, "Where there is a poor tenant that has no hold of his ground, the landlord would put all the tax on him."

Being asked if they would agree, instead of giving potatoes to beggars, to throw the same quantity aside every day into a vessel, and send the whole, at the end of the quarter, to an institution where those beggars would be supported, they objected to this also. One says, "I would rather have the gratification of giving them to the poor people myself." Another says, "The wife would never come into it, or any woman in the parish."

VAGRANCY.

Munster, County Cork.

Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Parish *Skull*.

Bar. *West Carbery*, (West Division.)

Religion has great influence in producing the habits of giving charity. Even if a house of industry were established, some persons would continue to relieve beggars as they do now, but the practice would be gradually discontinued. Sullivan says, "If there was a poorhouse they would not give as they do now; we would say more against it, because they would have something else to depend on; we do it for the good of our soul, but it would not be so great a charity then." Being asked whether he might not be induced to give charity from fear of the beggar's curse, the same witness observes, "It is not for their cursing I would give it. If I knew myself I was doing right, I would not care what they said; but they do not curse or scold, poor creatures, excepting the boccoughs."

Respecting the evil effects of vagrancy, it is observed that beggars have often left sickness in houses where they got charity, but this does not occur now so frequently as formerly. Murphy says, "I know a house that got sickness from a family of beggars that got lodging there about 12 months ago: it was a labouring man's house, and the wife and six children all took the measles. The same man gives lodging to beggars still."

It does not appear that those who are driven to beggary give up all thoughts of returning to a more decent state of life. On the contrary, even after being compelled to lead a vagrant life for years, a strong anxiety is felt to shake off the disgrace. When the children grow up the mothers generally leave off begging. Sullivan says, "When the children get anything strong, they do not like to let the mother have the shame of it any longer. I know a woman now, of the name of Barry, that has grown up children; she was begging for a long time, but she stopped about five years ago. As soon as they were able to work, as soon as the boys or girls are able to go into service, or do any little industry, they stop." Tuomy says, "About four or five years ago the mother of Cornelius Mahony was a beggar, but she dropped it as soon as the children were able to earn anything." Several other cases were known of persons who were formerly beggars, and who now keep their houses.

Beggars would have great objection to go into a house of industry, but it is thought that they would be compelled by the pressure of hunger. The labourers would not think it so great a disgrace to go in there as to beg, but separation of families and confinement are such evils that they would prefer almost any sort of subsistence outside; they agreed that they would prefer the hardest work outside at 8 *d.* a day. Mr. Barry says, if they had 8 *d.* a day, they would be in comparative comfort, and the wives would give up begging, and many who are worse off than the beggars would be relieved. It would be easy here to find employment for them. A great part of the parish is in a most deplorable state for want of communications; people are obliged to bring their produce across mountain paths on the backs of horses, with immense loss of time and labour. There is a great deal of land in the interior, which has never been broken up, but which could be cultivated if manure could be easily procured; there is abundance of manure along the sea shore, sand* and the sea-weed; but from the want of a road the expense of conveyance is too great to be undertaken. The government road, which runs through the parish, has been of immediate benefit. There is more land brought into cultivation by it, and more employment afforded, and turf is accessible to many who suffered before for want of it. The same witness afterwards adds, "There is meadow ground now where the surveyors that were laying down that road had to put planks under their feet."

Some hours after the above information regarding the proper remedies for the distress had been given, and after the labourers had reflected on the subject, Sullivan came and said, "There are two points in it. If I was in distress and got 8 *d.* a day for working on the roads, what good would that be to an old woman or an old man that had no child to earn for him, or could not work himself? it would be better to have both, the poorhouse for them that could not work, and the employment for them that could."

Persons who attended the Examination.

Par. *St. Finn Barr*. City of *Cork*.

Rev. JOHN EGAN, curate.—Mr. EDWARD MALONY, member of the Josephian Society.—Very Rev. THEOBALD MATTHEW, provincial of the Capuchin Franciscan Order.—Rev. —— O'CONNOR, roman-catholic curate.—Mr. RICHARD O. KELLY, member of the Josephian Society.—ROBERT RONAIRE PEARCE, esq., editor of the Cork Mercantile Chronicle.

THE number of vagrants in this parish is not great, comparatively with other parishes; and a number of those who do live in this parish go into others to beg. The cause of their decreasing in number is, that their treatment in the house of industry is much better than formerly; therefore, though the number of poor have increased, street beggars are not more numerous.

The particular season of the year at which vagrancy most prevails is summer. From September, through the winter, the provision trade is more brisk, there is a considerable increased circulation of money in Cork, a good deal of employment, and potatoes are cheap. Many of those whose wives and children beg through the spring months are in employment during winter; they are chiefly women, scarcely ever an able-bodied man. Numbers of the women having children, are the wives of labourers who would be ashamed to beg themselves; some are widows and some were never married; they are mostly infirm through age. It does

* The sand on some part of the southern coast contains a large portion of lime, and is of course very good manure.

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does not appear that any who during the week are able to earn a subsistence are seen begging on Sunday.

There is a much greater reluctance on the part of the mechanics to allow their wives or families to beg, than of labourers; the former being known as members of a body to each other, they will almost perish rather than let them beg. Those labourers who go for work to England are never seen to beg their way here.

The cities are mostly the places where the greatest numbers of vagrants are produced.

The majority of vagrants are produced by the death of the husband, or by his being out of employment; the greater part of the street beggars have grown up so.

There are none who choose this mode of life, although they may prefer remaining beggars after they have commenced it. In some cases they are driven to it with feelings of the deepest shame and sorrow.

The regular beggar-woman obtains about 3 *s.* per week. There is a class, however, who sit in the street and beg from the passers-by, who get an average of 4 *d.* per day. Many of those who go about obtain fragments of food and halfpence, to the amount of between 3 *s.* or 4 *s.* weekly. There are some in the towns who get a good deal from the passengers in coaches, cars, &c; they are the most impudent and of the very worst description; they are very numerous sometimes, so many as 50, including the children, living in this way; there is a blind man amongst them whom they have chosen for their king. They are sure to be in attendance at every wedding, and a fair division is afterwards made of whatever they may get.

Many years ago there was a class of beggars very numerous in the country, who were in the habit of resorting to deceptive means; they were called "boccoughs," and made a regular trade of begging; they attended fairs and weddings, where they got a great deal of money, but were sometimes detected in their false sores and lamenesses; of late years scarcely one of them has been seen.

Vagrants sometimes pretend to be cripples, and usually encourage a miserable appearance in order to excite sympathy, but are scarcely ever known to produce sores on their bodies for that purpose.

They sometimes have recourse to surreptitiously obtained recommendations. Witness remembers one instance of a child (representing himself as an orphan) coming to a shopkeeper three or four times successively, at length he was detained, and threatened with punishment, and in a short time the father and mother made their appearance. He said that these expedients are not at all uncommon, but knows of no instances of their refusing to have sores cured, or to have the deaf or dumb or crippled children taken to the asylums for fear of diminishing their excitements to sympathy.

The children of beggars frequently grow up thieves and pickpockets; they begin with stealing coal, potatoes, and straw from carts, and become gradually hardened.

Beggars are extremely charitable to each other, and are scarcely ever known to hoard their earnings; they are rarely seen to beg with borrowed children.

The women frequently have children with them, but it does not seem that they marry earlier than the other classes of the community.

In many instances the vagrants enjoy more physical comforts, and are better off than poor people, who are not.

In general there is no knowledge whatever on the part of the almsgiver, of the character of those to whom he is giving.

When women once become beggars, they generally prefer remaining so, though in the first instance they may have had recourse to it with the greatest reluctance. Indeed, it is very rare that persons take to begging through choice; though many are found to prefer remaining beggars as a mode of living, in preference to resuming their industrious habits even though an opportunity should offer.

The relief given is generally by halfpence at the doors of respectable shopkeepers, and from people in carriages; but they are scarcely ever known to get clothing of any description.

There are some families who have what is termed pensioners or "hangers on," to whom they give old clothes, broken meat, &c., they generally consist of old servants and poor women working in the house. In country towns, shopkeepers are very much in the habit of giving a weekly allowance of 6 *d.*, and others a halfpenny a day, for which the donor generally expects a prayer for himself and family.

The relief of beggars falls very heavily on shopkeepers and struggling people. Those of this parish are supported a great deal by other parishes in the most respectable part of the city; they receive very little from the upper classes, being in a great measure debarred any access to them, while the poor and working classes give much more than a due proportion to the poor, though not exactly to street beggars; people who frequent shops are also in the habit of giving charity.

Some farmers give in the shape of food and money to the value of 2 *s.* or 2 *s.* 6 *d.* per week, some 1 *s.*, and there are others who give much more extensively, and who (through a feeling of religion) try to conceal it as much as possible. The respectable shopkeepers would much prefer giving a regular annual sum; they are so much annoyed and sometimes injured in trade by the present mode of giving, as people dislike going into their shops in consequence of beggars surrounding their doors; but the small shopkeepers have an objection to a tax of any kind.

Relief is given sometimes from a religious and charitable feeling, sometimes to have the prayer of the beggar, and sometimes to get rid of importunity, and from fear of "the beggar's curse."

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Examinations taken by Thomas Martin, Esq. John Lalor, Esq.

Par. *St. Finn Barr.* City of *Cork.*

There is one house of industry for the whole city, which has as many inmates as it can contain; regular street beggars hate the house of industry. A case was mentioned when a person was put into the cart that was sent round; it was attacked by a company of beggars, smashed in the street, and the prisoner set free.

Persons who attended the Examination.

Mrs. COLEMAM, superior of the convent of the Sisters of Charity.—Rev. Mr. DALY, senior catholic curate.—Mr. EDWARD JAMES DOWNEY, clerk of the chapel for 23 years.—Mr. R. HOWELL, woolcomber.—Mr. JOHN MURPHY, coffin-maker, president of the sick poor society.—Mr. JOHN NAGLE, son of a tradesman.—Mr. JAMES NOLAN, foreman maltster.—Dr. QUARRY, rector of the parish.—Dr. SLOANE, minister of the presbyterian congregation.

Parish *St. Mary's Shandon.* City of *Cork.*

THE number of street beggars in this parish is very great, but the precise amount is not ascertainable; it has however increased, and is increasing; moreover it was stated, that if all the present beggars were taken away, their places would be soon supplied.

The principal season when street begging most prevails, is in the summer months, from the going out of the old potatoes to the coming in of the new. A great many of these beggars come from the country, and after receiving a good deal from the people of the parish, return home to dig their potatoes.

They consist almost exclusively of women and children, able-bodied men being scarcely ever seen begging; they are ashamed to beg, but send their wives. The wives and children of employed labourers do not generally beg, yet they sometimes do when the family is large and the labourer not getting regular employment; even many cottier tenants, after planting their potatoes, wander about in search of alms. In the case of mechanics it is rare; there are some, but usually the superannuated; they are the last class that could be driven to such a resource; they have been known to come out at night-fall, being ashamed to be seen begging. There have been no instances in this parish of persons going to England, begging their way, farther than that many tradesmen and labourers make application for a free passage, but no sort of begging.

The majority of the distressed persons in the parish are persons reduced; many, from the decay of the woollen and cotton manufacturers, scarcely any whose parents had been beggars. Though many beggars are physically better off than labourers, yet witnesses did not conceive that any became beggars from choice; none were known to do so except from necessity.

With regard to the amount of their earnings, one of the priests of the parish attended a beggar, who at his death left a large sum of money, something about 22 *l.* A beggar with a family is looked on as "a greater object," that is, more deserving of charity than a single person.

When beggars get more food than they can eat, witnesses agreed that they sell the surplus, though they did not know how they disposed of the money. Sometimes after standing for some hours in the cold, they have gone to the whiskey shops and refreshed themselves, but they are seldom seen drunk. Mr. Murphy, president of the sick poor society, stated, that some time ago he saw a man at the chapel door begging, and that all the beggars cried out against him, that he was not a fit person to get charity. It was considered, that the apprehension of diminishing compassion would prevent a beggar from putting on a good coat or gown.

It was the current testimony of all, that vagrants exhibit most disgusting sores; but there were no instances known of a refusal to have them cured. Witnesses heard and believed that they sometimes exhibited false sores, and even wounded themselves, but knew no case; they are quite convinced that a beggar would not wear a decent dress if he got it. No instances were known of beggars having recourse to such expedients as forged recommendations, &c., at least such things were rare; nor have there been any refusals on the part of the parents of blind or deaf or dumb children to allow them to go into asylums, preferring to keep them for the purpose of moving pity. It is a practice with those who have maimed or otherwise afflicted children, to carry them about ragged and wretched in wet and cold, to render them more piteous objects, and thus more beneficial.

With regard to the habits of those who live by begging, some of them have been seen drunk, though drunkenness is not a general practice, nor are meetings of them known to take place in any part of the parish for the purpose of drinking or smoking. No instances have been known where they were concerned in any outrages on person or property; they live solely by begging. It seldom happens that they hoard their earnings; a few cases have, however, occurred in the parish. A remarkable one has been already mentioned of a beggar dying worth 22 *l.*

They frequently have large families, about half of them at least; those with families being more likely to be relieved than single persons; they marry early, yet not more early than labourers and mechanics, but early marriages are very numerous, both among labourers and mechanics. The mortality amongst them is not greater, it is perhaps less than among the labouring classes; they have less hardships and are more innured to the inclemency of the weather, consequently they suffer less from cold, insufficient clothing, &c.

On the point of the comparative state of the beggar and labourer, it was considered that in merely physical comforts the beggar was better off, but for the shame of it.

Scarcely

VAGRANCY.

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Parish *St. Mary's Shandon.* City of *Cork.*

Scarcely ever is an inquiry made into the character of a beggar; they who give, judge by appearances. None have been known to take to such a life in preference to remaining labourers; but when they got over the disgrace they would rather remain beggars, though they have not been known to refuse the ordinary wages when offered.

The form in which relief is given to beggars is in potatoes, fragments of meat and vegetables left at dinner; clothes are not given to ordinary beggars; but there are instances of persons reduced to beggary getting clothes from those who formerly knew them.

The quantity given to beggars at any particular house daily is quite uncertain, nor is it possible to say whether the quantity given by any family would be sufficient for the support of an additional labourer.

The evidence was quite clear that the relief of the poor fell chiefly on the middle classes; that the struggling shopkeepers are most liberal, often to a degree beyond their means. The opulent classes do not give in proportion; their contributions are principally confined to public charities.

The value in food and money that a poor shopkeeper may give, amounts perhaps to 6*d.* a week, yet they would prefer giving in this way to paying 10*s.* at the end of the year; they do not feel it going when given gradually, and have a great dislike to paying a certain sum; the feeling in this parish was, however, undecided about a poor law. Mr. Dayly, the roman-catholic curate, was of opinion that the majority of the parishioners would object to it from political motives.

Importunity frequently prevails in procuring alms, and the respectable shopkeepers often give to get rid of a teazing beggar; religious feeling, too, is very strong, and induces people to give alms; yet if there were an institution near to relieve the poor, religion would not have such an influence. In making a collection in a time of great distress, Dr. Quarry, rector of the parish, said, he went into a house where the shopkeeper was very poor, and burst into tears because he had nothing to give. It did not appear that the dread of a beggar's curse had any effect in causing persons to give relief; the beggar would be afraid to curse, lest it might prevent him from succeeding elsewhere.

No instances known of persons who have long followed a beggar's life returning to industrious courses.

The punishments inflicted for vagrancy have been very rare in this district; some few vagrants have been sent to the house of industry, but people do not like sending them there.

There is no house of industry in this parish. There was great reluctance formerly to go into the city house of industry, now there is less; they are better treated than formerly, still the reluctance is very great; they prefer the freedom of begging. The reasons for their reluctance are, that they do not like the confinement, nor the diet; outside they get occasionally bits of meat. The women are very fond of tea; they sometimes remain till the middle of the day without food, for the purpose of collecting a few halfpence for tea. In the house of industry they get but potatoes and porridge.

Persons who attended the Examination.

Parish *St. Multoze.* Town of *Kinsale.* Bar. *Kinsale.*

Mr. MICHAEL CADOGAN, boatman.—EDWARD DALY, esq., barrister-at-law, resident.—JEREMIAH M'DANIEL, esq., burgess of the corporation.—Mr. DANIEL DEMPSEY, boatman.—Mr. GEORGE DAWSON, boatman.—EDWARD HEARD, sovereign of Kinsale.—Mr. JEREMIAH HURLY, shopkeeper.—Rev. JUSTIN HOLEY M'NAMARA, parish priest.—HENRY THOMAS KING NASON, esq., foundling offices collector.—JAMES SANDYS, esq.—Mr. JOHN SULLIVAN, pawnbroker.—Rev. MAURICE WALSHE, catholic curate.

THE parish is swarming with beggars. There are nearly 100 beggars living regularly in the town, and there are many more who come from the country after setting their potatoes, and remain till they go back to dig them. There are, besides, some poor women that are but a sort of beggars, but who buy a little tobacco in the town, and go out into the country and exchange it for potatoes, which they get cheap. Beggars seem to have increased in the parish latterly; the number, however, varies in the course of the year, and one cause of the variation is the state of the fishery; when fish is plentiful, there are women occupied in selling it, who are obliged to beg at other seasons.

A good many come from the country when their stock of potatoes is exhausted; of late they are not so numerous as they used to be; they cannot get so much on account of the number of beggars in town. Sometimes beggars from Bandon have been seen in Kinsale, and Kinsale beggars in Bandon; and the Kinsale beggars have been known to fight with strange beggars who came into town, on the ground that they had no right to come there. About three or four years ago Lord Carbery, who however is a man highly esteemed in his neighbourhood, sent off a lot of poor tenants from his estate under the Subletting Act: they were unwilling to stir at first, but their cottages were burned and they were driven off. Many of them came to Kinsale to beg; about the same time, too, the Bandon weavers used to come here begging. The beggars in this parish consist in general of old women and some old men, very few sturdy beggars; a great many of them are widows; they are for the most part old, blind or lame, or in some way disabled.

Most of the beggars have been such for a long time back, and it is impossible to say whether they have been reduced, or have been originally the children of beggars; they do not choose it as a mode of life, but after a short time become quite reconciled to it. They

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generally get 6*d.* or 7*d.* a week, on which (with broken meat that they get after families' dinners) they support themselves. Sometimes the town beggars go to the neighbouring farmers, and sometimes they bring back a good wallet of potatoes; but they are so numerous that they cannot often make these excursions. There is not a day that there are not a dozen or more of them surrounding the doors of the shopkeepers.

For some time past there have been very few instances of vagrants resorting to deceptive means; it used formerly to be very much the habit, but from their being frequently detected it has gradually declined; they are unwilling (even if they had them) to appear in decent clothes. One of the witnesses gave an instance of a woman whom he had seen to get decent clothes, and who a short time afterwards was seen in her rags, and gave as her reason for not wearing them, that if well clad she would not get charity; he also gave an instance to the contrary, of a poor beggar-woman who keeps her children as neat and clean as possible, and though she does not obtain indiscriminate charity, yet some families (in consequence of this conduct) give a good deal. Beggars often come round with petitions and recommendations honestly obtained; these are generally of a more decent order suffering under temporary distress.

They are in the habit of drinking whiskey, and are sometimes seen in a state of intoxication, but are seldom or never found to be concerned in any robberies. Witness gave one instance of intoxication, where he says, "I recollect a man with a wooden leg so drunk that he unscrewed the leg and laid about him with it; his wife was along with him; was drunk also." The same witness gave two instances of beggars hoarding money, which came within his knowledge; one was that of an old woman in Kinsale, who passed for years as being in a state of destitution and starvation, but was found on her death to have 5*l.* concealed on her person; the other was an old man, who died worth 25*l.*; and, on hearing of his death, the beggars in the neighbourhood collected at the place, and fought and scrambled till the old man's savings were scattered among them.

The practice of hiring children certainly exists.

Very few vagrants, in proportion with other classes of poor, died of cholera. They generally are long lived; witness knows one beggar in the town who is 107 years old, and who has been begging for the last 50 years. Death from starvation is very rare; they generally waste away from bad and insufficient food.

The regular town beggars are almost always well known to be in real distress, but people cannot judge of the strange beggars; with very few exceptions, it is with the greatest reluctance that labourers become beggars, but when once they get over the first pang of shame, they then continue with the greatest ease to themselves. The witness gave an instance of an able-bodied man, a fisherman, who came to ask alms from him after he had refused to work, though he offered him 5*s.* a week; "but this," he adds, "was a very rare case."

The form in which relief is usually given is in halfpence, and broken meat after dinner.

They never leave the farmer's house without something, mostly food of some description. The gentry in towns sometimes give weekly allowances to certain beggars, of from 2*d.* to 6*d.*; the shopkeepers also give a good deal in this way.

The relief of the beggars chiefly falls on the shopkeepers, as the gentry are not at all so easily accessible. The higher classes, however, give a share, and the lower orders give food.

Shopkeepers in general give an average of 2*d.* a week all through the year, but yet the majority of them would be unfavourable to a poor law; they dread a mismanagement of the funds.

Most people that give to beggars do it from a strong charitable feeling.

There is no house of industry in the parish, and even if there was, the poor would not willingly go into it; but were there one they would be obliged to go, as the people of the town would not give them charity when they might so easily obtain relief.

Persons who attended the Examination.

Parish *Templetrine.* Bar. *Courceys.*

WILLIAM CONENEY, shoemaker and publican.—Mr. WILLIAM CONNELL, farmer.—Rev. JOHN ROGERSON COTTER, rector.—DANIEL CROWLEY, labourer.—EDWARD FARMER, grocer, and clerk to petty sessions.—JAMES GIBBONS, esq.—JOHN M'KENNEDY, labourer.—JONAS MAURICE SEALY esq., J. P.—Dr. SAMUEL WOOD, dispensary surgeon.

LAST season, counting the children, 300 persons at least passed through this parish begging. Courcey's country has the name of producing potatoes, and the beggars flock to it in numbers. There is great variation in the numbers, and the increase or decrease is not regular; there have been seasons when 500 strange beggars came here during a scarcity of potatoes.

Summer is the season when vagrancy most prevails; the potatoes of the former year are exhausted, and the new ones are not come in. The majority who thus beg in summer are strangers, but there are about 14 or 15 persons in the parish who beg all the year round; most of them have families; altogether there are about 60 persons supported in this way. Beggars are generally women with children; some of them say their husbands are dead; some that they are gone to work, but in most cases, that they have gone to England, or to some remote part of the country, for work. Mr. Gibbons says he has seen men, able-bodied and from appearance fit to work, going about begging, and when one of them was questioned,

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questioned, he always said he was subject to fits, or to some disease which rendered him unfit for work. In this parish the wives of employed labourers do not work. Within three or four years we had a great many Bandon weavers begging in our parish; the year before last not less than 12 applied for relief in one day, decent tradesmen from Bandon. About 15 families, women with their children, leave this parish to beg; their husbands either go to some other parts of the country to work, or to England, on their way to which they do not beg; the place of embarkment (Kinsale) being so near, prevents the necessity of their doing so.

Vagrants come to this parish chiefly from Kerry, and the western parts of the county of Cork.

Few vagrants are bred to vagrancy; most of them are driven to beg by distress.

A beggar would obtain about a weight (21 lbs.) of potatoes in the day. Daniel Crowley, labourer, says, "When the potatoes were 6*d.* a weight, my wife bought from the beggar people, and it was only half a weight or three quarters they would have to sell at a time; there are a great many of them, and I think, one with another, half a weight is as much as they would get in a day."

The larger the family the greater the quantity given to them; and families have been seen to divide, and both parties to apply with success to the same persons. The infirm person will get more at any particular house than an able-bodied beggar; but the latter, from being able to go about more, will collect a greater quantity at the end of the day.

The beggars occasionally sell a weight or a half weight of potatoes, to buy a little tobacco or to mend their old shoes, but not to purchase tea or whiskey; they save, too, all they can against winter.

There was a class of beggars, the boccoughs, who used to practise deceptions, but there are very few of them now. Mr. Cotter says, "I think that almost all who beg are in distress; but they are sometimes guilty of deception, unquestionably. I recollect a woman coming to my door and fainting on the steps; she appeared to be in the greatest destitution; I felt her pulse, and thought she was not so bad as she seemed; I said she should be bled, and sent for a basin and lancet; she got up at once and walked off. Beggars have not been known to refuse to have their sores dressed, nor do they carry about their children in wet or cold to excite compassion."

The beggars are not of dissolute habits, except the "boccoughs," and very few of these remain now. They are never concerned in outrages or in assassinations; and though they have been charged with having stolen from farmers' houses where they get lodgings, yet no instance was known. Their kindness to their children is as great as that of other people, and they have not the practice of hiring or borrowing children to excite compassion. No instance was known in the parish of a beggar hoarding his earnings, further than for such a purpose as providing against winter.

A woman has generally two or three children, and often more. As to mortality from destitution and beggary, the lives of a great many are certainly shortened by want of sufficient nourishment at particular seasons, but none die of absolute starvation. Within the last fortnight there was a man, a half idiot, about 60 years of age, who died on the road, about a quarter of a mile off. He had no shelter, and spent the night upon the road. There was an inquest; and a verdict given, that he died by some internal complaint, aggravated by exposure to the weather. The reason was not known why he was not taken in by some one, the poor are so very willing to give shelter to the beggar.

On the question of the comparative condition of the beggar and labourer, Daniel Crowley says, "Why, it is hard to say the beggar is well off at all; a labouring man is often badly off enough, God knows, but I can hardly say that he is worse than a beggar. To be sure, a woman will sometimes get more by begging than a man by working, but it is often the case that the beggar will travel miles and get nothing, or but very little."

Of people living in the parish, who get relief either by begging or otherwise, the character is well known, but nothing is known of strangers. In no way, it was stated, is the prevalence of private charity injurious to the morals of the lower classes. In this, as throughout, the representation is according to the statement made.

Relief is generally given in the way of a night's lodging by farmers and labourers; in several farmers' houses there are beds for the beggars. William Connell states, "My father is a farmer, and has about 50 acres of land; there is scarcely a night that one or two beggars do not sleep in his house." The farmers also give potatoes, such as they are using themselves, and milk whenever they have it plentifully, but there is very little milk in this country. They prefer giving potatoes to money, because money is scarce and potatoes abundant.

A farmer scarcely ever allows a beggar to go away without an alms, but the quantity depends on the plenty or scarcity of the potatoes; four or five would be a small alms to a beggar, and if the beggar comes at meal time, a full meal of boiled potatoes is given.

The relief of the beggars falls on the farmers and labourers; the gentry discourage them as much as possible. Beggars walk up to a farmer's house with as much boldness as if they had a right to relief; even the labouring people give charity to beggars, more than they can afford. When the labourer bought potatoes at 8 *d.* a weight, he has often been known to take away from his own support in order to give to the poor beggar that comes his way. D. Crowley says, "When I was buying potatoes myself at 8 *d.* a weight, I gave away a little to the beggar, in the honour of God. I was pinched to do it, to be sure, but I do not think it has done me any harm."

As to the quantity given by a farmer in the day, Michael Coveney says, "At my father's house, one day with another, there is a weight of potatoes given to the beggars, three or four

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four to each. Some farmers will give two weights a day during the summer, and will still bestow alms even when buying potatoes themselves. There are no shopkeepers in the parish of Templetrine; but in the village of Ballinspittle, where I live, it costs the few of them that are there (three or four,) at least one and a half a day; I would be better pleased to give that away as I do, than pay 10 *s.* a year. I do not feel it now, and I am sure I will not miss at the end of the year what I give away in the honour of God; besides, it is more convenient to give away a little as you have it, than to give a regular sum in a lump." But though the farmers would rather give as at present, yet some of them complain that the relief of beggars is a heavy tax upon them.

When there are many motives, it is hard to say which predominates. Mr. Cottier says, "The motive in most cases is this: a farmer does not like to refuse to do what his neighbours do; he does not like to have it said of him that he would refuse the beggar." But Mr. Gibbons says, "The motive is in general a strong charitable one; the people are very susceptible, and the beggars understand this; they use the most moving expressions, and tell pitiable stories of their distress."

The beggars have not been known to be in any way instrumental in spreading disease, nor have any instances of their stealing from farmers who gave them a night's lodging been remembered; and with regard to the stories they tell, Michael Coveney says, "The only stories I ever heard beggars telling, or heard of their telling, were old stories of fairies, and of old times, and may be they made the half of them themselves; and there is many a farmer that would give them eating and drinking and lodging to hear them tell the same stories, even if there was a poorhouse within half a mile of him." And Crowley says, "They tell stories enough, but I never heard of them doing any harm by them."

When the children grow up they get quite ashamed of begging, and go into some employment.

Any severe law would be a dead letter unless it was accompanied by a provision for relief. There would be no objection to sending beggars to their own parishes, if they got enough to support themselves on their way home. The repugnance to severe laws would unquestionably be removed if there was a provision made to prevent the chance of starvation. The farmers would be very glad to get rid of strange beggars; and if there was a place for them, they would be glad enough to send them off to it."

"The beggars," said Mr. Connell, farmer, "would be glad enough, certainly they ought to be glad enough, to go into a house of industry; at all events, if there was such a place to give relief, I am sure they would not get any from the farmers." Mr. Sealy says, "If you take into the house of industry a labourer's wife and children when he is going to England for work, and let them out to him when he comes back, he will be very well pleased, and you will find many of them willing enough to go in. As to able-bodied labourers, if when they were in they would be obliged to remain in for a year, the system would not work. Although there is a much greater number of labourers in summer than we can find employment for, it often happens that at harvest we cannot get as many as we want." John M'Kennedy, labourer, says, "he thinks they ought to go in, though it would be hard with some of them to part from their wives and children;" but, he added, "I would go into it myself to-morrow if it was near." And Crowley said, "Some would go into it, to be sure, but I would suffer a great deal before I would go, and be separated from my wife and children; it would be sweeter to have one meal of potatoes together, just as much as would keep the life in us, than to part and have what we liked."

Persons who attended the Examination.

Parish *Tracton*. Bar. *Kinnalea*.

Mr. PATRICK DONOVAN, publican and farmer.—Rev. THOMAS O'CONNOR, parish priest.—Mr. PHILIP PAND, farmer.

THE number of strolling beggars who come into this parish is beyond description; in some seasons 200 pass through; in last season more than 100 did so. There is a sort of beggars in the parish of a decenter kind than those who come from a distance; they do not go regularly about to every house. Some of them are old and infirm, still with young families. Some are widows with no means of support; they may be altogether about 20 families. The number of poor distressed people in the parish is greater than the number of strollers, but the number of regular beggars belonging to the parish is less.

There does not appear to be any sensible increase or decrease of vagrants; but whenever the potatoes are scarce and dear, they come in crowds.

The time for their coming in the greatest numbers is from the beginning of summer till the late potatoes are got up; they are chiefly strangers from the west; perhaps 10 or 12 would come from Kinsale. Among the vagrants there are more women and children than men; the reason is, that the husbands are gone to get work in some other part of the country. Most of the men who beg are old and infirm, but there are some able-bodied among them; and when asked why they were not at work? they replied, "The wife and children could not get enough to eat at home, so they were forced to come out; I was obliged to come out also to take care of them." In this parish very few go about seeking alms after planting their potatoes, and they who do so would rather ask from those who do not know them than from those who saw them in their better days.

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Bar. *Kinnalea.*

An able-bodied beggar would obtain, one day with another, two weights of potatoes (42 lbs.), so that those who are clever at collecting make money of it.

The more numerous the family, the more potatoes they usually get; and sometimes when there are a man and wife and a family of children, each of them takes half of the children, and begs at the same house, as if there was no connexion between them. An aged or infirm man is deemed a greater object, and therefore will obtain more at any particular house than the able-bodied beggar, but the latter being able to go to more farm-houses in the day, will collect more.

When they have a bag full of potatoes they sell it. Most of them lay by the money for winter; few of them go into the public-house.

Rags and dirt are encouraged by them, to produce sympathy; but that sort of beggars who used to produce sores, &c. on their body, the "boccoughs," are very rare now to be seen. There have been some cases of persons pretending to be half mad, for the purpose of exciting compassion. Some time ago a woman of this kind, miserably dressed, made her appearance; she got some good clothes and put them on; in half an hour after she appeared at another place in her old ones, but by some chance the imposition was discovered.

Very few of them are of dissolute habits, nor do they meet in this parish for the purpose of drinking and smoking; but with respect to stealing, there have been some cases of their taking clothes from the hedges; and when a farmer gives them a night's lodging, they are watched very closely, lest they steal anything.

It was considered that when once a man gets over the shame of begging, and becomes a regular stroller, he is better off than many who give him charity, and far better off than the man who almost starves rather than beg.

Many of those who come to beg would be able to stay at home; but they come out because they see what is to be made of it.

Labourers give lodgings to strolling beggars, and it sometimes happens that the beggar in turn joins his potatoes with the labourer, for a common meal: this is the only thing like payment that the beggars ever give. Sometimes when they are told by a farmer they cannot be accommodated with lodging, they say they will not go; they will sleep in some out-place if they will not be let in; and the farmer thinks it better to let them in and have them watched than provoke their enmity.

Scarcely any one that asks for alms is refused, and some farmers give away as much as would support two additional workmen, from the beginning of summer to the middle of September.

Strolling beggars are relieved almost entirely by the farmers; the gentry discourage them as much as possible. The farm-house is more open to them, and they go up to it with boldness and confidence as if they had a right to get charity. Even the day-labourers give whenever they can, but which is seldom; still, even when their own stock is but small, they are willing to bestow some of it on a poor person.

In some places there may be 12 or 14 applicants for relief in the course of the day, and half a dozen potatoes to a beggar would be considered a small thing. During the scarce season a farmer may give two weights of potatoes a day; a farmer of 30 acres and a farmer of 100 will give nearly the same; but at the house of the latter the beggar has a chance of getting milk also. As to whether the farmers would prefer a regular sum to the present mode, the two said, if it were proved to them that they gave to the value of 3*l.* in the present way, they would prefer it to giving 1*l.* in a regular sum of money; most of them would feel this. Some, however, would rather give money.

Mr. O'Connor, the parish priest, said, "I am afraid it is more frequently given, because it is the custom of the district, than because the true principle of charity prompts them to give. A farmer will not let a beggar go from his door, because he does not like it should be said of him that he is unlike his neighbours; that he does not treat the poor like other people."

When beggars get into the practice of begging regularly, it is impossible to break them off it; this does not apply to those who beg only for a season, but those who live in the parish and beg the year round.

In this parish there have been no punishments for vagrancy. When the cholera first appeared, the beggars were to a great degree excluded from coming to the parish by proclamation, threatening punishment to any strangers that came from their own parish into this.

There is no house of industry in the parish, but if there was one properly managed, the poor people would be glad and delighted to go into it; they would have a clean place to live in; they would have a bed and regular meals, and certainly would be ten times better off than at present. A house of industry, of course, for the old and weak and cripples, and widows and orphans; all of them would be glad to go into it. But it would be impossible for the parish to support a house of industry, the expense would be so great; this was the opinion of the two farmers examined.

County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Cahir.*
Bar. *Iveragh.*

Persons who attended the Examination.

Rev. Mr. CHUTE, curate of Cahir, Killenaule and Glenbargh.—Rev. Mr. FITZGERALD, parish priest of Cahir and Killanane.—Mr. HOARE, shopkeeper.—Rev. Mr. SULLIVAN, coadjutor.

THE Rev. Mr. Fitzgerald computes that there are at least from 40 to 50 beggars permanently resident in the parish, and nearly 10 strange vagrants pass through every day. Mr. Hoare

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Hoare states that he has resided in Cahir during the last 27 years, and that during that period he has observed vagrancy to have been steadily on the increase, owing to an augmenting population and the consequent diminution in the amount of employment; "there are at present," he adds, "full 40 families in the town out of 200, who are in a state of utter destitution."

In a scarce summer the wife and children of a peasant's family go about the country as beggars, and in such seasons, one family in every 12 of the district is supported in this way. The husband usually stays at home to take care of the holding, and he either remains in his own cabin, or lives with some of his neighbours during the absence of his family, or sometimes he leaves the place altogether and goes to the east * in search of work. In ordinary times, old men and women constitute the greater number of vagrants: women are more numerous than men, and but few of them are able-bodied with families. The Rev. Mr. Fitzgerald observes, that "it is rare to see a person who is capable of work begging; the feeling against them would be very great." He has this year only seen one male vagrant with a family. When provisions are unusually dear, the families of those labourers who depend upon casual employment and a little score-ground, are compelled to have recourse to temporary mendicancy, and for this purpose they generally go to parts of the country where they are not likely to be known. In addition to these, the poorer description of cottier tenantry periodically become vagrants, and after they have planted their potatoes they wander about the country seeking alms. One class of mechanics is also occasionally to be found begging, viz. poor weavers who have been completely ruined by the failure of the linen trade. "I meet these poor people everywhere," says the Rev. Mr. Chute; "I sometimes see 12 of them in the course of the year, for they always call upon the clergyman of the parish." The minute subdivision of land has hitherto been an abundant source of poverty. It was customary for parents to divide whatever ground they possessed into separate portions for each of their children, and after allotting to each his share, the old people have often quitted their homes, and adopted a vagrant life. This practice and its consequences have, however, been recently checked by the substitution of tenures at will for those by lease. A good many labourers of the neighbouring baronies go to England in the beginning of July in search of work, leaving their wives and children to subsist on charity, and these latter in great numbers are to be found begging through the parish of Cahir.

Very few persons beg here who do not belong to the country, and scarcely one is to be met with who is not at least a native of Munster. Those who come from the greatest distance are the distressed weavers of Bandon, and some inhabitants of the barony of Dunkerrin. Kerry, according to the Rev. Mr. Sullivan, has the reputation of being a bad place for beggars, as the houses are situated so remote from each other. Mendicants have in most cases been residents of towns; and Mr. Chute remarks, "that those parts of the country produce the greatest number of paupers which are most remote from the sea near to the shore. Potatoes are plenty from the abundance and fertilizing quality of sea manure."

Several mendicants of the present day are the children of mendicants; such children are badly brought up, and acquire the vicious habits of their parents. An old beggar-man belonging to the parish trained up two of his children to steal; they used to procure themselves a night's lodging in the houses of charitable people, and rising in the middle of the night, they used to let their father in, or else throw from the window to him whatever they could lay their hands upon; the father was arrested and died in gaol, after having been found guilty. His children are still wanderers, but there have been no complaints against them since their father's death.

The average daily collection of an able-bodied beggar is supposed to be about two stone of potatoes, but it not unfrequently occurs that a mendicant is wholly unable to obtain as much as his necessities require; an instance of this happened some years ago, in which a vagrant who had been unsuccessful in getting enough to eat, came back to his hovel, hungry and broken-hearted, and terminated his misery by hanging himself.

The amount of relief given to a family of beggars is usually in proportion to its numbers. Mendicants seem to be aware of the existence of this rule, for no member of a family travels alone; they go in parties of two or three each, and each party applies successively at the same house, and receives a handful of potatoes and a mug of milk. Beggars with families of young children are often able to sell a small bag of potatoes which they have accumulated. Mr. Hoare says "that the poor labourer is often the purchaser of their surplus collections, and that the money obtained by them in this manner is generally expended in the purchase of clothes and tobacco. In some rare instances they have been known to have saved in summer against the wants of winter, but in general they do not exhibit any prudent foresight. There are a few beggar-women who amass now and then a small sum, which they hand over to some member of their family who has a fixed residence, and who is willing to receive them into his house during the worst months of the year.

It does not appear that, with the exception of the custom of dividing their families into several parties, the ordinary mendicants who frequent this parish are in the habit of resorting to fraudulent or deceptive means for the purpose of exciting charity. The boccoughs, however, who may be looked upon as a talented description of beggar, and who are to be met with at fairs, where they harangue the people, and at chapel doors, where they importune those who go in and out, are in most instances decided impostors, that is, they are in want,

* The county of Cork.

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want, but they adopt unfair means to relieve their want. There are not any beggars here who make a trade either of producing artificial sores, or of exhibiting those which have come on them spontaneously; neither are there any who hawk about forged or lying representations or petitions.

The roman-catholic clergymen agree in stating that the habits of the resident mendicants are not incorrect, and that none are addicted to drinking. Mr. Hoare observes, that this character cannot be extended to those who attend fairs, who do not in general beg for food alone. "These," he says, "are a jovial set, who get drunk whenever they can, and always make an improper use of their gains." It has been observed, that even in periods of distress, the others have never been implicated either in the outrages on the person or on thefts of provisions.

A vagrant family usually consists of a mother and several children. The blanket which they all share at night, is carried by the strongest child; one or two others are provided with small bags to carry potatoes, and the mother often carries the younger, two at a time, on her back. Illegitimate children are much more frequent among strolling beggars than in any other class of the population. "Such persons," says the Rev. Mr. Chute, "have been badly brought up from their childhood, and in consequence of the irregularity of their habits, they have a sense of religion far less strong than the labouring people; when they grow up they become a burthen to their mother, and get into the service of some farmer, where they cease to be under any restraint."

It is the opinion of the witnesses, that an able-bodied person with a few children would obtain by mendicancy, if not more money, certainly more food, than the wages of any labourer, even in full employment, would at any time enable him to procure.

Farmers are generally acquainted with the persons and circumstances of the beggars of their immediate neighbourhood, but a great many get relief from them of whom they absolutely know nothing, and of whom they think it unnecessary to make any inquiries as to what they may have already received, because, as Mr. Hoare remarks, their appearance sufficiently bespeaks their misery.

A vagrant in the country easily finds a night's lodging in the cabin of the labourer, but those who are stationary in the town are under a weekly rent of 2*d.* or 3*d.* for the accommodation which is afforded them. In the house of a very poor person, the potatoes which they have collected during the day are often shared as part payment for their bed, which consists merely of ferns or heath. The country produces but little straw, and farmers cannot afford to give it in charity. The relief given in food consists chiefly of potatoes; sweet milk is never given, buttermilk sometimes, and mendicants carry, in order to receive it, either a tin can, or more frequently a wooden gallon. Some poor persons go about the country in search of wool, which is given them as alms, and at the same time they subsist on food which they obtain from the charitable.

According to Messrs. Fitzgerald and Sullivan, the quantity given away by any individual in the course of the day, varies only according to the number of applicants for relief. Each vagrant receives about three or four potatoes, and from 10 to 30 of them will call at a house in the course of the day, according to its situation and the character for benevolence of the owner. Mr. Hoare, however, says "that the crowd of beggars at some periods is so great, that it is found necessary to refuse a good many of those who appear at the latter end of the day. There are several farmers whose contributions in food to the necessitous would be quite equal to the maintenance of at least one additional workman.

The burthen of maintaining paupers falls most exclusively on the farmers in general; that of maintaining strange beggars, more particularly on small farmers. The gentry by no means contribute in the same proportion; and the Rev. Mr. Chute expressly states "that the entire onus of supporting the poor is borne by the occupiers of the land and the shopkeepers."

The country people in giving alms are entirely actuated by kindly feelings towards those who solicit them, and beggars find it unnecessary to resort to either threats or importunity. The Rev. Mr. Chute says "that a religious motive lies at the bottom of this benevolence, and that in consequence of it, the introduction of poor laws would, as regards farmers, be productive of no material relief; that class of persons would still think it a religious duty to bestow charity. This train of opinions has been mainly produced in them by the knowledge that, under the present system, the vagrant must starve if they did not come to his assistance. The sight of a full bag does not deter the farmer from giving; he looks to the blessing derived from a good action, and as he likes the beggar's benediction, so he fears his curse. "The ferry-woman," adds Mr. Chute, "at Valentia, who has orders not to convey any beggars into the island, is afraid to refuse them a passage, lest their curse should sink her boat."

The witnesses declared themselves unacquainted with any evils resulting from vagrancy, further than those which operated on the vagrant himself; they had no reason to suppose that disease had been disseminated by the practice of giving a night's lodging, or that the morals of the younger portions of the labouring classes had been injured by association with mendicants. They added, that it had never been attempted to repress the growing amount of vagrancy by the application of the laws which have been directed against it, and that there was no condition or charitable establishment in Cahir or its vicinity in which an asylum could be offered to the wandering pauper.

VAGRANCY.

Munster, County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Dingle*. Bar. *Corkaguiney*.

Persons who attended the Examination.

Rev. Mr. GOODMAN, curate of the parish of Dingle.—Mr. FITZGERALD, apothecary.—Mr. LAURENSON, chief constable of Corkaguiney.—Rev. Mr. SULLIVAN, roman-catholic curate, in a line of 14 miles in length along the southern coast.

THERE were not as many beggars in that district as in and about Tralee and its neighbourhood, for the people were more industrious and more willing to exert themselves, and the sea-coast also affords them more opportunities for employment; there are very few strange beggars either in that quarter, and the few there are come from the southern parts of Kerry.

The months of May and June are the periods of the year at which vagrancy is most common. The greater number of the labourers who depend on con-acre are forced to beg after Christmas, because their potatoes are in most cases exhausted before February, as in general their con-acre ground only furnishes four or five months' potatoes for them in the year. Wages are very precarious, and this class of persons have very little dependence on them. Mr. Lauriston observed that there were very few strange beggars in the town of Dingle; the town beggars are mostly cripples and infirm through age; there are two female idiots amongst them, but no able-bodied men whatsoever. Mr. Lauriston also said that the wives and children of employed labourers and cottier tenants do not beg; but the Rev. Mr. Sullivan stated that they often do, even when in employment, but more particularly when the husband is not getting any work; there were, he thought, about 200 or 300 in that district who beg in this manner, when necessity compels them to do so; this occurs generally in summer and in spring; and when the potatoes are scarce many labourers shut up their cabins entirely, and go forth in search of work. The Rev. Mr. Goodman thought that there were about 50 cottier tenants who go from that barony for that purpose; some of them were married and others single. As to the question of the division of property by the parents as they advance in life, Mr. Goodman observed, that the farmers were always anxious to get hold of a piece of ground, and the father who had originally six cows will at length be reduced to only one, they divide so among their children. "If it were not," said he, "for the sea manure, they would eat one another." Those who have but little land, and that not sufficient to produce potatoes the whole year round, go in search of work to the counties of Tipperary and Limerick; they do not, however, often go to England for that purpose; but Mr. Fitzgerald said that he had known six or eight persons who had gone from the parish of Dingle alone to London, and who had become bricklayers and labourers, and always send money home to their families, and usually return to that quarter every second year. In a hard summer some of this class of poor people come from the mountainous parts of the country, particularly from the distant parish of Glanerought. Fishermen also emigrate to Newfoundland from that quarter; they stay there a few years and then return to their families, the greater part of whom are obliged to beg in their absence.

Rev. Mr. Sullivan was of opinion that the facilities with which relief was generally obtained did not lead to improvidence to any great degree, for he thought they would not beg if they could help it, for under such circumstances they do not consider it a degradation; but the term of beggar in general is considered a degradation even amongst the lowest.

Mr. Sullivan thought that an able-bodied beggar would collect about four stone of potatoes in the course of the day; but Mr. Fitzgerald was of opinion that he could not get more than two; they obtain very little in the towns from the passengers of coaches and cars.

It was the general opinion that those who have families always get the largest share, and during the summer particularly, the farmers give an additional quantity in proportion to the number of persons applying; they always give a good handful to one, and if there are many children in the family, perhaps three handfuls occasionally; they give twice as much to the blind as to any other class of beggars.

It was observed that they sometimes sell their potatoes; but the Rev. Mr. Sullivan stated that he had never known instances of paupers selling their surplus collections in the manner mentioned. Mr. Goodman, however, knew it to be the case, and that some of them were prudent enough to save money by it, and to buy clothes for themselves.

Some of the mendicants, no doubt, were very ragged in their appearance; but it could not well be said that they were so for the purpose of exciting sympathy or compassion; they are not known to use any imposition for the purpose; and Mr. Goodman said, that he did not remember any case of the kind in 50, for that he should be very likely to detect it, as he was able to speak the Irish language so well. The Rev. Mr. O'Sullivan observed, that strange beggars, who exhibit themselves in the streets and at the chapel-gates, with sores, wens, distorted feet, &c. are called "boccoughs:" this term, which means lame, is limited to this particular class of beggars, and extends to them all. Kidnappers of young children were also called by this name; none of these, however, are natives; they make a great deal of money, are very clamorous, and attract much attention by their vociferation; they generally speak Irish, and use figurative language in declaiming to the common people, and they thus excite their feelings a good deal; they are in fact very clever fellows. The character of the ordinary class of vagrants in that neighbourhood is generally very good.

Mr. Goodman said that the farmers in general marry very young. With regard to the relative mortality of the different class of paupers, he also observed that there was not as great

great a mortality among the children of the poor as would be expected from their circumstances; he said, that for 52 years he had never heard of a person dying of starvation in that part of the country.

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Munster, County Kerry.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

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As to the point, whether an able-bodied man could collect more by begging than he could obtain by working, it was observed that he would be able to collect about four stone of potatoes in the day, while a labourer would rarely earn so much in value; in general, however, the labourers are better off, they at least have houses to live in, and Mr. Fitzgerald thought that begging was decidedly not so good a trade as labouring, for the able-bodied men never beg.

With regard to the point, whether persons giving charity ascertain first whether the applicant has already obtained alms before on that day, Mr. Goodman observed, that in general the persons relieved are not known, but those who reside in the town are so to a great extent. Those who are reduced by distress apply in preference to strangers, as they are always ashamed to beg from those who know them.

Strange beggars carry their blankets about with them, and get straw from the farmers, and a night's lodging from the labourers; the farmers generally give potatoes; sometimes fresh fish, when they have it, and milk in summer, when it is plentiful; about a handful of potatoes is thus given at a time, and when the beggar's bag is full, he returns home with himself.

Persons of all classes give something; but the burthen of supporting the poor falls much heavier on the farmers than on the wealthier classes. Rev. Mr. Sullivan thought that the burthen fell almost exclusively on the shopkeepers and farmers about the town; he also stated, that about four years ago potatoes were purchased and sold out at a fair price, and the proceeds were afterwards returned to the subscribers, giving them a large dividend on their original subscriptions; those who merely possess cabins are seldom applied to in order to contribute anything.

Mr. Goodman and Mr. Sullivan both agreed that the farmers in general never give more than is agreeable to them; they scarcely ever complain of beggars either, except of the strangers who come in the scarce seasons; and this they thought a convincing proof that they give from a pure spirit of kindness.

It is a very general feeling among farmers not to allow a beggar even to go away from their doors without giving him something, and they do this from a religious motive entirely. The beggars have a habit of repeating prayers upon receiving alms, and this weighs considerably with the farmers, and is a distinct and very remarkable proof of the religious and simple characters of the agricultural population. They all agreed that alms were never given to able-bodied persons from any dread of personal violence, nor did they think that any person throughout the barony ever gave a farthing from fear of anything of the kind. As to the point, whether they were influenced much by the dread of the beggar's curse, Mr. Sullivan thought that they would be afraid of a curse, no doubt, if they got it, but that they would not still give from such motives.

There were no punishments ever inflicted for vagrancy in that quarter of the country, which they considered a tolerably good sign of its good behaviour.

There were no mendicity institutions, nor houses of industry for the relief of the poor, in Dingle or the neighbourhood.

Persons who attended the Examination.

Rev. Mr. GODFREY, rector of Kenmare and Morsert.—JOHN HICKSON, esq., J. P., agent to the Marquis of Lansdowne.—Rev. Mr. FITZMAURICE, parish priest of Kenmare and Templenoe.

Parish *Kenmare*. Bar. *Glanerought*.

DURING that part of the summer in which potatoes annually become scarce, there is a good deal of mendicancy in this district. There are even not a few persons belonging to the country who have not a fixed residence at any time, and who pass their lives as houseless vagrants. "There are not, however," observes Mr. Hickson, "as there were 22 or 23 years ago; the land was then sublet by middlemen, whose tenants regularly went out to beg; but the land is now so managed and divided among the poor, that mendicancy no longer exists to the same extent. The improvement of the condition of the poor is to be perceived not only in their houses, but more particularly in their clothing."

The greater number of vagrants are females, and generally advanced in years; but there are some widows with young children. A man is seldom to be seen begging, excepting occasionally an infirm or lame old person, a few distressed sailors or unemployed tradesmen; these latter are invariably strangers. For two or three years great numbers of able-bodied weavers used to come to Kenmare from Bandon and Dunmanway, and it was observed that those of them who had families were much more miserable in their appearance than vagrants of the other sex, whose families were equally numerous. Many cottier tenants, in consequence of their extreme poverty, are compelled periodically to resort to begging. Their practice is to leave this country either at the latter end of April or the beginning of May, the exact period depending, in some measure, on the dearness of potatoes; those who are too old to travel go no further than the parishes in the vicinity, but the majority quit the neighbourhood altogether, and are to be met with at Listowel and Tralee in this county, and even in the adjoining counties of Cork and Limerick: they continue absent about three

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or four months. In addition to those persons who leave Kenmare in search of charity, there are several labourers, men who in no instance hold directly from the proprietor of the soil, and who are often possessed of nothing beyond a cabin on the road side, for which they do not pay any rent, who are in the habit of seeking work both in spring and harvest in the counties of Tipperary and Waterford.

In summer a few women and children come begging from Bearhaven; but all other times, speaking generally, none are to be seen asking alms except the natives of the place, of whom some go round from house to house, and are relieved by the inhabitants.

The witnesses state, that in Kenmare and Templenoe necessity alone is the real cause of mendicancy in 99 cases out of 100. "People do not beg," says the Rev. Mr. Fitzmaurice, "until they are actually compelled; they put it off, as an evil day, until they can hold no longer."—"But," observes Mr. Hickson, "it sometimes is taken up as a kind of trade. It has occurred in Mossirt, that a man, having the grass of one or two cows, and potatoes also in his house, or else credit on which to obtain them, has gone off begging as early as Easter Sunday, leaving his cows in the care of a neighbour, from whom, after his return, he has exacted an account of produce in milk and butter."

The smallest "alms" given, even in a time of scarcity, is three or four large potatoes; and in ordinary times a beggar can collect in the course of the day quite as much as will feed himself and five or six children. Mendicants obtain but little from strangers or visitors, and not much at the gates of places of public worship. Those who station themselves at the chapel-gates are generally "boccoughs" or impostors, who use a formal kind of prayer, and thereby collect a crowd about them.

The amount given by an individual in charity is dependant on the number in the family of the vagrant. A beggar-woman who has many children will get more than if she had but one; and families have been often known to divide themselves into several parties, and to have applied with success, and in succession, at the same houses for relief.

When beggars have collected more potatoes than they require as food, they in general carry the surplus to some village or small town, where they dispose of it for money, which they either bring home or lay out in the purchase of clothes.

The Rev. Mr. Fitzmaurice states, that on the whole there is but little imposture amongst any class of vagrants, excepting the "boccoughs,*" who are more than suspected of occasionally irritating sores, which they make a trade of exposing, in order to render them more disgusting, and to draw more attention and compassion to those who are so severely afflicted. "There are also," he adds, "a few individuals who penetrate into the remote glens among the mountains, and giving themselves out as coming from the north of Ireland, practise as quack doctors and fortune tellers, and pretend that they can give an increase to the milk and butter of the cows. They find the people in the mountains, who are simple and ignorant, much more easily imposed on than the inhabitants of valleys." Suspicion is also attached to those who come from a distance, and who endeavour to pass themselves off as cast-away sailors or reduced tradesmen, excusing themselves for having left their own parishes, by saying that they were ashamed to beg at home. Persons of the latter descriptions have, however, presented themselves rather less frequent of late.

The character of beggars is in general moral, but two or three cases are mentioned where the houses of farmers have been robbed by the vagrants to whom they have benevolently granted a night's lodging. Still these things are of such rare occurrence, that they have not had the least effect in deterring persons from freely admitting strange mendicants into their houses. The only class of mendicants to whom a character for drunkenness or debauchery attaches, are the boccoughs, and pretended sailors and tradesmen above-mentioned.

In making a comparison between the condition of an able-bodied labourer and that of a sturdy beggar, the gentlemen examined stated, that the average earnings of a working man would enable him to purchase more food for himself and family than any vagrant could obtain by begging, and that, in addition to the certainty of recompence for the exertions of the former, gave him a material advantage over the latter. At the same time it was admitted on all hands that a beggar need never be hungry.

No attempt is ever made on the part of those who give relief, to guard themselves against imposition. The farmers are for the most part acquainted with the paupers who belong to their own neighbourhood, but of strangers they never ask any questions, further than as to the part of the country they come from.

The beggar, standing at the door, opens his bag, and he that is disposed to give him anything puts a few potatoes in it. If the donor be in good circumstances he adds a little milk, which the beggar either gives to his children and consumes on the spot, or, as often happens, pours into a can, which he carries for the purpose. When potatoes are very plentiful, the mendicant sometimes asks for money to buy tobacco. At night he seeks his lodging in the house of some of the poorer class of peasants, rather in the cabin of the man who can only afford to give an "alms" of potatoes, than in the more comfortable habitation of one whose means allow him to add some milk to his donation.

Farmers and shopkeepers, and residents, and occupiers of land in general, bear the entire

* This term means a sturdy wandering beggar, and has long ceased to hold its original reference to lameness.

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entire burthen of the relief of pauperism. But as to the proportion in which the weight falls on the two classes of rich and poor respectively, the opinions of the witnesses by no means coincide. "The rich do not give near as much as the middling class," says the Rev. Mr. Fitzmaurice; "it is only on extraordinary occasions that the rich come forward." Mr. Hickson, however, observes, "The farmers are more numerous, but the gentry give much."

The quantities of food which farmers feel themselves called upon to give away to vagrants, form a great drain upon their subsistence. The Rev. Mr. Fitzmaurice remarks, "Some farmers are so charitable that they would have made money were it not for what they have bestowed in charity. They are always inconvenienced, and complain of the burthen, but more especially in scarce seasons, when they might easily have turned their potatoes into money. Some persons are even obliged to stint themselves during the begging season, which lasts for four months, and at that time they give away the food for two men every day, and sometimes the food of five or six." Mr. Hickson says, "If a labourer is sitting down to his meal he will share it with the beggar; as far as he safely can, he never shuts the door at meal-time."

Farmers, as a body, are averse to the imposition of a money-tax as a substitute for their present mode of contributing to the support of the poor. It is stated that they would make much less objection to giving a barrel of potatoes than to giving its value in money. Shopkeepers, on the contrary, would much prefer the payment of an annual and fixed sum, to the remaining open to the annoyance and interruption of mendicants, and to the risk to which their property is exposed by the existence of such a class.

The practice of giving alms is founded in the charitable disposition of the people, and in the custom which has been handed down from their forefathers. "They give," as Mr. Hickson expressed it, "from downright Christian charity; there is no kind of fear in it; even in times of scarcity it is the custom to relieve, and they would be ashamed to send a beggar away empty." The desire of the beggar's blessing more frequently operates as an inducement to give than the fear of his curse. There are, however, not a few persons who entertain much dread of the imprecation which a surly mendicant is apt to leave on the house where he has met with a refusal. The effects of this imprecation are called "overlooking, or casting an evil eye on any one." If a beggar neglect to say "God bless you," to the person to whom he has applied for alms, or "God bless it," when he meets a child, the person or child is said to be "overlooked."

The laws against vagrancy have never been enforced in Kenmare, nor is there any work-house or mendicity institution to which paupers could be sent.

Persons who attended the Examination.

Parish *Killarney.*
Bar. *Magonihy.*

Mr. CONNOR, manager of loan fund.—Rev. Mr. DUNNE, coadjutor.—Rev. Mr. FITZMAURICE, parish priest of Killarney and part of Aghadoe.—Rev. Mr. HERBERT, vicar of Killarney and Kilcummin.—Rev. Mr. HERBERT, rector of Castle Island.—Mr. DAVID MURPHY, linen-draper.

THERE is an annual addition of at least 20 families to the amount of mendicants in Killarney.

A large proportion of these have been reduced to poverty by the extensive clearing of estates which has taken place in many parts of the country. Many persons also date their destitution from the cessation of the works at the copper-mines, which used to afford permanent employment. But there is a still larger class of paupers who come from the neighbourhood of Kenmare, and from the southern part of the county of Cork. These persons go by the name of the "Marquis's tenants," (viz. of the Marquis of Lansdowne) and represent themselves as such; in truth, however, they do not hold under the Marquis of Lansdowne, but under some of his immediate tenants. "There are also," observes the Rev. Mr. Herbert (who has until lately resided upon a living which he held in Worcestershire), "many persons who bring petitions who are better clad, and are somewhat superior to the common beggar; they are of the same class as those who are usually impostors in England, that is, something between the labourer and the mechanic. They are not residents in this district, and from their dialect, they seem to be chiefly English. There are fewer trampers in this country than in England, but far more beggars."

The majority of mendicants are of the female sex; in the town, widows with young children, a few mothers of illegitimate children, and some women no longer able to earn their bread. Men are rarely to be seen, either among the resident beggars of the town, or the ordinary vagrants of the country, but there are from six to 10 cripples who are entirely dependant on charity. The number of vagrants is materially increased by the high rents under which cottier tenants in most cases labour. It is stated that the vagrants from the south of the country beg from sheer necessity, and that they invariably return to their cabins when their potatoes are ripe and fit for use. In the meantime the father of the family either stays at home, if he be fortunate enough to have constant occupation, or goes to the county Cork, or still farther to the eastward, in search of employment. In some

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instances the wife follows the husband, and hovers about the district where he is engaged *."

The Rev. Mr. Herbert says, "that as many as 100 able-bodied persons, calling themselves tradesmen, pass through Killarney, begging, in the course of the year. They had formerly been weavers in Cork or Bandon, but he is satisfied that they have now taken up mendicancy as a trade. They almost always beg singly, and if they have wives and children, they go in different directions; many of them seem in the most pressing distress. Besides all these, there are not a few persons who apply secretly for charity, and are not to be considered as street-beggars; they are the wives of decent unemployed tradesmen and labourers, of men labouring under sickness, or sometimes the families of drunkards, who dissipate their earnings in debauchery.

The district which produces the largest number of vagrants is an extremely poor tract of country, and for the most part consisting of mountain. Vagrants, however, sometimes, from a feeling of shame, which ultimately disappears, represent themselves as coming from a part of the country to which, in reality, they do not belong.

It is stated that if an able-bodied woman with children does not confine her wanderings to the immediate vicinity of the town, where potatoes bear a high price, but goes to a distance of four or five miles in the country, she will collect easily four or five stone of potatoes in the day; when her bag is nearly full she leaves it in the house of a person she can confide in, and calls for it on her return. Many beggars are in the habit of collecting about coaches and travellers, and being extremely persevering in their demands, and very close in their attendance there, there can be little doubt that many of them make money. A cripple, who has lost both his legs, and who travels about upon a donkey, had placed 18 *l.* in a banking-house in Cork. This sum he lost at the time of the general failure of those establishments in the south of Ireland. There was another beggar some years ago in Tralee, who earned money by setting and strapping razors, whilst he subsisted on the food which he obtained in charity. This man, though of the most depraved character, saved nearly 400 *l.* which was divided amongst his relations after his death. However, cases of this kind are not common, and, as one of the witnesses expressed himself, "begging is but a bad trade." A stout man, and a man of ingenuity may succeed; and he that has the appearance of penury, and is not importunate, will get most. Yet we are sometimes blamed for giving charity to persons that drink tea; and I know that professed beggars get credit from labourers for living much better than they do themselves.

Of all beggars, the most sturdy are those who appear only in summer, they take no refusal, and obtain much more than the residents.

When a person with a family applies for relief, he gets more than a single person. There is a certain minimum of "alms," which is increased by the inhabitants according to circumstances. Different members of the same family frequently apply with success to the same individual for relief, and it often happens that the parents send their children to beg alone, and instruct them to pass themselves off as orphans.

When a vagrant has collected more food than his own wants, or those of his family require, he seeks a purchaser to whom he may dispose of the surplus for money. It is observed, that the common strolling beggar is inclined to husband carefully the profits of his collections, and that he does not often waste them in tippling; but that the town mendicants soon lay out whatever they obtain in the purchase of tea, turf, and clothes, &c.

Vagrants by no means trust to their probable destitution alone, as sufficient to excite sympathy for their condition. They divide their families into various parties; they exaggerate their sufferings, and resort to many contrivances to work on the feelings of those to whom they apply. There exists, however, a general incredulity as to their statements, and those who endeavour to draw attention by simulating epileptic fits or the falling sickness, only expose themselves to laughter, and are often driven out of the town. Mr. Murphy remarks, that "the character of constant beggars is decidedly inferior to that of labourers."

A distinction is drawn by the witnesses between the habits and behaviour of those mendicants who beg only occasionally, and have at other times a fixed residence, and of those who may be called professed strolling beggars. The former have not often been detected in offences; but amongst the latter are to be found the cripples who go about from fair to fair and are almost the only drunkards in the entire class. The wandering able-bodied men who call themselves tradesmen are generally looked upon as mere impostors. It does not often occur at present that any of them lay by more than is sufficient to clothe them; but Mr. Murphy mentions one or two instances where they have given fortunes of 2 *l.* or 3 *l.* to their daughter on getting married. Most of the beggars residing in the town have families, but it is said that those who think that they have not the requisite number of children for producing an effect, make no scruple of borrowing them from those that have them.

It is the opinion of the persons examined, that an average labourer is better off than an average beggar; though the food of the latter may be better than that of the former, his lodging and his clothing are miserably wretched, and worse than of any labourer however badly off, still a labourer sometimes passes a day without a meal, but a beggar never; and in the summer season, when the mendicants are well supplied with milk, the poor workmen are

* There is a parish in this neighbourhood called Malakiffe, the property of Lord Kenmare. The occupiers are in general large farmers, and there is sometimes a want of labourers in harvest. The inhabitants are in a better condition than in the surrounding parishes, and none are accustomed to go out to beg.

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are perhaps unable to taste it. As for the beggars who surround coaches, and who are at all times to be met with in the streets, they get a great deal more than any able-bodied labourer could earn."

The strangers who visit the parish in great numbers are of course unknown to both farmers and shopkeepers; no one is acquainted with their character, and no further attempt is ever made to ascertain their real circumstances, than a passing inquiry as to who they are, and whence they came. Nevertheless, it rarely occurs that any of them are refused relief, but at the same time they never obtain it to the same extent as those whose distress and poverty are notorious, and who reside in the town or in other parts of the parish.

In the country a night's lodging is almost always given freely to any vagrant who applies for it, and it has often occurred that a sick stranger has been taken into the house of a poor man, and has been entertained by him until he has died. In the town, the resident mendicants pay a weekly sum for their lodgings. The relief given to paupers by farmers and country people, usually consists of potatoes and milk. Shopkeepers, on the contrary, and those who live in the town, with few exceptions, give money. "If a beggar," says the Rev. Mr. Fitzmaurice, "comes to the door of a poor man while he is at his dinner, he will get a share of the food prepared for the family."—"There are some shopkeepers," adds Mr. Murphy, "who would prefer giving food, but they are often compelled to give a halfpenny, in order to get rid of an annoyance."

The relief of the poor falls chiefly on the occupiers of land and on shopkeepers; on some of the former to such a degree, that it is supposed that there are not a few "comfortable farmers" who give away in indiscriminate charity as much as would suffice for the maintenance of two able-bodied men. Shopkeepers are more in the habit of selecting particular individuals as the objects of their charity, and Mr. Murphy states, "that they feel alms as a heavier burthen than any other class; they feel the wants of the destitute more than the great landed proprietors, and they are always in the way to be applied to. Even the poor labourer, who possesses nothing beyond his cabin and his small potato-garden, does not seek to avoid bearing his portion of the load;" and according to the Rev. Messrs. Fitzmaurice and Dunne, "there are frequent instances where persons who have to buy potatoes for themselves, give away some of them to the poor. In the country, under ordinary circumstances, they do not complain of the amount which they are called upon to bestow, but in times of scarcity they not only complain of it, but feel it heavily. The absence of complaints at other times arises from a sentiment, that alms given to the poor do not lessen their hoard, and that in giving them they are performing an action meritorious before God, and which will bring a blessing on themselves." The Rev. Mr. Dunne says, "that shopkeepers are so fully aware of the disadvantages arising to them from the present promiscuous mode of contributing to the assistance of paupers, that they would much prefer to give annually a fixed sum in order to be freed from them."—"I would rather give," says Mr. Murphy, "even more than what I now give, if I was confident that the poor would be relieved, but I should dislike to be compelled."

Humanity and the satisfaction and consciousness of doing a good act, are the chief impulses to the giving of alms. There exists also among the peasantry a feeling of honour on the subject, an idea that a person would be disgraced by letting a stranger go away unrelieved from his door. With shopkeepers importunity is often successful on the part of those who solicit charity, and who get it in order that they may be induced to go away. "They come when persons are in our shops, and the greater the crowd of customers, the more likely they are to be relieved."—(Mr. *Murphy*.)——Many persons entertain apprehensions of temporal punishment being called down upon them by the curse of a dissatisfied beggar; but it is not often that the threat of a malediction is resorted to even by the badly-disposed vagrant. It is a practice with beggars, always on receiving alms, to pray shortly for the giver, who is much pleased with this, and expects good from it, both in this world and the next.

It has not been perceived that vagrants have exercised any immoral influence on the labourers with whom they have come in contact.

Punishments have never been inflicted for vagrancy, nor is there any institution in Killarney for the relief of the poor or the suppression of mendicancy.

Persons who attended the Examination.

Lieut. W. E. BRADY, chief constable of police.—Mr. CHURCH, shopkeeper.—Captain HEWSON, magistrate.—Rev. Mr. MAHONY, parish priest of Listowel and Galey, in Iraghticonnor Barony, and part of Kilshinane and Finago, in the barony of Clanmaurice.

Parish *Listowell*. Bar. *Iraghticonnor*.

CAPTAIN BRADY said that the population of Kerry was very different in respect to obedience to the laws, when compared with the county Limerick, but that the poverty was nearly the same. There is a great deal of begging in the town and the neighbourhood, chiefly among the natives; but the able-bodied men rarely beg. "My district," said he, "is 32 miles in extent, and includes Waghticonnor, Clanmaurice, and a part of Waghanacmy; I have travelled much through the whole of it, and have rarely seen an able-bodied male beggar."

"They are chiefly," continued he, "healthy strong women with three or four children, and decrepit old men. The old women generally frequent the towns and villages; the able-

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Bar. *Iraghticonnor.*

bodied women are the wives of labourers who are employed at a very low rate of wages, some in this part of the country, some farther east, and some also who have gone to England to look for work. Many strange beggars come passing through on their way to Cork, Killarney or Tralee; these are chiefly, according to their own account, tradesmen who cannot get employment in Dublin. I always suspect their statement, however, though it may be true; they are not much encouraged, their number is not great; perhaps I see 50 in a year."

The Rev. Mr. Mahony and Captain Hewson:—The people are going from bad to worse; their wretchedness is increasing every day very considerably. The landlords have been clearing farms, and the ejected tenants crowd into the villages. In this town a house 25 feet long contained five families. There is not a great deal of begging among able-bodied natives; it is chiefly from the neighbouring parishes. The land is good there, and the potatoes therefore more plentiful. In summer the mendicants will come 40 or 60 miles to that quarter of the country; but this class of persons merely beg in scarce seasons, they return again to their houses when their potato gardens are advanced. This evil has arisen from the division of lands; but the remedy has been terrible.

There are two distinct classes of beggars; first, professional beggars, and secondly, women with children, whose husbands go eastward after having shut up their cabins, and sent their families to beg while they are away; these generally have large families. Many of the professional beggars are able-bodied men; they confine themselves however to a district, and seldom have large families. They are generally known to the farmers, and are not impostors. Very few of these are beggars who go through the kingdom; some go from fair to fair; they are great objects, eat up with evil and sores. Many of these are impostors, and pretend to be subject to epilepsy, in order to excite pity.

As to how the labourers who go to England in search of work get there, it was observed that they make their way as well as they can; they take a little money with them, and get some charity on the road; but it was generally understood that they bring back enough to pay their rents. Sometimes when there is any public work to be performed, labourers come to it from a distance; they shut up their cabins first, and then their families go about to beg. Many of this class go to the counties of Tipperary and Limerick, and but few to England; a good many of them who thus shut up their cabins, might live at home if they liked it. This year many beggars came from the county Limerick to that place, because potatoes were so plentiful there, for the strangers generally go to the remote districts to beg, from a feeling of shame and delicacy.

A few in every town have been reared in mendicancy, and their habits are generally bad; but the proportion of vagrants who are the children of vagrants, could not be well ascertained.

As to the supposed quantity of provisions which an able-bodied beggar would be likely to collect one day with another, it was observed that they generally get from half a stone of potatoes to two stone a day. A beggar, in fact, would be able to collect as much as he could carry; they go out in different directions, and sometimes exchange their children; they have thus been known to collect three or four stone in a day. There are many town beggars who congregate round the coaches and cars; they are chiefly aged and decrepit poor men and women; they do not get much from the passengers; sometimes they are assisted by their relatives.

With regard to the fact, whether in case of a large family applying, the quantity would by increased much by the number of applicants; it was remarked, that farmers give a fixed quantity, whatever may be the number of applicants, and that they do not increase it unless there is something striking.

Captain Brady stated, the party who had most children, and was most sturdy, and who could cover most ground, was in general most likely to excite commiseration, and to get the largest bag of potatoes in the course of the day. The little ones do not delay the mother; they trot on "like a shot."

It was stated that the beggars bring the surplus potatoes, which they get for charity, into the small towns and sell them there, and that the poor persons in these small towns were in part supplied with potatoes by this means. They get something more than the farmers.

The potatoes they thus sell are not mixed; the cup potato is the common sort; the white potato is much used, and its use is much increasing: some of the beggars buy whiskey with what they thus procure, and others of them purchase clothes.

Deception is only practised by the beggars to procure relief, so far as falsehood is concerned; tricks are only practised by one fair beggar, who is half an idiot; and with regard to their unwillingness to be decently dressed, for fear of not creating pity, they have neither the means nor the inclination to improve their condition and appearance; if they had any money they would drink it; beggars are rarely seen drunk in that part of the country, and there is less drinking among them than among higher classes.

Vagrancy has a bad effect on the character, particularly so far as the children. The child is instructed by the parent to pilfer, and thus is brought up in habits of crime; there is a good deal of pilfering among the beggars in a small way; but Captain Brady had not heard of many depredations committed by them.

Mr. Mahony thought that the character of beggars in general is not bad, and that they seldom steal. The vagrants get lodgings from the poorer classes, and they require no payment from them; and there was no case known of a robbery by a beggar of any house where he had been lodged for the night; lately, however, there was a case of a beggar-woman being robbed of caps and children's clothes, to the value of 8*s.* or 10*s.*, according to

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to her own account, in a house where she had got lodgings; she did not in the end bring the charge home to the lodging-house keeper, though the story may probably have been true.

Upon the point of the extent to which mendicants have been known to lay up their savings, it was observed, that at the time of the changes in the currency many beggars produced their hoards, and some had 20*s*., some 33*s*., some more, some less.

Poor housekeepers are often in greater want than the beggars; the beggar never wants a meal; the labourer is often in a state of great privation.

The farmers here never consider whether the applicants are objects of charity or not, they give indiscriminately to all who apply; they know nothing in general of the characters of the persons whom they relieve, except of those in their immediate neighbourhood. Many strange beggars have located themselves in that part of the country lately, from the south and south-west. There is no check against imposition, except that the applicant generally brings his bag to the farmer's door, and shows what he has got in it.

It was stated that the strolling beggars will sometimes enter a house without asking leave, and going to the dresser, will take the pot and proceed to dress their potatoes without saying a word, and regularly establish themselves as if they were in their own houses. As to the form in which relief is given, the farmers give a few potatoes and some milk in summer, and the shopkeepers give food and halfpence.

As to the quantity of food usually given out of a house in a day, it was stated that a farmer and miller in that town frequently gave food to 20 or even 30 persons in one day; they give indiscriminately, and scarcely ever refuse; they would relieve an able-bodied man also, but if such a person applied, he would always beg with his family; but in general, on those occasions, the husband keeps at a distance from the rest. The extent to which relief is given depends in a great measure on the generosity of the person who distributes it. It was observed that one beggar will stand watching to see what another will get, and that they are very crafty in their mode of proceeding in this respect.

It was the opinion of those present that a farmer would relieve 15 or 20 beggars in the course of a day; would give away the food of three able-bodied men at least. It is on the farmers that the burthen chiefly falls, but they do not complain of it; it is on account of the habit which has been handed down from their forefathers, and if it were not for them, the real beggars would die of starvation, for the labourers have it not to give; they are miserably poor; they give a night's lodging to the mendicants in consideration of the offal which they leave from their potatoes, with which they feed their pigs. It was further remarked, that the relief of the wandering poor falls almost exclusively on the lower class of farmers, much more heavily on them than on the higher, as they all give about the same quantity, and therefore the burthen presses heaviest on those who have the least to give.

The gentry in that neighbourhood do not contribute much; they subscribe to the public charities however, and occasionally establish soup kitchens, &c., for distributing provisions.

The farmers would prefer the present system to a poor rate; in general, they do not complain much of it; they think, however, that the absentee landlords are the cause of all their misery.

The farmers generally give, as some thought, from a fear of the beggar leaving his curse behind him; and it was observed, that the beggars are very clever at extorting alms; they first try by a strong appeal, and when that is unsuccessful, they then have recourse to execrations. They apply in English to the better orders for alms; but it is Irish they use to the lower orders, and they always curse in Irish. It was stated that beggars are sometimes very impudent, and are sometimes not satisfied even with receiving food at a gentleman's house. They usually have a certain form of prayer, and of curse also, when they leave a house, according to their reception.

The Rev. Mr. Mahony observed, that he would himself be afraid of the beggar's curse, if he refused a person in distress, for every poor man represents the Almighty; there is not, however, much fear of a refusal in general, not even in a year of scarcity. In 1822 provisions were so scarce that they were often stopped, and plundered by the people.

As to the different punishments which were ever inflicted for vagrancy, it was stated that there were none in that quarter generally speaking, and the only case known was, where a troublesome prostitute had been committed during the last year. It was stated that the vagrants in general prefer begging to following an industrious line of life, for they will not work; they all dislike it at first, however, but when once forced to have recourse to it, they afterwards lose all reluctance.

There are no houses of industry or mendicity institutions whatsoever in the neighbourhood.

Persons who attended the Examination.

H. J. BROWNRIGG, esq., sub-inspector of police.—Rev. Mr. M'ENNERY, parish priest of Tralee Union.—Rev. Mr. O'SULLIVAN, parish priest of Ardfert, Kilmoily in Clanmaurice, and Ballinahaglish, in Trughenackmy.

Parishes *Tralee* and *Ardfert*. Bars. *Clanmaurice* and *Trughenackmy*.

THE Rev. Mr. M'Ennery stated that there was a great number of beggars in the town of Tralee and the neighbourhood; many of those who came there in summer were strangers from the barren parts of the county of Kerry. The men go in search of work, while the women and children go begging. Those also who come there for the public works leave it paupers. Strangers also go there for work, and when it has ceased, some remain in a state of destitution, and others are forced to go begging about. There are also many town beggars, chiefly

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chiefly widows and orphans, many of whom were left by the cholera; nearly all of them, however, are Kerry people. The number of professional beggars is decreasing. Mr. Brownrigg, the inspector of police, observed, that labourers in summer emigrate for work, and leave their families at home to beg through the country; few of the families of these persons leave the county, and in very few cases are they enabled to subsist without having recourse to begging; they are often obliged, from this system, to leave the crops on the ground without being able to reap them, until they are considerably injured. He also stated that it was sometimes very difficult to get workmen in harvest-time to cut down the crops, and that he himself had to wait four or five days last season before he could procure a single man to cut a few acres of clover. The Rev. Mr. O'Sullivan observed on this subject, that there were many beggars in the parish of Ardfert, both native and strange. Some of the latter come from the mountainous districts of Kerry, and others from the neighbouring counties of Limerick, Tipperary and Cork; the strangers are most numerous, however, and generally come in spring, and their numbers are in proportion to the dearness of the potatoes; for when the potatoes are plenty, there are seldom many strange beggars; they get lodgings for a night in the different cabins in return for "a wad of straw," and there are seldom any able-bodied male beggars seen among them. The people in that part of the country would not look at a man who would not work; and as to the class called "sturdy beggars," there was no such thing known there. Mr. M'Ennery observed, that begging was considered most disgraceful, and he has heard those who have had recourse to it often say, when they come to a strange place, that they were ashamed to beg at home, where they had seen better days, and where they have had respectable relations. He also stated, that he only knew two persons in that parish who were able to work, and unwilling to do so; one of them had been in the habit of carrying a crippled mother about on his back at Killarney, and had thus contracted vagrant habits; he is over 40 years of age and unmarried; his character, however, is good, and he lives worse than any labourer, and never has shoes or stockings to his feet.

As to the supposed quantity of meal, potatoes or other provisions which an able-bodied beggar would be likely to obtain, one day with another, it was observed that it entirely depended on the number and circumstances of the family; the givers in generally proportion their charity to the wants of the applicants. It was thought, however, that a family might be well able to collect five stone of potatoes in the course of a day, if they were plentiful; and it was agreed that the farmers in general increase the quantity they give in proportion to the number of the family which apply.

The custom prevails there, as well as in other places, of the beggars selling what potatoes they do not want, and buying clothes with the money they get, or paying for their lodgings. A single old man will sometimes sell the surplus thus, and get 2*d.* or 3*d.* for it, and he will then be able to buy clothes, or shoes, or tobacco with what he procures. There is no imposture or any kind of deception practised by the beggars in that part of the country; they are generally deserving objects of commiseration; and the only manœuvre they have recourse to, is to have the family separate in very scarce seasons, and go different ways to beg, but this custom is even very rare. The habits of the beggars are considered as good as those of the poor class of labourers; they are in general mild in their demeanour, and honest, inoffensive poor creatures, and most harmless and humble in their manner.

It was the general opinion that there were not more illegitimate children among the beggars than among the lower classes. The mortality was decidedly less among them than amongst the labourers, for the poor people who are exposed to the weather when working, are very apt to catch cold, and thus get consumptions; in this respect, the condition of the mendicant is much superior to that of the labourer.

With regard to the extent of the knowledge of the characters of the persons relieved, it was observed, that the beggars of the parish and of the neighbourhood were generally known, but that the strangers were not. The farmers, however, make no distinction between natives and strangers, though they may be sometimes induced to give according to the characters of those whom they know, and the numbers of the family. If the parties were upon equal terms, they would be decidedly more inclined to give to those whom they knew to be objects, than to those whom they knew nothing at all about.

With regard to the manner in which relief is usually bestowed, it was observed that a night's lodging is generally given, which is charged for in the towns, but never in the country; cases have happened, however, where a vagrant who has been thus accommodated, had robbed the house; but not so many of them as to cause a disinclination in the parties to admit strangers under similar circumstances. Relief is generally given in potatoes, and sometimes in milk, either thick milk or buttermilk, according as they may have it.

It was observed that the beggars were not the least burthen to the farmers, but that they were very troublesome in towns and cities to the higher orders; but there is no great inconvenience felt from them in the country places. As to the fact whether the labouring people possessed of an acre or half an acre of ground give charity, it was observed that a labourer's wife with half an acre of ground would give as soon as any other; the beggar, however, was scarcely ever refused at a farmer's house, but he often was at the labourer's from necessity.

As to the motive which generally influences persons in bestowing charity, it was observed that relief was mostly given from a religious feeling, combined with which, was a wish to have the parties' blessing, and a dread of receiving their curse. In general, however, people give from a conviction that those applying are in want, and they would not pay much attention to the curse or malediction of an undeserving object. They give, in fact, from pure charity, from the ordinary feeling of pity for a fellow-creature in distress. There were no almshouses in the parish, nor any punishments for vagrancy.

VAGRANCY.

Munster, County Limerick.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Askeaton, Union of. Bar. *Lower Conello.*

Person who attended the Examination.

Rev. MICHAEL FITZGERALD, parish priest of the Union of Askeaton and Ballytun.

PROBABLY from 100 to 150 families, who live principally by begging, slept last night at Askeaton; from 80 to 90 of these families belong to the town, and from 50 to 60 are strangers; many of these consist of old couples, without children. It is supposed that vagrancy increases in proportion to the increase of population.

The families frequently divide themselves, in order that they may succeed better; and the farmers sometimes complain of being visited by two members of the same family in one day. It has not been known that persons who during the week have been earning a means of subsistence through their labour, are found begging on Sunday; and not more than 20 or 30 instances have occurred at Askeaton, where the wife or children of labourers begged, but never where they had land. It frequently happens that persons describing themselves as mechanics seeking employment, are found begging: formerly in Askeaton parish, the beggars went to a distance, where they were not known, for the purpose of begging; but at present they feel less shame, and have discontinued this practice.

The strange beggars in Askeaton come from Kerry, and the mountainous districts of the county of Limerick, where they shut up their cabins, and remain here during the summer.

Begging is not a gainful trade, and is never resorted to but from necessity; they submit to great privations before they have recourse to it. Some beggars become loud and clamorous, placing themselves in fairs and at the entrances of chapels, by which means they make money, but these instances are of rare occurrence, and scarcely any able-bodied males are known to beg.

A beggar will obtain about two stone of potatoes in the day, but they get very little from coach passengers, &c. in Askeaton.

In case a family of beggars apply for relief, consisting of father, mother and three or four children, there is a certain quantity (a handful) of potatoes given to each applicant, with very little distinction.

When beggars without families have a surplus of potatoes they sell them, and perhaps buy clothes, snuff or tobacco, but rarely whiskey, and occasionally they are able to save enough to bury them.

The beggars do not resort to rags, dirt, or the appearance of being cripples, or afflicted with disease to excite sympathy, their success not depending on such practices, and there is scarcely any imposture known among the resident beggars.

Beggars are more immoral than labourers, which is owing to the manner they are huddled together; and they are more given to pilfering; still their passion for pilfering is less than might be expected; when under the pressure of misery, beggars are harsh to their children. They never go to England or Scotland in search of work, as their families are too large.

Illegitimate children are not more numerous among vagrants than the labouring classes.

A beggar can collect more than an able-bodied labourer could earn in the course of a day.

In bestowing relief, there is very little discrimination made by the farmers as to the character of those whom they relieve.

They present themselves with their bag at the farmer's doors, and show what they have collected, when something is given as a matter of course; frequently a night's lodging, but there is a prejudice against strange beggars, for it has sometimes happened that they went away in the night, having plundered the house.

In this neighbourhood they generally come into the town, and give some small consideration, as a turf, some straw, or a few potatoes for a bed. There is a practice observed in this part of the country, which is, that an entire suit of the clothes of every deceased person is given to a beggar.

The relief given to vagrants chiefly consists of potatoes; no meal, and rarely milk, but they would all prefer money if they could get it, for in the first place, it is more easily carried than a bag of potatoes, and next, if they only get a halfpenny it would be more valuable than a handful of potatoes; and they might visit 30 houses to collect a stone of potatoes of the value of 3*d.*

It rarely occurs that a beggar is refused relief. Almost every gentleman supports one or two families (mostly old servants), but this is the only relief they give.

The farmers and shopkeepers, on an average, give away in alms what would support an additional workman.

Beggars almost entirely depend on farmers and shopkeepers for support, and the gentry who live in towns; indeed in general they do not approach the houses of the gentry. The rich do not contribute in proportion to the farmers, who are burthened and inconvenienced, while the gentlemen are not so; there are, however, exceptions. The labouring people not possessing more than half an acre of ground, and every person who has a house, share their pittance with the beggar; almsgiving may be considered as a sort of house-tax.

It frequently happens that beggars receive more than they require, in which case they usually dispose of the surplus, and it is not considered this leads to a waste of provisions.

Farmers and shopkeepers would prefer the present system of bestowing relief, to giving a regular sum annually, as they dislike a money-tax, and there is a certain degree of self-approbation attached to the present mode of almsgiving.

The farmers give relief to the beggars, partly because it is the custom, and partly from a religious feeling; relief is never extorted by mere importunity. In the year 1827, when famine prevailed, the farmers in Shanagolden very much dreaded violence from the beggars; they came in hordes, and raised up a howling round the farmers' houses; the farmers accordingly got

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Askeaton, Union of.
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got up a subscription; but here they are too poor, and being more numerous are less lonely. The fear of incurring the beggar's curse does not operate here, and they are rarely found abusive.

The vagrants do not spread discontent by fabricating stories, or by tale-bearing, nor are they the means of causing bad feeling; on the contrary, the charity shown to them, tends to soften and humanize. There are a few poor scholars in this county.

In this district there is not any punishment for vagrancy; neither is there any house of industry, mendicity or other institution in the neighbourhood.

Persons who attended the Examination.

Mr. MORRIS, sub-agent to Lord Charleville.—Rev. Mr. WALLER, rector of Chapel Russell.—And a farmer resident in Kilcornan.

Parishes *Chapel Russell* and *Kilcornan*.
Bar. *Kenry*.

REV. MR. WALLER: In proportion to the population there are not many mendicants.

There is occasionally an influx of beggars when the old crop is exhausted, who come from the county Kerry, and whose families beg, which is otherwise unknown. The native beggars are confined to about a dozen blind and infirm old persons, both males and females. There are no strolling beggars; with the exception of the Kerrymen, they are all stationary. There is a general objection to strange beggars. The wives of labourers have not been known to beg.

Mr. Morris:—There are only two resident beggars in Kilcornan parish, but a good many strange come from Kerry in July, in whole families. They divide themselves, in order to get the more; the father usually keeping out of the way. The two resident beggars are widows with daughters, who shift for themselves. The landlords do much for the beggars, and the loan fund also assists.

Rev. Mr. Waller:—Persons calling themselves mechanics rarely apply; whenever this occurs, they are probably impostors.

Mr. Morris:—A good many mechanics call; some are impostors, others are really looking for work. Some individuals go to England during the harvest; in their absence their wives are employed binding, &c.

The quantity of meal and potatoes which an able-bodied beggar would be able to obtain, one day with another, depends on circumstances. Those well able to travel get from two to four stone; they generally get two stone, except when potatoes are very scarce.

When a family of beggars apply, alms are given in proportion to the number. It frequently happens that different members of the same family apply with success to the same persons. An able-bodied man would get less than a person infirm through age or accident.

When beggars obtain more food than they require for their own consumption, they sell the surplus to poor housekeepers, who give them the same price the farmer would get, and with the price perhaps buy a pair of shoes or a petticoat. They generally have a garb outside tattered and torn, but better clothes within, as they are unwilling to appear decently clad, from fear of not creating pity.

There is a woman here begging with a cancer on her face, who is a most disgusting object.

Mr. Waller knows a blind beggar who takes his stand on the high road, who obtained a pair of blankets from the loan fund, the price of which was 12 *s.* or 14 *s.*, and for which he paid by instalments, at 6 *d.* a week.

Mr. Morris has heard that strolling beggars have been known to give 20 *l.* or 30 *l.* to their daughters; this occurred here seven or eight years ago, in the case of an old woman who died, and in whose clothes there was, besides, 10 *l.* found tied up.

Mr. Waller:—An able-bodied man can sometimes obtain more by begging than he could by work, and sometimes less; but greater cases of wretchedness are oftener found amongst poor labourers than beggars. Among the labourers there exists a strong feeling of independence, and they will submit to great privation before they beg.

Mr. Morris:—The farmers know nothing of the strangers, but they always know the resident beggars.

Mr. Waller:—The gentry generally give relief in money, and milk is also given to labourers' families. Mr. Morris:—A night's lodging is given by the lower order of people, for which the beggars often share the potatoes they collect; others do not require it. The relief given chiefly consists in potatoes, and often milk; when potatoes are cheap, they look for milk. Mr. Morris gives away the food of at least two persons a day, all the year round.

Mr. Waller:—The relief of the poor in this parish falls heaviest on the gentry.

Mr. Morris:—The relief of the poor falls heaviest on the farmers. The poorer and working classes do not give in proportion to the rich, but the reverse, with a few exceptions; but all housekeepers who have the means will relieve the beggar.

Mr. Waller:—The farmers give from a religious motive, also from a fear of the beggar's curse. A strange sturdy beggar will curse, but those known in the neighbourhood will not. They are importunate, but not abusive. Mr. Morris:—The farmers give relief from a superstitious motive of being rewarded hereafter; fear does not operate on the donor, even in scarcity. Sometimes they are abusive, especially if there are women in the house, but not often. The common people would be afraid of a curse. The beggars usually curse in Irish.

Mr. Waller:—There is no punishment inflicted in this district for vagrancy.

There is no house of industry or mendicity institution in this neighbourhood.

Persons who attended the Examination.

Rev. Dr. COLL, parish priest of Newcastle.—ALFRED FURLONG, esq., agent to the Earl of Devon.—Rev. JOHN LOCKE, rector of Newcastle and Monygea.—JOHN PEARCE, esq., surgeon and physician to the dispensary.—Mr. PERCY, chief constable of Newcastle upwards of 13½ years.

Examinations taken by G. C. Lewis, Esq. D. G. Lubé, Esq.

Parish *Newcastle*. Bar. *Upper Conello*.

THERE are very few native beggars in that quarter, though there are many others, strangers. The beggars belonging to the town are absolutely in a state of want; they are all beyond their labour. The poor have increased in the town since the disfranchisement of the 40*s*. freeholders; it had, however, little effect there. Dr. Pearce observed, that vagrancy always increased from the month of May until the beginning of winter, but particularly during the summer. There is a great deal of begging from Kerry, in Newcastle and about it, and it has greatly increased of late; there is more work here, and consequently they can get more from the labourers. When these vagrants remain in any place, they become the servants of the labourers, and clean their cabins, &c. for them.

They are principally women and children; the husbands go to look for work. Some are infirm in health, others advanced in years, and some are widows with young children. There are different degrees of begging; some beggars come singly to a house and present petitions.

The "letter writers" are a distinct class, and will only ask once in about three months, and that when in great distress only. Others will apply personally in the street, but do not associate with the regular beggars; they also go round to the farmers.

There is no begging by able-bodied men, but women of that class do in certain cases, when their husbands are labourers and out of work. Those who are occupied at work during the week are not known to beg on Sundays, nor the wives and children of employed labourers and cottier tenants either.

Dr. Coll stated that there was one man from Charleville, whose wife and children are begging every day, though he is himself employed.

Many cottier tenants come from Kerry, who have planted their potatoes there, and then go wandering about. Broken-down tradesmen and mechanics often have recourse to mendicancy; and the cottier tenants who are past their work go into parts of the country where they are not known, to beg.

As to the point about the fathers transferring or sub-assigning their land to their different children, Mr. Furlong stated that it was impossible to prevent the subdivision of land among the sons; for whether there was a lease or not, they deal with their ground in the same manner. They often make wills, even when they have no lease, and they even give leases when they have none themselves.

The Rev. John Locke, the rector of Newcastle, observed that Kerry was the country from whence the greatest number of beggars came, particularly from the estates of Lord Lansdowne. As to the fact of those who adopt this line of life from the facilities which it affords, Mr. Furlong said, that many have a great liking for begging, and contract a fondness for that "life of liberty."

An able-bodied beggar would be apt to collect about a stone of potatoes, one day with another; and in the towns where the public coaches stop, they collect a good deal from the passengers in town.

As to the point about the farmers proportioning the quantity they give to the numbers applying, or to their wants, Mr. Coll could not exactly state to what extent they did so, but he thought they were in the habit of doing it; and with regard to the mode of seeking relief, the wife generally separates entirely from the husband, though sometimes they may keep together; consequently, two portions of the same family may receive from the same persons on the same day.

Mr. Furlong stated that it was a common custom for the beggars to sell the surplus of their collections, after they had satisfied their own wants; though the Rev. Mr. Coll said he had never heard of such a custom before. And Mr. Furlong added, that when they get any money for it, they either pay for their lodgings or drink it.

With regard to the different reasons or excuses for begging, which are generally given, it was observed, that sometimes what is called "a shabby-genteel man," representing himself to be a schoolmaster, appears there, asking for relief; and others, describing themselves to be weavers from the county of Dublin, King's County, Dungarvan in the county of Waterford, &c. came there in search of work, but otherwise an able-bodied beggar is seldom seen.

The class of beggars called "boccoughs" assemble at fairs, markets, &c. and have sores on their legs and arms; these sights are generally very offensive. As to whether the different expedients are resorted to, such as lying, forged recommendations or certificates, &c. to procure money, both Mr. Locke and Mr. Furlong said that they had not known a case of imposture of the kind by beggars within the last 10 years, though their stories of distress might be often exaggerated.

Mr. Percy observed, upon the point of maimed and diseased persons exhibiting themselves at fairs and public places, that many of that class of mendicants are terrible objects; they endeavour to display their infirmities as much as possible. Many of these beggars are provided for by their relations. It is not probable, however, that children are mutilated by beggars for this purpose; the country people would find it out, and soon expose them.

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As to the supposed dissolute habits of beggars, the Rev. Mr. Coll said that he never saw a town beggar drunk, nor in possession of any superfluity to make him so; but he has heard that the beggars who frequent the fairs are in the habit of being so.

Mr. Percy also observed that they are in general a quiet sort of people; there is, however, one sturdy beggar in that town, with one side paralized, who sometimes joins in fights at fairs, and gets drunk; this man regularly goes about to the different fairs. There is not, however, much pilfering among them, and on the whole there are but few thefts committed in that town. Upon the general character of the different vagrants who frequent that neighbourhood, Mr. Furlong observed that there was scarcely an obstinate beggar in Newmarket or in the neighbourhood; the poor housekeepers belonging to the town go round collecting food, but their character is not bad. The characters of the Kerry beggars, however, are otherwise; they are more numerous, and there is less sympathy felt for them. The Kerry peasantry, in fact, live in such wretched hovels, that they have no attachment to home. A good many thefts are no doubt committed by a class of very low persons, but they are not the beggars; several are butchers' apprentices, and brogue makers. These young persons are of the lowest grade, and are regularly hired by the leaders of factions; the consideration given to them being generally an order for whiskey; these fellows would waylay people, and do anything, in fact. Their crimes are to be attributed either to want or to a love of mischief. There is not, however, much pilfering in the neighbourhood; apple-stealing sometimes occurs, but horse and cow-stealing is on the increase; this crime is committed generally by wanderers, who are in collusion with the cattle-jobbers.

As to the relative ages at which the different classes marry, Mr. Furlong said that the farmers marry younger than any others; half of them run away with and carry off the girl with her own consent, especially among the mountaineers; there have been attempts at abduction, also, with violence within the last two years. It is wonderful how little attachment there is in marriages. Among the farmers the elopements are generally with girls having fortunes rather above the measure of the man, who is usually a smart fellow; sometimes the husband persecutes the wife after marriage, in order to extort money from the father-in-law.

The lowest description of prostitutes is among the Kerry beggars, and many of the women are the mothers of bastard children. The mortality amongst vagrants and beggars is decidedly less than amongst labourers.

With regard to the fact, whether an able-bodied man could collect more by begging than he could by working in the course of the day? Mr. Coll stated that what a labourer can earn might be 8 *d.* a day, while a beggar would collect a stone of potatoes, which is worth about 3 *d.*

Upon inquiry into the fact, whether vagrants in general preferred that mode of life to that of a labourer with equal earnings, and whether they are known to take it in preference? Mr. Coll stated that some of the females no doubt have recourse to begging, from indolent and idle habits, who might otherwise be able to obtain employment; but that it was not a common custom with them.

The character of town beggars is generally known where alms are given; but it would be impossible to ascertain those of the strange country beggars who pass through there.

Upon inquiring into the system of giving a night's lodging to vagrants, Mr. Furlong stated that it was a very great evil in that town, that labourers often take small cabins and let off a room to mendicants, who pay for it out of the alms which they may collect; and finding this profitable, the owners will then share their own rooms with them, and in this way four or five families will sometimes be collected in one cabin.

The usual relief given is in the shape of food, consisting generally of potatoes and sour milk; they carry the latter home with them; turf is also sometimes given. Doctor Pearce observed that the farmers always gave relief in potatoes, but that the beggars got halfpence in the towns, which they always preferred.

The quantity of food given daily depends entirely upon the plenty of potatoes, and not so much upon the number of beggars who call. The quantity given away by farmers thus in charity, must diminish their profits very considerably; and as to the point whether it would enable them to employ an additional workman, Mr. Coll could not say, but the quantity of potatoes would enable them to fatten several pigs at all events.

The relief of the beggars falls chiefly on the middle classes. Mr. Furlong observed, upon the point of the small farmers and shopkeepers being more open to annoyance and importunity than the richer classes, that the rich farmer would refuse the mendicant more easily than a poor one; the burthen falls more heavily on those who are least able to bear it: even those who possess only cabins as day labourers, occasionally relieve the mendicant.

As to the value in food or money which a small shopkeeper would give away, it could not be exactly ascertained; but Mr. Percy said that they gave away a good deal in the shape of eatables. The poorer classes of persons give relief from a feeling of pity, who can badly afford it; it is this feeling which encourages strangers to come, and the more money there is in the hands of the poorer classes, the more beggars there are.

As to the motive influencing the donor, and to the probable effects likely to be produced upon it by the establishment of a mendicity institution, Mr. Furlong remarked, that people look out for beggars to give them alms, for the benefit of their own souls, on the principle, that "giving to the poor, is lending to the Lord." Almsgiving from a religious feeling, he thought, would not be checked by a poor law; but almsgiving from a desire to relieve want, he thought would.

Mr. Coll thought that the farmers gave from motives of humanity.

With regard to the point whether relief is extorted by the able-bodied through threats of violence,

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violence, Mr. Percy was of opinion that it was in general given more from good-will than from fear. Mr. Furlong stated that many itinerant beggars alter their tone, and become abusive or threatening, and will blacken the character of a farmer who refuses to give them anything. If you ask a farmer why he gives, he will say, "It is not so safe to refuse." They fear injury to their property; stealing or defamation.

Dr. Coll said that Kerry beggars are very violent when refused relief, and he had no doubt that violence thus exercised, was a means of extorting alms; he also observed, with regard to the supposed malignant influence of the beggar's curse upon the lower orders, that there was no general fear of such, where the party had not given any just cause of offence.

As to the fact, whether diseases were spread through the country by the system of giving an occasional night's lodging to beggars, and whether the morals and habits of the labouring and poorer classes were much injured by the association with mendicants naturally attendant upon such a custom, Mr. Furlong stated, that the domestic comforts of a farmer's family were considerably diminished, and that by their associating with such bad company, filth and disease were certainly engendered; the money paid by the beggars for their lodgings was spent in whiskey, and this keeps the small farmers down in their condition, and leaves them no desire for improvement. Mr. Furlong mentioned the following instance of the bad and pernicious influence of strange beggars: "A common prostitute and vagrant from Kerry, had a child by a poor man who owns a lodging-house; the woman wanted to live with him, and the lodgers prevented her from having any access to him; in consequence of which, she attempted to sow dissension between a husband and his wife, two of the lodgers, in order to get them out of the way. She was committed to gaol for two months as a vagrant."

There have been no punishments inflicted upon vagrants, except where the magistrates sometimes convict one for being disorderly and troublesome, and sentence them, perhaps to two months' imprisonment; this, however, is not for simple vagrancy; it does much good in the way of example, and gets rid of them.

There are no almshouses or mendicity institutions.

Persons who attended the Examination.

The Rev. M. GRIFFITH, protestant curate.—The Rev. D. HOGAN, parish priest.—Mr. MULCAHY, shopkeeper.—WILLIAM SMITH, esq., J. P., sub-inspector of police.

Parish *Rathkeale*. Bar. *Lower Conello*.

MOST of the beggars are strangers chiefly from the county of Kerry; they set off begging through the country when the potatoes are set, and return in autumn; the whole family come and stay a week perhaps, and then move off; they pay 1*d.* or 2*d.* a night in lodging-houses. Vagrancy has neither increased nor decreased; they have their quilt and blanket with them; and the husband comes, but often stands aloof when the wife begs. There are some single persons who are constant beggars, married, blind, cripples, &c.; these have no families and almost always are males; they beg in fairs. The Kerry men go round to the farmers' houses. None who earn money during the week beg on Sundays. The street beggars are mostly females; some are prostitutes, others are old women; some travelling beggars say they are mechanics from Dublin, who are probably impostors. The children of beggars are completely neglected and ignorant.

Mr. Mulcahy states that there are many common beggars in Rathkeale; about half are natives and half strangers; the strangers are principally from Kerry; of these, many build huts on the waste ground behind the town, others come in the summer season; the husbands reap, dig potatoes, &c., and the wives and families beg; some who have not large families remain behind, the others return. The number of these persons depends on the year. If potatoes are scarce in Kerry, many come; if they are plentiful, fewer come. This year there were not so many. Potatoes were more plentiful in Kerry than in this country, and some of the Rathkeale beggars went to Kerry. Persons calling themselves mechanics often call; they may be impostors; they never remain in the town.

Not many of the Kerry men go for the harvest. Some beggars call themselves poor scholars, and go about with books under their arm, on pretence of getting their education. Mr. Smith sees about 24 in the year, and thinks they are impostors. The natives are very averse to begging. Sometimes the labourers send out their children to a distance. This year the potato crop was good in Kerry and scarce here, hence Limerick got potatoes from Kerry.

Mr. Mulcahy:—"There are from 50 to 100 common beggars resident in Rathkeale; few of these are able-bodied men; several are able-bodied females, generally without children; they collect about cars and coaches, but on the whole they get little money from the passengers; they go round the country and the town asking alms. The shopkeepers support all the aged and infirm."

A family from Kerry would collect six or seven stone of potatoes in the day from the farmers; they sell the surplus when they obtain more than they can consume, and get a farthing a stone less than the market price, as the potatoes are mixed. Beggars come into the fields when the potatoes are digging out, and the farmers give much more then than when they are housed.

When a family of beggars apply, alms are given in proportion to the family.

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Parish *Rathkeale.*
Bar. *Lower Conello.*

Mr. Mulcahy:—"A strong beggar able to go a good distance, will get hree or four stone of potatoes in the day; those who do not go so far will get only a stone."

The Kerry people purchase comfort with the surplus of their alms, but those who are professed beggars, going from fair to fair, are drunken and disorderly.

Mr. Mulcahy:—"The beggars sometimes sell the surplus of their potatoes, and buy milk, or a little clothes, as they are all very ragged."

Sometimes children are borrowed to excite compassion. There are two classes of permanent beggars; 1st, cripples blind and maimed, &c., who go from fair to fair, and are in general not impostors, but men who have sores on their legs, and probably irritate them; 2d, those who stand about coaches, chiefly women, and not objects of charity. The Kerry people say they are poor strangers, often that the father is dead, but the father separates from them, meets them at a certain place, and carries the store of potatoes. Those who have sores do not apply to dispensaries, and they object to being cured. Few of the professed beggars are capable of working, except females. A strong young woman, accustomed to carry round her mother (a cripple) in search of alms, has continued the begging trade since her death, though she is able to work.

Mr. Mulcahy knows of no imposture by beggars; all the beggars of the place are known, and very few strolling beggars come through the town; there are scarcely any except the Kerry people and the residents.

The beggars in the town in general have not a bad character, as they do not drink or pilfer. Confirmed vagrants would not be willing to emigrate to America. An old beggar with a long beard came into Mr. Smith's kitchen, about four or five years ago, and was insolent and abusive, and suspicion being excited by his appearance he was searched, and 25*l.* in gold silver and brass (20*l.* in gold) was found on his person.

Beggars make more in a day than a labouring man could obtain by working.

Those who give alms have little or no knowledge of the character of those to whom they give relief.

Generally speaking, the farmers and shopkeepers know the beggars whom they relieve. In a scarcity year, however, many strangers come whom they do not know.

Vagrants do not prefer their unsteady wandering life to that of the labourer with equal earnings, nor do many take to such a mode of life in preference to remaining labourers, neither when work at the ordinary wages of the country has been offered have they been known to refuse it.

Those who relieve give without examination as to whatever the vagrant has already received during the day, and alms would be given to a vagrant of whose character the giver was totally ignorant.

A night's lodging is often given to vagrants, but the relief given chiefly consists of potatoes.

In the country, relief is given always in potatoes; in the town, the shopkeepers give the overplus of their meals or money, but not raw potatoes or milk.

Milk is extensively given by the farmers, who prefer giving food to money, because they have got one, and not the other.

Mr. Mulcahy:—"They give more to women with families, and in seasons of want they select the object. A shopkeeper at all liberal gives 15*l.* or 20*l.* in a year; others give 5*l.* or 10*l.* It is a heavy tax on shopkeepers, besides the annoyance. This includes the alms given to the poor housekeepers. I should feel it a great relief if the poor were provided for by law. I would willingly pay a tax for the purpose."

The relief of the beggars and poor chiefly falls on the industrious classes, both in town and country.

The wives of labourers only earning 6*d.* a day sometimes give to beggars.

Relief is given to vagrants from the fear that the individuals applying are suffering from privation. Relief is also often extorted by importunity. The farmers give from charity; they give from a fellow-feeling, because the applicants are starving for want of food.

It does not happen that relief is given to able-bodied people from the fear of violence to the donor or his property; neither is relief given under the dread of the supposed malignant influence of the beggar's curse on those refusing alms, but they would not think it lucky to refuse.

Vagrants are not the means of originating, spreading or continuing discontent, by fabricating stories or by talebearing.

Punishment for vagrancy is only inflicted where they are troublesome or disorderly. There is no house of industry or mendicity institution in the neighbourhood.

Persons who attended the Examination.

Pars. *Shanagolden* and *Robertstown.*
Bar. *Lower Conello.*

Rev. Dr. COLLINS, parish priest of the union of Shanagolden, Robertstown, and Ballyhargill.

THERE are few beggars in the country parts, being chiefly confined to the village of Shanagolden, and most of these are from Kerry and its borders. Some of them come in summer, and merely pass through the country; others sometimes make a lodgment, as there are two or three families who have stopped for the last three years, who go round to the farmers and collect potatoes.

When the wives of labourers of this place beg, they leave the neighbourhood, but these instances

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Pars. *Shanagolden* and *Robertstown*. Bar. *Lower Conello*.

instances are rare, and only occur in the summer, when potatoes are scarce and there is no work.

In a scarce summer there are many strolling beggars to be seen, but in ordinary times very few. The labourers of this neighbourhood frequently go to the eastern part of the county Limerick or county Tipperary, especially in the potato-digging season, to seek employment, leaving their wives and children at home, who live on their own potatoes.

Sometimes beggars will collect from three to five stone of potatoes in a day; they travel from eight or nine o'clock in the morning until evening, but this only occurs in times of plenty.

The members of one family frequently separate, and often try to get relief in succession from the same farmer, but the beggars who reside in the place are known.

Some of the beggars, when they receive more food than they require for their own consumption, sell the surplus, and generally make a good use of the money which they thus get.

There is a great deal of idleness attached to vagrancy, as many prefer begging to work, especially young girls from 10 to 16 years of age, but I have not met with any instances of their pilfering.

For particular days a beggar might get more than a labourer, but on the whole he could not collect as much as a labourer would earn, and it rarely occurs that able-bodied labourers beg.

The beggars in Shanagolden are known to the persons to whom they apply for relief, and to the neighbours, but the strolling beggars are not known.

When a beggar has filled his bag, a child is sent in with an empty one, and the parents keep at a distance themselves.

Beggars frequently get a night's lodging from the labourers, but not from the farmers, and there has been no case of beggars robbing in these parts.

If a single person, or a person with one child, applies for alms, the farmers often refuse, but in case of a large family they give in proportion to their wants.

Farmers and labourers contribute as much as they can to the relief of the beggars, but the gentry are not accessible.

The farmers give relief from motives of humanity in general, except in scarce seasons, as alms are then given in many instances through fear; and some weak-minded or ignorant people might give alms through a dread of being cursed by the beggar applying; however, these instances are not common.

It is not considered that the morals or habits of the labouring classes are injured by the association caused by giving lodging-room to vagrants, or that they are the means of originating, spreading or continuing discontent by fabricating or by talebearing, as they merely tell amusing stories, or convey news as a sort of payment for the alms they receive, and in order to make themselves acceptable; in this there is nothing mischievous.

There has not been any punishment whatever inflicted for vagrancy in this district, neither are there any houses of industry or a mendicity institution in the neighbourhood.

Persons who attended the Examination.

County Tipperary.

Parish *Carrick*.

Bar. *Iffa* and *Offa*, (East Barony.)

FRANCIS BRANIGAN, gentleman farmer.—Rev. Dr. CONNELLY, parish priest.—WALTER CULLEN, tradesman.—TIMOTHY DONOVAN, brogue-maker.—Dr. LEACH, M. D.—Rev. Mr. MANDEVILLE, protestant clergyman.—MICHAEL MULLEN, weaver.—WILLIAM O'DONNEL, esq.—Dr. O'SHEA, M. D.—JAMES PRENDERGAST, esq.—JAMES QUON, clerk of roman-catholic curate.—Rev. Mr. SANDS, rector of Carrick.—And others present at different times.

THERE are about 100 street beggars in the parish, including the children. Donovan thinks that there are 1,000 persons in Carrick who go out into the country to beg; other witnesses say 500.

James Cullen, tradesman, remembers when he would walk the street and would not see a beggar, except a cripple. The destruction of the manufactures has been the cause of the increase of beggary. Vagrancy is most common in the potato-digging season, as the strangers come and send out their wives begging. They come from the counties of Kerry, Cork, Kilkenny, Tipperary, &c.

These men send their wives begging while they themselves are employed. Most of those that are married bring their wives. Those women who have children never get employment, as they cannot leave their children; those who have not, bind corn and pick potatoes. The strange are more numerous than the native beggars in summer. Those who beg in the country are chiefly women and children.

The wife and family of a labourer in regular employment are never known to beg, but when he only gets what is called a hand's-turn, that is an odd day's work, the family are obliged to go out and seek alms.

Mr. Mandeville knows two men earning 10*d.* per day regularly through the year, whose wives are in the habit of begging.

Many tradesmen from all parts come to Carrick to beg from Dublin, Cork, &c.; they are decent looking men with aprons, these are chiefly weavers, but some of all sorts of trades come. They often come to Mr. Sands, the clergyman, to ask for the price of a night's lodging.

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lodging. Many have the appearance of having been in better circumstances; they state that they are in search of work. Six to eight in a week, on an average, visit Mr. Sands. Many say that they are Englishmen; the majority, however, are from the county Cork. Mullins counted 49 men, chiefly tradesmen without families, in a single day, who were begging from door to door. Not many disabled servants beg if they are in distress; they usually come to persons whom they know.

Many go occasionally from this neighbourhood to England to seek for work; when they go, they leave their wives and families to beg until their return.

A man would sooner beg anywhere than in his native place. There is also another reason for beggars going to a distance; viz. that if the potatoes fail in one place, the people go to beg in another.

None of the witnesses recollect any case of an old man making over his holding to his children, and himself voluntarily taking to a mendicant life; it never happens except when the child turns unruly, and turns out the parent.

In winter there are not many strange beggars. In summer the strangers come chiefly from the neighbouring counties.

Timothy Donovan says, "I know a man who was a beggar in his infancy, and has been so all his life; he is now about 35, he is unmarried. The farmers would relieve him as willingly as they would a woman. If he sought for labour he would not get it, as he has not been brought up to it."

Others say that if tradesmen were offered something less than labourers' wages for labouring work, they would refuse, and would prefer begging, even for the trifling work of haymaking. In general people would prefer labour to begging, provided they got work they are accustomed to.

An able-bodied beggar would collect as much food in one day as would support him for two days, and what he would earn would not do that; his spirit would not allow him to beg if he could help it. Two stone of potatoes is about the average quantity collected by a beggar in one day; sometimes, however, it happens that a mendicant is scarcely able to get anything. Collins mentioned a case, which he knew about the year 1830, of two tradesmen of the woollen manufacture, who travelled 16 miles with bags, and never broke their fast.

There are about 12 beggars who regularly attend cars and coaches in Carrick; they are chiefly women, with a few men; they allow no person but themselves to come near the cars, nevertheless they fight among themselves when the halfpence are thrown to them, and sometimes passengers throw them halfpence in order to make them fight; they are the least deserving objects about the country.

The country is now so overrun with beggars that the farmer's wife will not in general give anything to vagrants, unless they bring some small value in the shape of snuff, tobacco, &c. They give about the same quantity to every person who comes. The family often divides; the husband and wife will sometimes pass in the street and not recognize each other. If a large family did not divide they would not get enough in the day to support them. An able-bodied woman is the beggar who collects most food in the day.

The beggars sell their surplus collections of food when they come back to town, to buy tobacco, snuff, and pay for their lodgings; they do not buy clothes, but generally get cast-off clothes from the gentlemen, &c.; and the elderly beggars sometimes lay by some money to defray the expenses of their burial.

In asking for alms, the old and feeble say they cannot work, and the women, that their husbands are sick or unemployed, and that they cannot leave their younger children. A policeman present mentioned, that a short time previously a strange beggar-woman went about the streets of Carrick with a dog, pretending to be blind, in the day, and collected a good deal; at night she was drunk, going about without the dog: she had scarcely any clothes to cover her, and yet she drank every farthing she got.

In general, there are no impostors amongst the native beggars, nor are they afraid of not exciting sympathy by being well clothed. The beggars take as many children round with them as possible; some days they will beg with the neighbours' children, when they do not go out themselves. The beggars always treat their children with the greatest kindness, and if they were known to use them badly they would be brought before the magistrates. The children that are with them appear in general strong and healthy, but badly clothed.

The witnesses present say that it is impossible to compare the habits of labourers and beggars, as there are scarcely any professional beggars; and the wives and children of all tradesmen and labourers occasionally beg. It is stated that offences are sometimes unjustly imputed to vagrants, as it is a good excuse to say a stranger took anything that is missed.

Privation often shortens life. It is common in this town for the working classes to live on one meal a day, and that a very scanty and precarious one.

Scarcely any able-bodied men beg. The able-bodied beggar mentioned above by Donovan, gets as much in a day by begging as a labourer would earn.

The farmers ask no questions, and seldom refuse alms to beggars. In many farmers' houses the time of one person is nearly taken up in attending to them. If there was sufficient employment, there would be no begging—(*All concur*).——The farmer, or his wife, never ask questions as to the previous collections of a beggar, as it would take up too much time. Sometimes the beggars bring their bag to the door, sometimes they do not; even if they were to show a full bag, that would not deter a person from giving, as it would not be more than a meal for a large family.

The farmers generally give their alms in potatoes; sometimes meal, bread and sour milk; they also allow vagrants to sleep in their barns with the servants; but from their having in some

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some instances taken away the bed-clothes in the morning, the people in the country are rather exact in giving a bed to beggars; they will lodge a woman and her children, but not single straggling men and women.

A policeman mentions a case of a vagrant woman transported in the county of Cork for robbing a house, who said she was from Carrick; more than 20 pawn-tickets were found on her; she probably made a trade of robbing the houses where she got a night's lodging. A vagrant woman from Kerry, with a young daughter selling pins, recently stole a copper gallon (value 16*s.* when new) from a public-house in Carrick, broke it up, and sold it as old copper: she is now in custody, and 12 pawn-office tickets, from different towns in the south, were found about her.

A rich farmer's wife near Clonmel told a policeman that she gave two barrels of potatoes a day to the poor in summer, and that, when they were scarce, she never sold any. Some give away the food of three men all the year round; many give much more than 300 stone in a year; the shopkeepers in the town give less, they give broken food and money.

The farmers principally support the poor; they pay the poor-tax; and for one who begs in the town there are 10 who beg in the country; even in the poorest houses, the beggars go in and get something at dinner-time. Beggars in general are not allowed to go to gentlemen's houses. Mr. Sands says, that a class of persons like street-beggars go to gentlemen's houses.

The farmers do not miss, at the year's end, what they give to the beggars in the present shape, but they would feel it if they were obliged to pay a tax; they complain at present of the loss of time, and annoyance, and trespass on the ground, which makes it necessary to keep a person to watch the beggars. A farmer's kitchen always has a woman in it to give alms. One person present says, "The farmers would prefer a tax, as there would be more system in it."

People relieve from a charitable motive. Beggars are never abusive, except perhaps some strangers. Strollers may curse a person who refuses to relieve them; but nobody is afraid of a curse. The fear of injury to person or property is never a motive to almsgiving.

During the prevalence of cholera, people were prevented from travelling through the country, and thus the vagrants could not spread contagion. They are not accused of fortune-telling, but wherever they get their night's lodging, they spend a part of the night in conversation.

All the tradesmen who go begging through the country are really anxious to find work.

There is no institution for the relief of the poor in Carrick.

Persons who attended the Examination.

Parish *Roscrea*.

Bar. *Ikerrin*.

Mr. ALLOWNEY, actuary for the savings' bank.—Mr. THOMAS CROTTY, woollen-manfacturer.—Dr. DELANY, M. D.—Rev. Mr. HIGGIN, rector of Roscrea.—SAMUEL H. LAWSON, esq., chief constable of police.—Rev. Mr. O'SHAUGHNESSEY, parish priest.—Hon. Mr. PRETTY, J.P.

THE witnesses did not supply any precise information as to the number of vagrants to be met with in the parish; but they agreed in stating that vagrancy had remained stationary as to amount during the last six years.

The number of strolling beggars is, however, very perceptibly augmented each year, between the months of May and September, but more remarkably during the first half of that period. This annual augmentation of mendicancy commences when the potatoes of the preceding year are nearly exhausted, and terminates when the new crop is fit to be dug. A great number of the street-beggars (who are for the most part old and decrepit persons or women,) have been residents of Roscrea for a considerable time; nevertheless very few of this class are natives of the parish; all the able-bodied male beggars, without exception, are strangers, and generally describe themselves as decayed tradesmen, or mechanics out of employment. "The weavers who really belong to the town," observes Dr. Delany, "never beg, or even allow their wives or children to do so." In 1821, when money came from England to the assistance of the poor, the weavers would not accept soup from the soup-kitchen as charity; but when the employment of breaking stones at 10*d.* a day was offered to them, they cheerfully availed themselves of it. It is supposed that there are, among the vagrants who resort to this part of the country, several persons who have been ejected from their lands in distant places. No tenants, however, who have been ejected in this neighbourhood are to be seen begging. Beggars have usually a greater or less number of children with them, according to circumstances; the beggar-women of this town merely go into the country during the day, and return at night. In these excursions they are not always accompanied by their children, but when they make a long expedition they never fail to take them with them. Many of these women are well able to work; and although an able-bodied man soliciting charity is a rare sight, the Rev. Mr. Higgin observes, that there exists no general disinclination to begging among the working classes, mendicancy has become so much the habit of the country; enough, however, of pride remains to make them unwilling to be seen begging in their own neighbourhood. There are no instances of cottier tenants possessed of ground having recourse to temporary mendicancy.

The vagrants who pass through this district are represented as coming from very different directions; the greater number are from Connaught; but Dr. Delany has reason to know that several are refugees from the disturbed parts of Clare and Limerick. Mr. Crotty says that

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that they come in groups, not only from other parts of the county Tipperary, but from Mount Mellick, and still more distant places.

And able-bodied mendicant, that is to say, a man or woman who is capable of several hours' exertion, will, on an average, collect from two to four stone of potatoes, and sometimes five stone, in the course of the day; any of these quantities is greater than his personal wants require, and the surplus is generally exchanged for tea, sugar or spirits. The Rev. Mr. Wiggan says, "The present is a most wasteful mode of relieving the poor; it often happens that they sell the entire of what they have begged, for drink and luxuries. Spirits are a large item with them, and what they get is chiefly spent in whiskey and tobacco."

Mendicants have recourse to many expedients in order to excite or to increase the feeling of compassion towards them; some dress themselves, unnecessarily, in rags, and in the most miserable clothing they can procure; others produce artificial sores on their bodies, and in some instances they have been detected applying plasters to their legs with the intention of forming an ulcer. It is very common for strangers to pass themselves off as Protestants; and for this purpose, on arriving in the town they often feign sickness and send for the clergyman. Vagrants, provided with petitions and recommendations, are to be met with every day; in these they insert all kind of stories, such as that they are in search of lost property, of stolen children, &c.: on these occasions the wife and husband usually go in different directions, and if they chance to meet in the street, they pretend not to recognize each other.

The practice of begging has the worst effects upon those who have recourse to it. The children of mendicants early learn vicious and dishonest habits, and become worthless and dissolute members of society; their parents spend what they obtain in dissipation, and are in the habit of meeting together in the evening and passing the night in drinking. On market-days the children of beggars prowl about, and lay their hands on everything that comes within their reach; they cut open the bags of potatoes that are left unguarded, and steal their contents; in all this their parents encourage them. The witnesses state, that there is a vast deal of pilfering and petty crime in the neighbourhood of Roscrea, which they are disposed to attribute to the influx of strange vagrants. Potatoes are frequently dug at night, and quantities of hay and turf stolen; cows are sometimes, in the morning, found to have been milked quite dry. "There is much petty theft," observes the Hon. Mr. Pretty, "chiefly committed by children who are sent out by their parents; they come into plantations, and pull off the lower branches of trees. I have been forced to give up planting ash, because the young tree is very subject to depredations, being extremely serviceable for a variety of purposes." Mr. Crotty goes on to say, "that there are a set of idle vagabonds about the place, who are for the most part young men out of work; they commit various thefts; they dig up potatoes and break into gardens at night; they also make away with the inside of ricks of corn, in such a manner as to leave no appearance on the outside of a theft having been committed; and they have been known at times to carry off as much as a quarter of a horse-load, or even a whole stack." It is stated that beggars are very anxious to be accompanied by several children, and that when they have them not, they even borrow them from others, in order to make themselves objects of greater pity.

The practice of concubinage is nearly confined to the pedlars and petty dealers, who stroll about the country. Births are observed to be universally numerous among mendicants; but at the same time a considerable proportion of these children do not pass the age of childhood, victims to continued exposure to the air, to bad clothing and unwholesome food; but of whatever nature the latter may be, or however small in quantity, their parents never, even in times of scarcity, refuse to share it with them.

Very few persons think it necessary to make any inquiry into the condition of those who apply to them for relief; "they give," says the Rev. Mr. Higgin, "to every strolling beggar, without asking any questions."

Cabins in the town usually let at from 30*s.* to 2*l.* per annum; they contain sometimes two rooms, but often only one, and the occupiers in many instances make out their livelihood by letting lodgings to beggars for a halfpenny or a penny a night: most of those who beg about the neighbourhood during the day come into the town in the evening; those who do not, find a lodging gratuitously in the houses of the poorer description of peasants. The relief given in food consists nearly altogether of potatoes, it being very little the custom to give meal; some of the more comfortable farmers add milk.

When there is much distress prevalent, the farmers naturally expect a good many applicants, and they therefore give less to each. "Sometimes," Dr. Delany remarks, "20 or 30 vagrants will call on a person in the course of the day; but thinks the average number of calls may be set down at five or six. I think the charity of farmers has somewhat decreased of late; they are now so surfeited with mendicants that they often turn them off."

Whilst the Rev. Mr. Higgin states that the houses of the rich are a good deal frequented by mendicants, the Rev. Mr. O'Shaughnessy asserts, that "the rich will not admit the vagrants within their gates." The former gentleman is of opinion that the opulent residents contribute quite as much to the relief of the poor, in proportion to their means, as any other class; and he adds, that "in this parish both landlords and shopkeepers enter freely into charitable subscriptions." The Rev. Mr. O'Shaughnessy, on the contrary, thinks, that what is given away by the sick is far exceeded in amount by what is bestowed by the farmers; and he adds, that even the labourers, holding not more than an acre, or half an acre, will readily divide their meal with the beggar; in the poorest parts of the town he has seen the mendicant receiving relief from houses, of which one would rather have expected to have heard the inhabitants themselves demanding charity.

It is supposed that with most people a religious feeling is the chief motive to the giving of alms,

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alms, and it is stated that farmers consider themselves under an obligation of giving something to every beggar who applies to them. It does not appear that intimidation is often resorted to in order to extort alms; but —— has heard individuals declare that they gave through fear; that their property would be destroyed if they refused. With some a superstitious notion, that a malediction could be left on their houses in case of refusing alms, operates as an inducement to give, where they would otherwise be unwilling to do so.

Those who have for any length of time followed a vagrant life have never been known to relinquish it; the habits of mendicancy which they have once acquired they never resign, and they ultimately become a distinct and separate class in the community.

In the year 1828 a mendicity institution was opened in Roscrea; it would seem, however, as if the interest excited by its establishment was chiefly attributable to its novelty, for the subscriptions on which its existence mainly depends have gone on regularly diminishing, without any dissensions, either among the committee or the subscribers, to explain the decrease. The contributions which were called for at the period of the appearance of the cholera are also supposed in some degree to have intercepted what would otherwise have been destined for it at the origin of the institution. It was hoped that provision could be made for 50 paupers, one-half as interns, and the other as externs; relief to this extent was not found feasible, and at the present moment the charity limits it benefits to 18 old and infirm persons of the parishes of Roscrea and Corbally, who are dieted and lodged in the house, at an annual expenditure of about 3*l.* per head. When it was first opened there were about 50 applications for out-door relief, whilst not more than a dozen persons sought to be admitted into the establishment as interns and residents; but as soon as it was discovered how comfortable were the interior arrangements of the place, the number increased rapidly of those who were desirous of participating in them. Most of those at present in the institution are between the ages of 60 and 70; few of them have relations in a condition that would enable them to support them, and nearly all are infirm, rather from old age than from any incidental malady. There is also a clothing society, supported by voluntary contributions, which has been in operation during the last four or five years. Its annual income is about 60*l.*, but the subscriptions have latterly somewhat fallen off. The object of this charity is to supply the poor at half-price with such articles of clothing, as petticoats, bedgowns, shifts and shirts. The poor are admitted to purchase on presentation of a ticket, which they show much anxiety to obtain; these two are the only permanent charities in Roscrea. In times of emergency, subscriptions are made for the relief of immediate distress.

Persons who attended the Examination.

Parish *St. Mary's, Clonmel.*

Bar. *Iffa* and *Offa*, (East Barony.)

Rev. Mr. BALDWIN, roman-catholic clergyman.—Rev. Dr. BELL, master of the endowed school.—BENJAMIN B. BRADSHAW, esq., J. P.—WILLIAM CHAYTOR, esq., mayor of Clonmel.—Mr. GRUB, merchant.—Mr. JOHN HACKET, proprietor of Tipperary Free Press.—Mr. HODGES, attorney.—DAVID MALCONSON, proprietor of factories.—— ——— MEAGHER, shoemaker.—Mr. O'CONNOR, foreman of the Clonmel Advertiser.—Rev. Mr. STEVENSON, protestant clergyman.—THOMAS WALSH, labourer.—And many others present at different times.

THERE are about 150 street beggars in the town; they have not been diminished by the mendicity institution; on the contrary, they have increased within the last two years. About 20 or 30 parties will call on a farmer in a day in summer during an average; there may be 10 parties more (individuals or families) in a bad season; they consist chiefly of women and children; some very old men and female servants beg in the town, but no able-bodied men. The number of beggars seems to have kept pace with the increase of population, and the cholera too has augmented them by adding to the number of destitute widows and orphans. Men come from the counties of Kerry, Cork, and also some from Clare, in search of work, during harvest time, particularly potato digging; their families come with them, and if the wives are not incumbered with children, they seek employment at binding and potato picking; the native labourers are not sufficient to do the work at that time; a few come in spring, but not so many as in summer; from 500 to 600 strange labourers come in summer, whose wives for the most part go begging. Not above two out of 15 of the women do not beg. The Kerry men are very economical and sober, and save money; the husband often saves his wages. A person present said they told him they saved to pay the rent, and the wives and families live on the country. Often they provide themselves before they return. The native labourers have not the practice of sending their wives and children begging, but when it does happen it occurs in summer. Between servants there is a sympathy existing, and they assist each other; those in place assist those who are out. It rarely happens that they have recourse to begging. There are a vast number of respectable persons in great want who are ashamed to beg; some live on a few dry potatoes for 24 hours; they are assisted in some cases by private charity: either their cases are represented or they apply personally. There are some few cases where old farmers have made over their little farms on their sons, and gone begging. The transfer sometimes takes place on the marriage of the son, and the daughter-in-law will give the turn-out to the father-in-law; generally speaking, there is not a lack of feeling in children to parents. There is a class of blind, deformed beggars and cripples that frequent fairs, in the reaping and potato-digging season; they follow the labouring men, and exhibit their ailments; not more than two or three of them in a fair-day at Clonmel. Scarcely any labourers go to England for work from this part of the county Tipperary; ten go to Newfoundland for one that goes to England.

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Children of beggars are brought to habits of industry after a certain age. No instance could be remembered of a professional beggar from childhood; they enlist, emigrate, or become labourers; not one case in a hundred of a sturdy male beggar. Farmers will not encourage stout beggars; the farmers will employ the sons of beggars from a charitable motive, and a wish to discountenance begging. No persons take to begging from choice; if they can procure the necessities of life they will not beg; begging is looked on as disgraceful; even in a bad season the mother and children would go into a mendicity house, but the father would refuse. Mr. Bradshaw saw two Clonmel labourers in Limerick the week before last, who begged of him, they said they could not get work.

The quantity they receive depends on the season of the year; a woman and three children would get most after potato digging; she would then gather from one stone and a half to two stone; last summer they would not gather one-half or one-quarter stone. Perhaps 100 people go out in a day from Clonmel gathering potatoes: sometimes farmers boil potatoes purposely for the beggars; street-beggars do not get much from passengers; but they and fair-beggars both stand at the chapel-gates. Particular individuals are known, and collect a good many halfpence from the labouring classes; there are not more than one or two vociferous beggars.

The farmers give in proportion to the number of the family applying; they would be more likely to refuse a single woman than one with a family, in a scarce season; the wife will sometimes represent herself as a widow with two children, and the husband will call himself a widower with two others, and then they will apply at the same place; this, however, is of rare occurrence. Able-bodied women often take out tape and tobacco, &c., and barter them with the farmers for potatoes. They may have 2*s.* or 3*s.* capital; they get potatoes, old rags, quills, &c. in payment, sell them in the market, and buy more goods. These persons are small dealers, and when they are out of stock they beg themselves into it again; they would not refuse anything offered to them; strange women come fortune-telling through the country, and delude the poor country girls; Sheahan has met two or three in his rambles.

The professional street-beggars sometimes take a glass of whiskey, but are not drunken. Sheahan never saw a street-beggar drunk, but one old woman; she annoys people, and they relieve her in order to get rid of her; "she feeds on it just like a fish; I believe she has not tasted victuals this twelvemonth." A gentleman present mentions, that an old beggar-man abused him the other day in Clonmel for not giving him more money; he was staggering drunk. Very seldom those that beg sell potatoes; when they do, they buy "kitchen," clothes, and pay their lodgings, &c. Dr. Bell has often known the vagrants complain of the low price of potatoes; he thinks these are beggars. James Dorna, labourer, says, these are the dealers.

Imposture chiefly occurs among the foreigners misrepresenting their cases. Formerly a beggar-man appeared in a regular uniform of patches; but that is not the case now. Mr. Bell relieved a strange man with a bad woman, and his wife went to 20 persons, representing that Mr. Bell had recommended her; he believes that she got over 2*l.* in this manner in Clonmel, about three months since. Men come to fairs with disgusting sores and to chapel-gates; they keep sores in a very ulcerated condition for a long time, whether artificially is not known; but there are no applications from them to the dispensaries for relief. Dr. Bell thinks they would be sorry to be cured. Beggar-women do not in general unnecessarily expose their children, though they sometimes pinch them pretty smartly to make them cry at the doors. Mr. Bell has known one instance of a strange woman carrying the same infant to clergymen of different persuasions, or to different clergymen of the same persuasion, in different places, to be privately baptized on pretence of its being sickly. They expect relief from the clergymen. A man had a child 12 years old, with its lower extremities weak, crawling along the streets, with a rope tied to it; the child was a cripple.

The habits of beggars are much worse than those of labourers; there are many instances of thieving among beggars; the country people often complain of articles of dress being taken by beggars: children sometimes steal petty articles, such as straw, hay or a lump of coal from a cart; the parents are not in any way particular how the children get anything they may bring home. Small cabin-holders send their children to collect straw, and the carmen connive at their petty thefts.

An able-bodied labourer with a reaping-hook asked Mr. Hodges for charity; he said he could get no work; Mr. Hodges offered him harvest-work at 1*s.* a day; but he refused, on the ground that lodging was not given him; such cases are rare. Mr. Hacket remembers a case 14 or 15 years ago, of a person having saved money by begging. Meagher says, if he was on his oath, he never knew a man to beg in order to save. Sheahan said he knew a man to have saved 19*l.* whose wife begged for it; and on Sheahan mentioning the name, persons present, who knew him, said he was an honest industrious man, who earned 10*s.* 6*d.* a week, and lived very poorly; he had 3*d.* given him for his dinner to buy bread, which he saved, and his wife bought him potatoes; he has not (said some one present) drank 1*s.* these 30 years. Many destitute persons die gradually from want of comfort and necessary food. Corrigan, a tradesman, knew a tradesman's family, consisting of eight persons, to go two days without food; the friends gave something the third day; they would rather die than ask for it. Beggars have not larger families, nor do they marry earlier than other people.

An able-bodied man would get nothing by begging; nobody would take compassion on him; an honest labourer would rather eat dry potatoes by his industry than if he got beef by begging; and it is a common feeling among tradesmen and labourers, that they would rather die than beg for relief. Meagher, a shoemaker, knows many in a state of starvation that

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that would rather die than go to the Mendicity for relief, for fear of lowering themselves; a labourer with a family of eight, three of whom were able to work, passed 48 hours this summer without eating; they were shy of asking relief, and were strangers from Cork, and did not know the neighbours; a neighbour made a collection for them. Sheahan has known persons to work for the bread they eat.

The beggars are generally known in the neighbourhood, but not the stranger beggars; about five in 20 are known in summer by the farmers. They are often beggars by distress, and continue begging, finding it a profitable trade, when once they have got into the habit of it. Sometimes, even after the habit, they will give it up. When the husband is out of employment, the wife begs; when he gets work again, he drops begging; these are Cork and Kerry people. A good many of the native labourers do the same when the potatoes are exhausted.

Seldom or never is any effort made to discover what a beggar may have previously received; the farmers are too liberal while the potatoes last. Nobody present knew a case of a farmer setting dogs at a beggar-man, unless he committed a theft. Sheahan knew one, of a beggar fishing up a crab from a pond, and the dogs being set at him. Beggars seldom carry two bags; those who stay out two or three days carry a large bag, which contains three or four stone. If a woman had a family, she would receive as much if she showed her bag full. Farmers allow them to lie in the barns. The labourers generally give lodgings, and the farmers give them straw and potatoes; very little milk, except they have large dairies. Farmers sometimes, too, give a cast-off garment, particularly to the children, if they are naked.

They give as long as they have it to spare, a handful to each, two handfuls to a family. Some persons in town are pensioners on families, and in general there is some one or two dependant on each farmer. Some farmers give away the food of five men in particular seasons. Meagher is confident no farmer gives 365 stone in the year to beggars. The shopkeepers do not in general give as much as the farmers. Some shopkeepers, says Meagher, cannot afford to pay me for my shoes for two or three days.

The gates of the rich are closed against the travelling beggars. The gentry in town give; but the lords of the soil do not give much, especially the absentees. The resident landed gentry give less, in proportion to their means, for the relief of the poor than any other class, except the absentee landed gentry, who give nothing, except to the dispensaries. The burthen of supporting the poor falls almost exclusively on the residents.

The most that a farmer of 10 or 20 acres could give, would be a quarter or half a stone of potatoes all the year round. A shopkeeper, with an income of 400 *l.* or 500 *l.* a year, would give 1 *l.* in meat to beggars; he would beside this subscribe to charities.

The shopkeepers complain of the interference of the beggars with their business, when they are asked to subscribe to the Mendicity.

It is very common for the farmers to give improvidently to beggars, so as to leave themselves in want at the end of the year; many of the farmers were forced to anticipate their means this summer, to buy meal at a high rate.

The country people would be adverse to a poor-rate, as they think it would be a tax on them; but many of the town people would prefer composition. The residents feel they give more than their fair share, and they wish a poor-rate that would reach the absentees, and those who will not give.

The excuse usually alleged by able-bodied men out of labour, begging with children, is want of labour.

Most of these men state themselves to be mechanics out of employment, shoemakers, manufacturers, &c. Charity, good feeling, sympathy for the condition of the applicant, are the motives which induce to give relief. People subscribe from habit, but they do not give at the door from habit. Many town people are refused relief, especially in scarce seasons, on the ground that they can apply at the Mendicity.

Beggars are often abusive if they are refused, but only strangers; native beggars are noticed that they will get nothing if they come again, whenever they are saucy. The travelling beggars will sometimes curse; in general they are a profligate set. The farmers care little for their curses; they say, that the curse of the wicked does not avail; they think it falls on the person using the curse; and though they like to get the beggar's blessing, they do not give in order to get prayer.

Three in one family died in less than a week, within three miles of Clonmel, of a fever caught from a beggar's family who slept in the house. If a wandering beggar is taken ill of the fever, and cannot get admission into an hospital, the people build a hovel on the road-side, or in a corner of a field, and leave the family there. The labouring people give them what few things they can spare, and leave them at the door. Beggars carry an exterior of religion, whatever may be their real character; the generality of the beggars are, however, religious. A vagrant woman came from the north, who told fortunes by signs, and pretended to be dumb. There is a class of persons called "Shenachies," a kind of rural story-tellers (chiefly in Irish); these are something better than the beggars. Sometimes they make mischief in families. They are not emissaries for illegal purposes; they would not be trusted.

Vagrants have been committed to the house of industry, but only when they were riotous and troublesome. The mayor employed two officers to take up all beggars, and send them to the house of industry; it was given up because public opinion was against it. When they arrested a man in the streets, the crowd rescued him; the working people passing by thought it a hardship to confine a man for begging. Public opinion would be completely changed if there was a legal provision for the poor. There is a disposition to outrage in seasons of distress. It

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was necessary this summer to convoy provision carts into the town with military and police; it is often necessary to convoy boats down to Carrick.

There are about 124 relieved at the Mendicity by food and money; lodging is given to 50. Those who adopt mendicancy as a mode of living, would not go into the Mendicity. The people object to being confined to the institution; when they would get work, they would go out. At first they disliked hospitals, but now they enter them. Beggars dislike the Mendicity on account of the fare, which is stir-about twice a day. The inmates are orphans and widows, and four or five infirm old men.

Persons who attended the Examination.

R. ARNOLD.—S. ARNOLD.—Mr. JAMES CHRISTIE, churchwarden.—Mr. E. CRAIG.—Messrs. EWART, LOGAN, &c. &c. including several of the police.—Rev. J. JOHNSTON, late curate of Aboghill.—Captain KENNETT, officer of police.—Rev. GEO. KIRKPATRICK, rector.—Rev. JOHN KRELAN, parish priest.—Rev. Mr. HARKE LEE, Moravian agent.—G. LOGAN.—Rev. T. MALLALIEN, of Gracehill.—A. M'MANUS, esq., magistrate.—Dr. MILLER, surgeon of dispensary.—H. O'HARA, esq., magistrate.—JAMES O'HERRITT.—W. QUILLAN.—Mr. JAMES SMYTH, merchant.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ahoghill.*

Bar. *Lower Toome.*

THE number of vagrants cannot be ascertained with certainty; but in some places within the parish a day is appointed once or twice in the week to help the resident beggars, and on that, the number varies from 30 to 60, but is in general not less than 50. It has of late decreased, owing to the smaller encouragement given to strangers in Ballymena and Antrim, by which the number of beggars travelling thither has been diminished.

Vagrancy is most common in summer, the former year's crop being consumed, and the new crop of potatoes not being ready for use. A few of the beggars are passengers, but in general they are residents. Many have settled here from the facility of supporting themselves by begging; they are generally females and old, or with children unfit for work. Many travel singly, but some who are known to have children, do not think it necessary to bring them out. Men able to work need not beg here, work being easily obtained. Those who are unable to work a regular day's work, or who have children to support, are often under the necessity of begging. Most of those who do so are infirm, or circumstanced as mentioned above. None who labour during the week beg on Sunday, nor do the wives or children of such persons, or of cottier tenants beg. The cottiers of this neighbourhood who have planted their potatoes do not beg; but it is said to be the custom of many of the strangers from Derry, Donegal, &c. Labourers are the least reluctant to beg, though even they are very unwilling if they can avoid it. The mechanics and tradesmen are exceedingly reluctant to do so, and many of them would prefer starvation. Nearly all here are, in a greater or less degree, traders who buy or sell flax, yarn and linen cloth. There are many mendicant mechanics, and they are generally reduced by age or disease. No disabled or unemployed servants are known to beg; some cottier tenants from this district have been discovered begging at watering-places, where they said they had gone for their health.

Of vagrants, the strangers are from Derry, Donegal and Tyrone, mountain districts; the rest from Broughshane and Ballymena. They are usually natives of country districts, with the exception of the town of Ballymena, where there is a mendicity association, and a resolution not to assist beggars, except under certain restrictions.

Few, if any, are the children of beggars; the greater part have been reduced by improvidence, drinking, &c. Few adopt a life of mendicancy from the facility of obtaining relief.

An able-bodied beggar might obtain more than he could consume.

None are assisted on Sundays at places of worship. The quantity given is increased in proportion to the number in family of the applicants; different members of the same family frequently apply successively to the same persons. The quantity given to an able-bodied person and one infirm from age, is not the same; though a regard is paid to age, want, &c. yet it is admitted that great disproportion exists between the relief given and the necessities of the receiver, since importunity, activity and strength greatly assist, while weakness, modesty and slowness of movement, greatly impede begging.

Beggars are constantly in the habit of selling their potatoes to the cottiers, at a low price, and many thus procure their seed potatoes; these being of different species have various coloured blossoms, and are commonly called "beggars' potatoes." The surplus food obtained is frequently exchanged for spirits, tea, tobacco, &c. but rarely for articles of real utility, which would prevent their exciting sympathy. The itinerant beggar does not save in summer to support himself in winter.

They often, especially when work is not easily procured, beg, under the plea that they have been unsuccessful in search of it. They often foster the appearance of rags, dirt, &c. to excite sympathy. Only those who travel to fairs are supposed to produce sores on their body voluntarily; they do not wish to be decently clad, "but sometimes have a change for the trade." Expedients, such as forged recommendations, are frequently resorted to; morality is thus weakened in all, and destroyed in professed mendicants. They have not, however, been known to refuse to have their sores cured.

The

VAGRANCY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq

Parish *Ahoghill*. Bar. *Lower Toome*.

The habits of the young females are supposed to be dissolute. It is not the general habit among them to meet in the evening in towns or villages, to smoke or drink. They have not been concerned in outrages on persons or property, but commit petty thefts, such as stealing ducks, and rooting up potatoes in the fields. They are never concerned in assassinations. The confirmed vagrant would not wish to emigrate, but his children would gladly do so. The strolling beggars are considered too indulgent to their children. Beggars are not known to share or hoard their earnings, or to borrow or hire children to excite compassion.

They have frequently large families, but seldom marry. Many of the young women have children, known or supposed to be illegitimate; there are not many such cases among the labourers. They are generally long-lived. There are few instances of death from starvation.

From the calculations before mentioned, it is supposed a beggar might obtain more than a labourer, but particulars cannot be ascertained; and the want of employment of their time leads them to spend superfluously in luxuries.

The character of the beggar is seldom considered; none prefer the life of a vagrant to that of the labourer.

Alms would be given even when the character of the applicant is unknown.

A night's lodging is constantly given by the cottiers to vagrants; clothing very seldom, if ever, and principally potatoes and milk. The farmers prefer giving food, as it is plenty, but money scarce; the beggars prefer the latter.

The farmers help all who call, without reference to priority, and without considering the amount given in the day or year. Many beggars receive "similar" assistance, but there are some poor who do not beg, and are maintained by friends and neighbours. The shopkeepers in country towns are in the habit of giving weekly allowances to beggars, but not so much as would maintain an additional workman.

The relief of beggars falls most heavily on the middling farmers, who are more accessible than the rich. The poorer and working classes do not give in proportion to the rich, seldom more than a night's lodging or a meal.

The beggar constantly receives more than he requires.

It is thought here that a charitable farmer, who holds 10 acres of land, gives at least 1 *l.* worth, and often 2 *l.* 10 *s.* (in the year), a small shopkeeper not so much; relief is not so largely given as to leave the giver destitute. The small farmers fear the effects of poor laws; they say they cannot give money, and do not feel the loss of potatoes, though they are satisfied that in this way charity is often abused. The gentry would be glad to compel those who are unwilling to give anything, to contribute, and thus to lessen the burthen of the benevolent, and would be willing to pay an annual sum, provided they and the contributors could have a vote in choosing fit persons and in rejecting impostors, whom they could and would detect.

Relief is generally given from charity, not usually because it is the fashion, and never is yielded to importunity. Those who now give to relieve want, would, if convinced that an adequate provision were made in any institution for the poor, turn their charity into some more proper course. Some say that an institution near home would induce many to enter it. The majority, that they would not willingly enter any institution unless provided with tea, tobacco, &c. Able-bodied mendicants never obtain relief by threats of violence, nor is it given from dread of the beggar's curse.

Fever is often spread through the country by the custom of giving a night's lodging to vagrants. The morality of the labourer is not injured by the association.

Some beg every summer, and return to work again when they can get it; none become a separate class of the community.

No punishment has been inflicted for vagrancy in this district. Rigorous laws would not be enforced, but some would be found in every district to enforce moderate punishments, if a just provision were made.

There are mendicity institutions, but not houses at Ballymena, within two miles, and at Antrim, within 10 miles, but there the funds are insufficient for their own poor, and this parish is unconnected with them. Beggars would not go into a house of industry, where the food, &c. was equal to that of the labouring classes. They have never been known to refuse to enter such an institution.

Persons who attended the Examination.

Parish *Antrim*. Bar. *Upper Antrim*.

Dr. BRUCE.—Dr. BRYSON, surgeon of dispensary.—Rev. JAMES CARBY, presbyterian minister.—Mr. S. CLARKE.—G. S. CLARKE, esq., magistrate.—Mr. M. CRAUFORD.—Rev. DANIEL CURAL, parish priest.—Mr. M. DICKIE.—Mr. M. GIBSON.—Rev. WILLIAM GREENE, protestant vicar.—Mr. J. E. LEDLIE, publican.—Dr. M'MASTER, surgeon and apothecary.—Rev. ROBERT MAGILL, presbyterian minister.—Mr. J. SKELTON, agent to Lord Ferrard, &c. &c. and many of the paupers.

THE number of vagrants who solicit alms daily in the town of Antrim is now six; formerly, when helped at the doors once in the week, there were about 60; this reduction is to be attributed to the establishment of the Mendicity.

VAGRANCY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Antrim.*

Bar. *Upper Antrim.*

In the summer months strangers come from the country or mountainous districts of Derry and Tyrone, particularly from Maghera, Dungivan, and Mayiligan, when their last year's crops have been exhausted, and their potatoes for the next season are growing. Provision might very well be made for all the neighbouring poor, if the influx of strangers could be prevented.

The females are in proportion to the males as 10 to 1; this great disproportion is accounted for by the difficulty a female finds in supporting herself and children; they generally have their children with them, and are considered to be bad characters.

Very few of the strolling vagrants are infirm; many of them are travelling tinkers, who with their families are considered the greatest nuisances. The wives and children of employed labourers are never known to beg.

The cottiers in this immediate neighbourhood do not go to beg, after having planted their potato crop, as those of other districts do.

The resident mendicants are generally of the labouring class; few of them are either mechanics or servants; one cause of this is, that labourers have to endure greater hardships; another is, that the labouring class is the poorest class; but the greatest cause is, that when the labourer is by age or sickness rendered unable to work for a whole day, or to work as much as other men, he is thrown out of employment altogether; not so the mechanic or servant, who may generally procure work according to his strength. Any labourers who go from this place to England for work, pay their way.

Few, if any, are persons who have been brought up from their infancy to begging, by reason of their parents being beggars. Nearly all have formerly earned their subsistence: many, indeed most of them, are known to be reduced by their own intemperance and want of economy. There are a great number of whiskey shops in Antrim, which act as a temptation to labourers to spend the surplus of their earnings, instead of saving it. Few of the neighbours who beg are induced, by the facility of obtaining relief, to adopt it as a means of subsistence; they are very unwilling to beg, and many are reduced to the greatest extremities at home before they venture out to beg.

Beggars are sometimes able to save money by selling the surplus of their collections; they obtain very little from coach passengers. There is no money given at the doors of houses of worship.

When a family of beggars apply for relief, the quantity given is in proportion to their numbers. It is not usual for different members of a family to apply with success to the same person on the same day.

An able-bodied man would not get so much as an aged or infirm man; great respect is had to infirmity or age.

It is thought that an able-bodied man without children would be able to obtain more than an able-bodied man with children, inasmuch as the children would not be able to walk far in a day.

They sell their surplus earnings at under value, and purchase tea, sugar, tobacco, and sometimes whiskey; they often give a portion of it in exchange for lodgings. They may be said to be compelled to dissipate thus, as it is the only enjoyment open to them, for if they bought comfortable clothes it would destroy their power of exciting compassion. It is thought that some save a part of their summer earnings, on which they support themselves during winter.

The strange men usually beg under the plea that they have been unable to procure employment; but work has been repeatedly offered to and refused by them; they sometimes object to the amount of wages offered, and at other times refuse to work on any conditions; rags, dirt, and the appearance of disease is assumed by those who frequent fairs and markets, but not by other beggars, though they are all unwilling to appear decently clad, from a fear of not exciting pity. An instance of a beggar having refused to allow his sores to be cured, on account of the advantage derived from exposing them, has not been known here.

Vagrants are generally supposed to lead dissolute lives; they are suspected to be prone to petty thefts. A confirmed vagrant would not be willing to emigrate to America.

Beggars are not known to share their earnings with others who they may know to be more destitute than themselves.

Beggars frequently have large families; they are not remarked for marrying earlier than other classes of the community. The number of bastards among female mendicants is comparatively greater than amongst the labouring classes. A case of death from starvation has not been known.

Comparing the quantity of alms which may be collected by a beggar, with the wages earned by a working man, the distribution of alms is admitted by all to be unequal and unjust.

Those who give relief to strangers have no knowledge of their character, no criterion whereby to judge of their destitution, except their appearance. The prevalence of private charity is not found to be prejudicial to the morals of the labouring classes. Since the establishment of the Mendicity, alms are not so frequently given to persons whose characters are not known, as they previously were.

It is not usual to relieve vagrants by giving them clothing; a night's lodging, potatoes and milk are most commonly the things given. Farmers prefer giving food to giving money, because it is found most convenient, and the amount given thus is not perceived; the beggars would prefer getting money. Generally speaking, all who solicit alms are helped, when as they come, without any certain limit as to the quantity to be given to each, or the number to be relieved in the day.

Many

VAGRANCY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Antrim*. Bar. *Upper Antrim*.

Many persons are mainly supported through the year by food, money, clothing, &c. given by families on whose bounty they are pensioners.

None of the farmers or shopkeepers give so much in charity as would enable them to maintain an additional workman.

The shopkeepers here do not now give regular weekly allowances to the resident beggars.

The relief of the beggar falls principally upon the middle class of farmers and shopkeepers.

The poorer classes do not give in proportion to the richer; the labouring people, and those who possess merely cabins, give a night's lodging, or broken meat, to vagrants. From the impossibility of ascertaining the quantity an applicant for alms has already received, much more than is requisite is often obtained by many, which is thought to lead to a waste of provisions. The quantity of meal, potatoes, &c. given daily, on an average, by a small farmer is not ascertainable, owing to the manner in which it is given, but it is thought to be much more than is generally conceived. It is not thought that any of the labouring classes give so much away in the early part of the season as to cause destitution in the latter part.

Poor laws are dreaded; but if any system could be adopted of relieving without encouraging paupers, and that the management would not be expensive, and if those who contributed would be made the conductors, the farmers and shopkeepers would be glad to get rid of the present obvious evils.

Relief is always given through a desire of supplying the real or supposed wants of the applicant; it is never extorted by importunity, a dread of abuse, or violence in case of a refusal; and the majority of charitable people would only require to be satisfied that want is relieved by any institutions (such as mendicities, workhouses, &c.) which might exist, and they would discountenance mendicants, by referring them at once to the institution.

Fevers are spread through the country by giving lodgings to vagrants; the association with them, caused by lodging them, injures the morals of the labouring classes. They are frequently the means of originating, spreading and continuing discontent, by fabricating stories. Those who for any length of time have followed a vagrant life never return to industry.

Beggars have been removed from the streets, but the relief afforded by the Mendicity being imperfect and insufficient, they are not now prohibited, but they receive very little in town. The people are anxious to get rid of the wandering beggars, and would assist in restraining them by moderate punishments, if any satisfactory and cheap provision were made for their necessities. If prohibitory laws were enacted, unless they were in accordance with the public opinion, there would be no chance of their being efficacious. The public would look for a judiciously and humanely-managed provision, and would not be content with mere freedom from starvation.

There is a Mendicity in Antrim, one in Ballymena, and one in Belfast, but the funds of either are not sufficient to relieve all the applicants.

It was proposed to have a house of industry established in this town, in which the lodging and food would be equal to that commonly possessed by the labouring classes, but the poor showed a reluctance to go in, if established, and consequently the design was abandoned.

Persons who attended the Examination.

Parish *Ballymoney*. Bar. *Upper Dunluce*.

Mr. J. CUMMING, farmer.—Rev. Mr. DENVIR, parish priest.—Rev. J. DUNSEATH, protestant curate.—The Very Rev. Dean GREEN.—Mr. R. HAMILTON, farmer.—Mr. W. HOPKINS, farmer.—GEORGE HUTCHINSON, esq., J. P.—Dr. MOORE.—CHARLES O'HARA, esq., J. P.—Mr. W. ORR, shopkeeper.—Mr. S. PERRY, farmer.—Surgeon REYNOLDS.—Mr. R. ROWAN, farmer.—Surgeon TAYLOR.—Mr. B. THOMPSON, farmer.—Mr. J. THOMPSON, shopkeeper.—Dr. THOMPSON.—Mr. J. WHITE, shopkeeper.—Police, labourers, &c.

THE number of wandering beggars has decreased since the establishment of the Mendicity in this parish, before which the average number was from 50 to 60, and now is about 12. In the summer months vagrancy is most common; for at the close of the season for the planting of the potato crop, cottiers in the distant parts of the country leave their cabins, and women whose husbands are working in England or Scotland support themselves and their families by begging; and vagabonds stroll through the country and to the sea shore, for the sake of amusement, the love of a lazy life, and the hope of imposing on the benevolent strangers. During the summer the strange beggars are ten times more numerous than the home beggars, for Ballymoney being esteemed a wealthy and charitable neighbourhood, is much infested by strangers. The greater number of wandering beggars are able-bodied women, who are generally accompanied by large families; very few travel singly; this is accounted for by the fact of women having less feeling of independence than men, and their meeting with more commiseration. The majority of men who beg are infirm through age. The proportion of beggars who are the families of cottier tenants is supposed to be large, but cannot be accurately stated. The wives and children of labourers and cottiers beg, even when their husbands have employment. Very few mechanics are known to beg; they are more reluctant to beg than any other class. Unemployed servants are generally supported

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Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ballymoney*. Bar. *Upper Dunluce*.

supported by parents, friends or relatives; but if female servants are driven to beggary they invariably become prostitutes, and never return to service. When able-bodied cottier tenants beg, they always go to a part of the country where they are not known; they would not be helped at home, for most of them could obtain work at home if they chose to accept of it. There is no instance known of an aged farmer having transferred his property to his children, and adopted a vagrant life for the remainder of his days. Those who go to England for work, pay their way; the passage from Portrush to Glasgow is only 2*s.* 6*d.*

The greater number of the strange beggars come from the counties of Derry and Donegal; in the former, the neighbourhood of Maghera is noted for sending out beggars; they are generally the inhabitants of mountainous districts. A poor man obtains a mountainous ridge of potato ground from a farmer, of which he gets no lease, and for which he pays no money-rent, but is obliged to remunerate the farmer by collecting manure for him. In this ridge he plants a crop, and works or begs, as he can, until the crop is gathered.

Hereditary mendicancy has much decreased; the decrease is attributed to the establishment of an institution for the relief of the poor. A considerable proportion of those who now beg formerly earned their own subsistences, and have been reduced to begging through misfortune. The number of persons who adopt begging, owing to the facilities with which relief can be obtained, have been much decreased by the establishment of the Mendicity, for since that, alms are not so easily obtained as formerly; still, however, great abuse exists, and many impositions are practised.

On an average, a beggar would obtain each day from 6*d.* to a shilling's worth more than he would require for his own immediate consumption. There is not much given to beggars by coach passengers. The practice of giving money to mendicants at the doors of places of worship does not exist here.

In general, the quantity of relief given is increased according to the number of the applicant's family. There is less sympathy for an able-bodied mendicant than for an infirm or disabled man; but by reason of his greater ability to travel, he earns more than any other description of beggar. Blind persons are more pitied and more largely assisted than any; between other applicants very little difference is made.

Beggars sell the surplus of their collections to small hucksters, and purchase tobacco and spirits and tea, but especially the latter, which they are said to buy in great quantities. They never purchase clothes, lest they should destroy their power of exciting compassion; they are in general improvident and dissipated, but instances were mentioned in which great savings were made out of begging; one woman in particular was known to all the witnesses present, who counterfeited a pain in her head, and enveloped it in bandages, adding a fresh bandage every year; she obtained large sums by begging, and died worth 15*l.* in money, besides other articles. The serjeant of police mentioned the case of a strange beggar who purchased two ponies in the town of Ballymoney.

Mendicants sometimes beg under the plea of sickness and accidents; but the most common plea is, that they have been deserted by their husbands. Rags, dirt, and the appearance of being diseased, are often fostered by beggars for the purpose of exciting sympathy; this system is more particularly practised by those who attend fairs and markets. Dr. Thompson frequently has detected men who counterfeited blindness. Vagrants have been suspected of producing sores for the purpose of exciting pity, but no certain proof of the fact has come within their experience; some beggars have good clothes, but then they wear bad ones to conceal them; some beggars have a regular begging suit; lying, forged or surreptitiously obtained recommendations, and various other expedients, are constantly resorted to; these are never anxious to have their sores cured. It is a common practice to refuse to allow idiot children to be sent into asylums; the refusal is supposed to be caused by the utility of such children in exciting pity.

The generality of strolling beggars are supposed to be dissolute. In the lodging-houses which are let out in towns for the reception of beggars, carousals upon stolen fowls, &c. are stated to have been very common before the establishment of the Mendicity.

Clothes, fowls and money are occasionally stolen by beggars, and prosecutions against them for thefts of various kinds have been tried at the quarter sessions during the last three years. The confirmed strolling mendicant would not be willing to emigrate; such persons are never known to go to England for work. In general the beggars are very harsh towards their children; the children who travel with them are frequently borrowed or hired for the purpose of procuring more alms.

Beggars generally have large families, and are the earliest of all in their marriages, but they are usually married before they become beggars. Women who have had illegitimate children amongst mendicants, as compared with the number amongst the labouring classes, is supposed to be very large; among industrious labouring people there are very few. Beggars are generally long-lived.

Begging is a lottery; an able-bodied man will sometimes get twice as much, sometimes three times as much, and occasionally less, than he might earn as a labourer. Since the establishment of the Mendicity, begging has been found to be more profitable in the country than in the town.

There is no knowledge whatever of the character of strange beggars, and most of the home poor in Ballymoney are relieved by the Mendicity. Those who let lodgings to beggars are invariably bad characters. The clergy stated that they uniformly discouraged all connexion between the poor with whom they were acquainted and strolling mendicants. Many of these prefer their unsteady wandering life to that of a labourer with equal earnings, though they never adopt begging in preference to remaining labourers. The Rev. Mr. Denvir

VAGRANCY.

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Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Ballymoney*. Bar. *Upper Dunluce*.

Denvir had known work to be offered to a beggar, as the best and surest means of getting rid of him.

Night's lodgings are continually given by cottiers to mendicants. Clothing is seldom given to beggars; but if given by a blanket or clothing society, it is immediately pawned. Meal and potatoes are the usual gifts; but if potatoes are cheap, beggars commonly refuse them. Farmers give milk extensively; they prefer giving food to giving money, for they do not miss the food; but this opinion is proved erroneously, the fact being, that many are obliged to purchase potatoes at the end of the season whose stock would otherwise have lasted them till the new crops came in. Beggars in all cases prefer money.

One handful of meal, or two handfuls of potatoes, is the usual quantity given to each person. There is no fixed limit set to the total quantity to be given away each day; it in a great measure depends on the number that ask relief, for it is generally given to all who ask. There are some mainly supported by the bounty of individuals, whose pensioners they may be said to be. The quantity given yearly by individuals, on an average, is estimated to be about 3 *l.* worth. The shopkeepers state that they have been much relieved by the establishment of the Mendicity, before which the tax upon them is stated to have been, at a yearly average, above 3 *l.*

The relief of beggars falls particularly on the middle and lower classes: gentlemen often close their houses against the poor, and do not allow them in except on certain helping days; but the doors of the shopkeeper and farmer are obliged always to stand open. Those who hold only half an acre give to the beggars, and feel the weight of what they give much more than any other class. Day-labourers, and persons who possess merely cabins, frequently share their meals with the poor. From the impossibility of ascertaining the quantity already received by a beggar, much more is given to some than they require, which occasions very great waste.

Farmers have frequently been compelled to buy at the time their crop is exhausted, when provisions are at the highest price, who, but for the continual calls on their charity, would have had a store sufficient to have lasted till the new crop came in. They would prefer giving a fixed annual sum to giving daily, and even took counsel's opinion as to the practicability of assessing themselves. They were, however, necessitated to give up the proposal for want of a legal power.

Relief is generally given to wandering beggars from a fear that they may be suffering privations. Importunity often extorts relief, and women sometimes give to able-bodied persons, lest a refusal should call forth violence. The giving of relief has grown into a custom to which the most ignorant classes attach somewhat of a religious veneration. When a beggar asks relief for "God's sake," farmers and shopkeepers are unwilling to refuse alms. It is, however, the general opinion, that such a feeling would soon wear out if the necessity for giving relief were done away with, by a provision for the destitute. Among the lower orders in the country districts, alms are given under the dread of the supposed malignity of a beggar's curse, which might be provoked by a refusal.

Fever, small-pox and measles are constantly spread by giving lodgings to vagrants. It is supposed that the habit of swearing and profligacy are spread by them.

They are great news-bearers, but their stories are not such as to create discontent among the peasantry; they disseminate a great deal of scandal.

There have been no punishments inflicted for vagrancy. Rigorous laws against vagrancy would be considered a proper, and at first a necessary accompaniment to a system of legislative relief; they however would never be enforced or countenanced in any way, while there was a possibility of starvation being the consequence. The givers of relief would sanction and resort to such laws if there was a system of legislative provision. It is considered that the custom of affording relief would soon wear out if the necessity for its existence was removed.

There is a mendicity in the town of Ballymena. The most deserving objects of charity would be glad to go into a house of industry, in which the food and lodging would be only equal to that usually possessed by the labouring class; it is doubted, however, whether the offer would prove generally acceptable to the majority of paupers. Ten cottages were hired by the mendicity association, for which that association still pays rent, but they have been re-let, from an opinion that the poor prefer living in their own cabins. It was stated by the committee that these cottages could be easily filled with destitute poor, if it was deemed desirable to have a house of industry.

Persons who attended the Examination.

Parish *Bilty* Bars. *Carcy* and *Lower Dunluce*.

HUGH ANDERSON, esq.—Rev. JAMES BOYLE, presbyterian minister.—Mr. R. DUNLOP, surgeon of dispensary.—Rev. HUGH HAMILL, presbyterian minister.—Mr. R. HUEY, farmer.—Mr. S. JOHNSTON, farmer.—Mr. A. MACAW, surgeon and apothecary.—Mr. W. M'MULLEN, grocer.—JAMES STEWARD MOORE, esq., magistrate.—Rev. JAMES MOREWOOD, rector of Dunluce.—Rev. JAMES O'HARA, parish curate of Drumseverick.—Mr. B. STEWARD, draper.—W. R. TAYLOR, grocer.—Mr. JAMES WALLACE, baker.—Several of the police, &c. &c.

THE number of strolling mendicants is about 80; there has been no perceptible change lately, but they have greatly increased since the decline of the linen business. Their number

VAGRANCY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Billy*.

Bars. *Carey* and *Lower Dunluce*.

is considerably greater in summer, between May and September, partly on account of sea-bathing in the vicinity, and partly because the last year's crop of potatoes are exhausted before the new ones are ripe. The generality of vagrants relieved in this parish are residents. One-third only are strangers, the remainder generally are residents in the bogs of the parish. In the neighbourhood of the small villages near the coast, the strangers comprise four-fifths of the vagrants. The females outnumber the males in the proportion of two to one, and are generally young; almost all of them travel with children; the generality of the males are old and infirm. The greater number of female vagrants compared with males, arises from their feeling less ashamed to beg, being frequently left deserted by their husbands going either to foreign countries or to work in England, and since the failure of the linen-trade, they can earn very little by working. The females are in general able-bodied and young, the men old and infirm.

No persons earning subsistence during the week are found begging on Sundays. The wives and children of unemployed labourers, seldom beg constantly in their own neighbourhood, though some do occasionally; some, however, beg at a distance from home. One woman, whose husband is a hired labourer, begs, but she has five children, and his wages are insufficient to support his family. A considerable number of those who live on the bogs and plant potatoes on the land of others, beg until they are ripe for digging. Small cottiers are more numerous than any other class of the poor, indeed they comprise almost all the labourers, and are more inclined to beg than either mechanics or servants, who very seldom do so. Scarcely any of the cottiers in this neighbourhood go to other places, but the strange beggars are known to be of the class of cottiers. Only one instance is known here of a small farmer transferring his land to his children, and begging, and that is of a man who held 20 acres of ground at a moderate rent; he gave all except five to his children, and became a mendicant. None of those who go to England are known to beg, they buy and pay.

The vagrants are chiefly residents, and belong to the neighbouring bogs and small villages. The strangers are generally from the counties of Derry, Donegal and Tyrone, and for the most part natives of poor bog and mountain districts. It is generally the case that those who are reared by begging return to it when they grow up; but there are many exceptions; three-fourths of the residents truly attribute their state to unavoidable misfortunes, the remainder owe it to their improvidence, the use of whiskey, tea and tobacco, &c. Many cottiers have been reduced to poverty from the high rents of their cabins and gardens; many become beggars from the facility of obtaining alms, and these are very idle and lazy.

As potatoes are cheap now, some suppose not more than 6 *d.* worth can be collected daily, others say 1 *s.* or 1 *s.* 3 *d.* worth. It is possible for an able-bodied man, capable of working some hours per day, to obtain more food than he could consume, and in towns especially, where public conveyances pass through, they obtain a great deal. There is no amount supposed to be given on Sundays to beggars at the doors of the different religious houses.

In general, the more numerous the family are, the greater relief is afforded, and a much less probability of refusal. It is often observed that the different members of the same family apply with success to the same person, especially in the case of husband and wife. The blind and cripples are never refused, and generally get more in each place than the able-bodied and strong; the latter procure more in a day without children than with them, as a child is unable to travel far in a day.

Beggars sell their surplus potatoes at a cheap rate to the poor cottiers, and spend the money on whiskey, tea and tobacco, &c. It is observed that nine-tenths of the strangers are whiskey drinkers: they very seldom buy in exchange articles of real utility, as clothes, &c.; they often have a change of dress for begging, but good clothes would destroy their occupation. Some itinerant beggars are supposed to save some money for winter, as when returning to their own country many have been known to change a pound note before leaving this.

They usually beg on the plea that they have sought work without success, but they more frequently allege that they cannot earn their support, and that they are reduced by sickness or misfortune; and the females, that they have been deserted by their husbands. Among the strangers, soldiers and sailors have been known to foster the appearance of being crippled; many keep open old sores, and some have caused so much pain to themselves, that surgeon Dunlop has had frequent application from them for soothing but not healing medicines. They are unwilling to be clad lest they might not excite sympathy. Lying, forged orders, recommendations, &c., are frequently resorted to by the old soldiers and sailors; of the remainder, many allege loss of cows, and other excuses, which are found to be untrue; they have been known to refuse having their sores cured, as they excite compassion by exposing them. There is no institution into which admission could be obtained for the blind, deaf, dumb, lame, &c., without great interest, consequently such offers are not made to the parents of such children. The afflicted here are frequently taken about in ragged or insufficient clothing, to render them more piteous objects, particularly in the case of idiots, of whom great gain has been made.

The habits of those who live by begging are frequently dissolute; profane swearing is very common among the strangers, and the younger females are generally prostitutes; they do not meet at the close of the day in the towns either to drink or smoke, and are not often concerned in outrages upon person or property in this country, but it frequently occurs that they rise in the night and carry off the clothes of those who have, through motives of charity, lodged them. They are not known to be concerned in assassinations, and the confirmed vagrant would be unwilling to emigrate to America.

Those who beg here, viz., females, old or infirm men, are not of that class who usually go to England for work; they over-indulge their children, who are uneducated, have no hold in society, and no incentive to good; they are known to share frequently with those more destitute

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Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

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Bars. *Carey* and *Lower Dunluce*.

tute than themselves. Resident mendicants do not hoard their earnings, though some of the strangers do. Some of the children who accompany them are borrowed; it is not known what consideration is given for them.

They have frequently large families, but rarely marry when mendicants. The proportion of illegitimate children of vagrants, when compared with the labouring classes, is not known. They are as long-lived as the other poor.

On an average during the year, women cannot earn by industry more than 3*d.* daily, and therefore they are better off whilst begging than the labouring class; but not so able-bodied men, who can on an average earn 10*d.* daily; in this place old men find it difficult to obtain work suited to their strength, and therefore frequently become mendicants.

Those who give assistance have no knowledge of the character of strangers; residents, however, are generally known. Several meetings have been held here to discuss whether the prevalence of private charity is found in practice prejudicial to the morals of those relieved, and they agreed that strolling mendicants, particularly the strangers, caused want of chastity, theft, lying, swearing, Sabbath-breaking, dirty houses, and that they should be refused lodgings, since which time they lodge with the poorest people of bad characters in the country, which greatly retards the progress of improvement among the cottiers. Strangers, but not residents, seem to prefer their wandering life to that of the labourer with equal earnings; they are notoriously bad workers, and sometimes refuse work, and frequently after one day's work they do not return again.

No inquiry is made previous to giving them alms as to what they have already got during the day, and they assist those whose characters are wholly unknown.

A night's lodging is given by the very lowest; sometimes clothing is given, chiefly however to the residents; potatoes are most usually given, and sometimes they drop them when cheap; milk is also given in large quantities; food is more generally given than money, as being more convenient to the farmer, but vagrants prefer money.

All who call are helped, and there is no fixed quantity given to each; none are altogether supported as pensioners during the year by certain families. It is calculated, but not accurately ascertained, that farmers give from 10*s.* to 50*s.* yearly. Monday is the usual day in the parish of Bushmills for the shopkeepers to assist vagrants. It is not customary for farmers to plant a particular plot of ground and devote the produce to charity.

The middle classes generally contribute most; the farmers are more importuned for charity than the richer classes, but they give in proportion as much as the rich; day-labourers and mere cabin-holders do not relieve them.

It is impossible to ascertain how much each beggar has already received, and consequently more is given to some than they require, which leads to waste of provisions.

It cannot be discovered how much a farmer, holding 10 acres of ground, gives one day with another, but a holder of 30 acres gives on an average from 25*s.* to 30*s.* yearly; a small shopkeeper from about 10*s.* to 50*s.*; some, whose means have been insufficient to meet any emergency, have given so as afterwards to leave themselves destitute. It is stated that many have been known to give whilst their store was plenty, and afterwards to buy in the dear season.

The farmers and shopkeepers here are anxious for a change in their present system, but dread what they call the English poor laws; they would be glad to have every person who possesses property in the parish assessed by vestry, according to his means, and a committee appointed to manage the fund and select and provide for the deserving poor.

Relief is given supposing the objects to be in absolute want, and not because it is the custom or fashion of the district; it is frequently extorted by mere importunity. There are some who would act from religious feelings in supporting the poor, though certain the beggar was not in want, or if so, had a certainty of relief by applying to any institution; but generally the conduct of the charitable would be different if they were satisfied as to the humane and judicious management of such establishments. Relief is not extorted through fear of violence to the donor's person or property, or through the supposed bad influence of the beggar's curse.

Measles, small-pox and fevers have been frequently introduced and spread by mendicants, and the morals of the labouring classes injured by giving them lodging. It is not known whether vagrants spread discontent by carrying tales or stories, &c.

Vagrants seldom return to industry. They ultimately become a separate class of the community.

No punishments have been inflicted. They are not restrained through fear of punishment from begging, when in destitution, as it is supposed that if the public were relieved from the burthen of strolling beggars, the humane would help those who might want casual assistance. Vagrant laws, if moderate and salutary, might be easily enforced by the authorities, but if such laws were opposed to public opinion they would become a dead letter; very likely such repugnance would be removed if a provision were made that precluded the chance of starvation. Outrages are not attributed to actual destitution.

There is no experience of houses of industry or mendicity institutions, but it is thought if there were such well managed, and not too expensive, they would satisfy the wishes of the intelligent portion of the parish, and that eventually the really deserving would have recourse to them.

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Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Carrickfergus.*
Town of *Carrickfergus.*

Persons who attended the Examination.

Mr. DANIEL BLAIR, merchant.—WILLIAM BURLEIGH, esq., magistrate.—Rev. Mr. CARTER, protestant curate.—Mr. JOHN COATES, secretary to the grand jury, county Antrim.—Admiral DAWSON.—Mr. SAMUEL ERSKINE.—Rev. Mr. FLINTER, independent minister.—Dr. FORSYTH, physician to the dispensary.—Rev. ARTHUR O'NEILL, parish priest.—Rev. Mr. PAUL, presbyterian minister.—Mr. PRICE.—Captain ROWAN, late inspector of county Antrim gaol.—Mr. GEORGE SPEAR, treasurer to the mendicity.—WILLIAM STEWART, esq., magistrate.—Mr. WILLIAM STEWART, surgeon.

FROM 12 to 20 strange beggars on an average visit in their begging excursion Carrickfergus and Island Magee, which is four miles distant, every day in summer. All the home beggars obtain relief from the town Mendicity, with the exception of about four, who have been denied assistance in consequence of bad character. Vagrancy has decreased since the establishment of the Mendicity, the inhabitants being satisfied that all resident mendicants obtain relief from that institution, and not wishing to offer any encouragement to strange beggars. The strange beggars plead bathing for their sores, or sickness, as the excuse for their visiting Carrickfergus in the summer. It is, however, generally imagined that they are the families of cottiers who have gone out to beg, after the old crop of potatoes had been exhausted, and the seed of the new crop committed to the ground; some of the females say that their husbands are working in England or Scotland. With the exception of those few bad characters who are refused relief at the Mendicity, the strolling beggars are small tenants of the mountainous districts of Donegal, Derry, and Tyrone and Antrim, and are mostly able-bodied females, of the middle age, and accompanied by children: the male beggars are generally infirm; the wives or children of employed labourers do not beg. Small tradesmen, if reduced in circumstances, are averse to soliciting charity of any kind: if journeymen or servants are reduced, their masters obtain relief for them at the Mendicity. None of the cottier tenants of this neighbourhood go out to beg. There have not been any instances known of aged men having transferred their property to their children, and adopted a vagrant life during their remaining days.

All the children of vagrants do not continue to lead a vagrant life. Many beggars' children become farm servants. The greater number of the strolling beggars are persons who once earned their own subsistence, and have been reduced in circumstances; they generally attribute their misfortunes to want of work, and sometimes to accidents, illness, &c. The proportion of strolling beggars who have been induced to adopt this mode of life, in consequence of a love for idleness and the facilities with which relief may be obtained, is not accurately known, but as they are all averse to work and determined to live lazily, it may be presumed to be large.

An able-bodied beggar would obtain each day, on an average, from 6*d.* to 8*d.* worth of potatoes, besides meal, and occasionally halfpence, which is much more than he could consume. Those who are refused relief by the Mendicity regularly attend the arrival of coaches, for the purpose of getting halfpence from the passengers. Mendicants are driven away from the places of religious worship, if they go there to solicit alms. It is usual for different members of a family to apply with success for relief to the same persons. The quantity given is always increased according to the number of the applicant's family. More commiseration is felt for the impotent, and particularly for the blind, than for the able-bodied.

They sell or exchange their surplus collections with the hucksters and cottiers; the trade of many of the hucksters is entirely supported by this traffic; they most frequently purchase whiskey and tobacco, very rarely tea; occasionally they exchange their surplus for lodgings; they never purchase clothes for fear of injuring their trade. Strange beggars sometimes save part of their summer's earnings, to support them in winter. Instances were stated of some having been known to return to Donegal and Derry with carts laden with potatoes and meal; some have not unfrequently returned home with savings in money.

Strangers usually beg under the plea that they are unable to procure employment. Rags, dirt, and the appearance of being crippled, are assumed, for the purpose of exciting sympathy. Beggars with sores, who have come to Carrickfergus to bathe, profess an anxiety to be cured. Forged recommendations are not unfrequently resorted to by strangers; even the names of individuals residing in the town have been without their authority affixed to some.

Many strolling beggars are known to be confirmed drunkards; blind beggars have often behaved most furiously in the streets; they go at all times of the day to the whiskey shop, but do not assemble particularly in the evenings. They are not known to be concerned in outrages on person or property; the thefts they commit are of a petty kind. Their children are suspected of many thefts. One poor woman gave a night's lodging to a beggar who stole her clothes; another case was mentioned, in which a poor man lost a coat; another poor man received a beggar into his house, who pretended to be sick, but in the morning managed to break open his chest and steal his clothes, together with his half-year's rent. Coal carts are said to be often plundered. A few who have large families might, for the sake of their children, be prevailed on to emigrate; but, as far as regards themselves, or their own wants and degradation in life, they would never leave the country or accept of work in it. None of the confirmed mendicants go to England or Scotland for work. They are well disposed towards their children; the crying of beggars' children arises more from teaching and habits of imposition, than from any cruel treatment they receive from their parents. Children are constantly

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constantly lent to mendicants, on promise of the lenders receiving a share of the collections.

Strolling beggars generally have large families; they do not marry while vagrants, and yet very few of them are unattended by children; but this is accounted for by the fact, that the greater number of the illegitimate children of the parish are "beggars' brats." The children of mendicants are equally strong as the children of the other classes of the poor. Mendicants continue to be hale and hearty to a very advanced age.

An able-bodied man would earn more by labouring than by begging; but the beggar, who either is, or pretends to be infirm, would earn more than the labourer, for there is a great feeling of commiseration towards the impotent.

Those who give alms to strangers have no knowledge whatever of their characters, neither do they make any endeavour to ascertain the quantity already received during the day by the applicant.

The greater part of the male mendicants, who are residents in Carrickfergus, are infirm, and, if fit objects of benevolence, can obtain relief at the Mendicity; but many of the male strangers are able-bodied, and are supposed to be persons who prefer an unsteady wandering life to that of a labourer; those frequently refuse to accept of work at the ordinary wages. A great number of instances were mentioned, in some of which work had been flatly refused, and in others, accepted at the moment but never performed.

The poor cottiers frequently give lodgings to mendicants, by way of charity. There are besides regular lodging-houses for them, which they pay for by a part of their surplus collections. Clothing is not often given to beggars, except by the "Ladies' Clothing Society," and when they do get clothes they pawn them.

The relief most frequently given is in potatoes; meal is sometimes given, and the farmers give milk rather extensively. Farmers prefer giving food to giving money; but the beggars would in all cases prefer money.

The farmers in this neighbourhood lay by daily a fixed quantity of food for beggars; 2 *s.* 6 *d.* a week was given on an average by each shopkeeper, before the establishment of the Mendicity; since that, the practice of giving weekly allowances has ceased among them.

The relief of mendicants falls chiefly on the middle farmer. The residents in the town subscribe to the Mendicity. The lower classes give nothing, and the middling classes give more than the richer. From the impossibility of knowing what quantity a beggar may have obtained during the day, more may be given to him than he has immediate need of; and thus there is necessarily a waste of provisions.

There are no instances known of persons either pauperising themselves, or leaving themselves without a supply in the latter part of the season, by being charitable beyond their means.

Relief is generally given through a desire to relieve the applicant from the privation under which he professes to labour. It is sometimes extorted by importunity, but is never given from a fear that violence might result from a refusal. There would be no fear of religious feelings operating on the inhabitants of towns, so as to induce them to give to beggars, although institutions were established for their reception. In the country districts, some part of the old feeling might exist for some time; but it would in all probability be soon extinguished.

The supposed malignancy of a beggar's curse against those who refuse to give them alms frequently induces servants to assist them.

The spread of measles, small-pox and fever, has frequently been traced to the system of giving night's lodging to vagrants; the morals too of the labouring classes are injured by the association caused by lodging strolling beggars. Servants residing in the families of persons belonging to upper classes of life, have spirits brought to them by beggars. They are not known to spread discontent. Those who have long followed a vagrant life seldom return to industry.

There have been no punishments inflicted on vagrants as such, in this district. The givers of relief would not sanction punishments for strolling begging, while there was a possibility of an individual perishing for want of food; punishment by law would be useful in repressing mendicancy, if accompanied with the power of giving relief in well-regulated workhouses to those who would be willing to forsake vagrancy.

There is a Mendicity in Carrickfergus, but none except those who have for some time resided in town are relieved by it; there is no other nearer than Belfast. The home beggars who are deserving objects would accept of relief in a house of industry, where the food and lodging would be only equal to that commonly possessed by the working classes; but the strange beggars would refuse it. Many of the home beggars have applied to be admitted into the house of industry in Belfast. The farmers and shopkeepers would prefer giving a regular sum annually to remaining open to the annoyance of the present system, if the rate payers had in their discretion the assessment and distribution. Sufficient funds might be raised without distressing the property of any individual.

VAGRANCY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Drumaul*, including Town of *Randalstown*. Bar. *Upper Toome*.

Persons who attended the Examination.

Mr. ADAMS, coach proprietor.—Mr. JOHN BROWN, merchant.—Mr. JOHN BRYSON, gentleman.—Mr. COLE, clerk of petty sessions.—Mr. COOPER, innkeeper.— ———COURTNY, esq., under-agent of Earl O'Neil.—Mr. THOMAS COURTNY, boot-maker.—Mr. JAMES CRAIG, manufacturer.—Rev. ——— CUROE, parish priest.—Rev. SAMUEL HEATLY, vicar.—Mr. HENDERSON, farmer.—Mr. M'AULEY, innkeeper.—Dr. M'KEON, apothecary, &c.—Rev. THOMAS REID, seceding minister.—Mr. ROBINSON, cotton manufacturer.—Dr. REESON, surgeon of dispensary.—Mr. THOMAS SWAN, grocer.

IN the parish of Drumaul there are about 30 mendicant families, consisting in all of about 100 individuals. There has been a decrease in the number of strolling beggars, owing in part to the low price of potatoes and meal, which renders begging less profitable, and in part to the establishment of mendicity institutions at Ballymena and Belfast, which cuts of from strollers the hope of being relieved in those towns, and thus lessons the number of travellers thither.

Mendicancy is most common from April to May, and from May to November. The reason alleged by those who beg from April to May, is, that they are in search of work; and the supposed cause of mendicancy being common from May to September, is, that the farmer's season-crop is then exhausted. The majority of the mendicants are strangers, who take lodgings in the neighbourhood for the begging season; they are chiefly women with children, and infirm men. None of the resident beggars are the wives of either employed labourers or cottier tenants, and the circumstances of the strange beggars are so little known, that it would be impossible to state with certainty their probable mode of life. There has not been an instance known of a small farmer when advanced in years having given up his holding to his children and adopted a vagrant life during the remainder of his days.

Twenty mendicant families came here every summer from the country parts of Tyrone, Donegal and Derry, this being the leading line from those districts.

The proportion of beggars who are the children of beggars, is not known; they generally attribute their vagrancy to want of work; some attribute it to casualties; some admit that it was caused by their own imprudence or intemperance, and many of the broken down mechanics admit that combinations were the cause. The facilities of obtaining relief, which are very great, have induced many to become mendicants.

Some say that an able-bodied man would obtain, one day with another, 6*d.* worth of potatoes, meal, &c.; others say 10*d.* would be a fairer average. There is nothing given to mendicants at the doors of houses of worship; they do not receive much from coach-passengers.

The quantity given is in proportion to the number of applicant's family. Mendicant families are not here in the habit of separating, and thus different members applying for relief on the same day to the same person. The blind or crippled get more frequently, and in greater quantities than other beggars; they sometimes get money too. The aged or infirm, and widows with children come next to those, and the able-bodied get very little, and that is always potatoes.

Beggars are able to procure more by begging than they can consume, and they sell the surplus or exchange it for tea, tobacco, lodging, and sometimes whiskey. Dissipation is the only enjoyment open to them, for if they purchased comfortable clothes they would destroy their power of exciting pity, and they are frequently known to leave good clothes at home and put on ragged uniform for begging. They sometimes save part of their summer's earning to support them during winter. Strangers have been often known to carry home money; some few of the home beggars have hoarded money; one beggar had 20*l.* at the time of his death.

Strangers usually beg under the plea that they are and have been in search of work, but without success. Rags, dirt, and the appearance of being diseased, are sometimes assumed for the purpose of exciting sympathy; they have not been known to produce sores, though they have been known to refuse to have them cured, alleging that they had not time or opportunity to undergo a course of medicine. Those who possess blind, deaf or otherwise disabled children, take them about in the cold and wet, with insufficient clothing, that they may render them more pitiable, and therefore more beneficial.

Beggars are not considered to be thieves, and are rarely charged with or tried for stealing. They are not known to be dissolute, neither have they been known to be concerned in outrages on person or property. Confirmed strolling beggars do not go to England or Scotland for work; they would not be willing to emigrate to America, but their children would. They are as kind to their children as any other class of persons; it is thought that they are too indulgent. An instance of a beggar having divided his earnings with one whom he thought more destitute than himself has not been known. Children are sometimes hired or borrowed by mendicants.

They generally have large families, but are not known to marry earlier than other classes of the community; the proportion of illegitimate children among them is small. They are said to be long-lived, but their children are said to be sickly. No cases of death from starvation have been known.

Taking the average earnings of each day throughout the year, an able-bodied man would earn

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earn much more daily as a beggar than as a labourer. The wages of a labourer are generally 8*d.* or 10*d.* per day with diet, and 1*s.* without diet. In the country they are generally fed by the farmers, who consider that they are much better able to work when well fed than when they have to procure their own diet; even at this rate employment is not regular, and on an average through the year, considering the half-days and the days totally unfit for work, a labourer would earn about 6*d.* a day.

Those who give alms have little or no knowledge of the characters of strangers to whom they give them. It is the general opinion that the strange beggars are persons who prefer an unsteady wandering life to an industrious one; work has frequently been offered to them and refused by strange beggars; among the home beggars there is a great reluctance to beg.

Cottier tenants give lodgings to wandering beggars, but there are generally particular houses to which they resort. It is not usual to relieve them by giving clothing. The relief given chiefly consists of potatoes. Milk is given extensively by farmers. Meal and money are sometimes given, but they always prefer giving food, because it is more abundant and more convenient than money, and they do not miss what they give. Beggars in all cases prefer money, and the infirm sometimes refuse to carry potatoes.

There is no limit set to the quantity to be given to each applicant, nor to the number to be relieved each day. None of the farmers or shopkeepers give as much in alms as would enable them to maintain an additional workman. Some of the shopkeepers, both in town and country, are in the habit of relieving the resident poor on any day they may call, and of giving nothing to strangers on any day in the week except one.

The relief of mendicants falls principally on the middle classes of the community, they being more open to them than the richer. The poorer and working classes give more in proportion to their means than the richer; even those who possess merely cabins occasionally share their meals with them.

There has been no endeavour made to ascertain how much each beggar has already received, so that more is sometimes given to some than is necessary for support, which leads to a waste of provisions.

Some say that the quantity given in alms each day by a 10 acre farmer is very little, but the general opinion is, that the value is much beyond what is supposed, as all admit that beggars are amply helped by the majority. There has not been an instance of a person being pauperized by giving more in charity than his means would admit of.

Relief is generally given from the fear that in case it was withheld the applicant would suffer privation; it is sometimes given lest a refusal might call forth a curse, as a beggar's curse is supposed to possess peculiar malignity; but it is never extorted through a fear of violence being used if alms were not given. Importunity on the part of the applicant, or its being the custom of the country to assist the destitute, is said never to be the motive which prompt the giving of charity. It is not thought that there exists any religious feeling which would influence persons to give alms to travelling mendicants, who they knew could have their necessary wants supplied by applying to a house of industry.

In the years 1800 and 1817 typhus fever was spread through the country, by giving lodgings to travelling beggars; in one instance it was introduced by a woman with three children, from the county of Derry. It is not thought that the morals of the labouring classes are injured by the association caused by giving lodgings. Sometimes they are the means of originating discontent by fabricating stories, and by tale-bearing. Those who have long followed a vagrant life scarcely never return to industry.

There is no punishment inflicted on strolling beggars as such; and the opinion of those who give alms is, that no such law should be enforced until a provision was made for every destitute person in his own district. A law forcing aged poor to separate from their families would be approved of.

There is no house of industry or mendicity institution in this neighbourhood; the nearest ones to this are those at Ballymena and Antrim. Many would be glad to go into a house of industry where the food and lodging would be only equal to that commonly possessed by the labouring classes, but those who have children or near relatives with whom they might lodge, and who would not treat them unkindly, would prefer worse fare and remaining with them to going into the institution. The farmers would prefer the continuance of the present system to paying a regular annual sum; they object to anything in the shape of a tax. They say they do not set much value on a few potatoes given now and then, and that they have no money to spare. It was universally agreed, that the rents and other charges on land are already too high, and that the farmers have no money left in their hands, and that, therefore, the lands are imperfectly cultivated, and fewer labourers employed than would otherwise be.

VAGRANCY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq: James Peebles, Esq.

Par. *Glenavy.*
Bar. *Upper Massareene.*

Persons who attended the Examination.

Rev. N. ALEXANDER, presbyterian minister.—Rev. DANIEL BELL, protestant cuate.—Mr. JOHN HOWE, cotton manufacturer.—Mr. JOHN M. JOHNSTON, grocer and farmer.—Rev. WILLIAM LANGHRIDGE, presbyterian minister.—Mr. WILLIAM M'NICE, innkeeper and churchwarden.—Mr. JAMES MURRAY, surgeon and apothecary.—Mr. JOHN SEFTON, innkeeper and farmer.—And several others who were visited and conversed with, by Assistant Commissioners.

THE number of vagrants belonging to this union of parishes is about 50, some of whom occasionally work. The number of travelling mendicants about 150 in all. Vagrancy has not increased within recollection.

In the summer months, vagrancy is most common, which is caused by the last year's crop having been used, and the new crop of potatoes not being then ready for use. They are principally females, young and old. The majority travel with children and in groups. The reason why vagrancy prevails most among females arises from the fact, that females with children excite more compassion, whether young or old; whereas males, unless disabled, are unlikely to obtain relief; and the male beggars are found to have generally attained at least 60 years of age, or are infirm. None earning the means of subsistence during the week are to be found begging on Sundays.

The wives or children of the employed labourers or other tenants of the neighbourhood are not found to beg, neither is such the case with that class after having planted their potatoes; but the habits of strangers are unknown; and tradesmen are most reluctant to beg. The number of mechanics reduced to begging are very few, and these have been reduced by dissipation. Servants disabled or in want of employment do not beg; the reason not known. The cottier tenants do not go into parts of the country where they are not known to beg, nor has it occurred that any of the small farmers of the parish have, at any advanced age, transferred their property to their children, and adopted a vagrant life during their remaining days. Those who go for work to England do not go by this road.

The parts of the country to which the vagrants generally belong, is the town of Crumlin; the most populous village produces most, that being poor and work scarce. They are natives of country districts.

There are few vagrants who are themselves the children of beggars; but as to the proportion who have formerly earned their own subsistence, and have through misfortune been reduced to begging, their accounts vary and cannot be relied on. Necessity alone is the cause of vagrancy among those whose circumstances and histories are known.

The supposed quantity of meal and potatoes which an able-bodied beggar would obtain one day with another, is about 6*d.* or 8*d.* worth. An able-bodied person, capable of exerting himself for many hours a day, could obtain much more food than he could consume. They do not obtain much from passengers in coaches, cars, &c. here, and there is nothing given on Sundays to mendicants at doors of, or avenues leading to places of religious worship.

If a family of beggars apply, consisting of father, mother and three or four children, the quantity given would be increased in proportion to their numbers. It sometimes happens, that different members of the same family frequently and with success apply for relief to the same persons. The same quantity is not given to an able-bodied man and to a person infirm through age or accident. It is probable that an able-bodied person, from his ability to travel a greater distance daily, would not obtain much more than the infirm person, because in most places he would get nothing, and where he did get, he would get less.

Beggars in general obtain more than they can consume; they exchange the surplus for money, tea, tobacco and lodgings; but if they were to exchange the surplus for articles of real utility and comfort, as clothing, furniture, &c., they would destroy their power of exciting compassion, and, therefore, are compelled to dissipate, as the only enjoyment open to them. It is considered that itinerant beggars from distant parts save a part of their earnings in summer, on which to support themselves in winter.

They generally beg, in the case of single persons, under the plea that they have been in search of work without success, and in these cases they are received with great suspicion and distrust. They do not often foster rags, dirt, and the appearance of being crippled and diseased, for the purpose of exciting sympathy; and in this quarter vagrants do not resort to the plan of producing sores, &c. on their bodies for the purpose of exciting pity; but they are unwilling to be decently clad for the fear of not creating pity; however, other expedients, such as lying, forged or surreptitiously obtained recommendations, &c. are not here frequently resorted to. The state of mind thus created is certainly incompatible with morality. From the foregoing facts, it cannot be said in this quarter, maimed and diseased persons in the highways are frequently the cause of great pain and injury to women who are *enceinte*, or that those who have blind, crippled or deaf or dumb children are known to have refused to allow them to be taken into asylums for those so afflicted, or to take them about in the wet or cold with ragged clothing, from the utility of such children in exciting pity and obtaining alms.

The habits of those vagrants who live by begging are frequently dissolute. They frequently meet in their lodging-houses on Sundays to drink and smoke, but are often concerned in the outrages upon person and property in this country. The thefts and robberies committed by vagrants are but few, and they have not been known to have been concerned in assassinations. It is considered that the confirmed vagrant would be willing to emigrate

to

VAGRANCY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Glenavy*. Bar. *Upper Massareene*.

to America, but is never known to go to England or Scotland in search of work. The degree of kindness shown by them to their children and to each other is similar to the kindness in similar relations between the labouring classes. Beggars are not often known to share their earnings with those more destitute than themselves, nor to hoard their earnings. The children who travel with the mendicants are not borrowed or hired for the purpose of exciting compassion.

The vagrants frequently have large families; but beggars do not at all marry more early than other classes of the community. The proportion of illegitimate children amongst vagrants, as compared to those amongst the labouring classes, is great, almost all. The mortality amongst them and the comparative mortality in towns and country is not remarkable. Many cases of death arise from starvation.

An able-bodied man could not ordinarily collect more by begging than he could obtain by working, supposing him to be subject to the casualties as to work of a labouring man.

With regard to strangers, those who give have generally very little knowledge of the character of those to whom relief is given. The prevalence of private charity is not found in practice to be prejudicial to the morals of the labouring classes, except from associating with and lodging them. The strange vagrants are mostly persons who prefer their unsteady wandering life to that of the labourer with equal earnings; but many do not take to such a mode of life in preference to remaining labourers. Work at the ordinary wages of the country has been seldom offered to beggars.

No endeavour is made to ascertain what a vagrant has already received during the day, before alms are given; and alms would be given to a vagrant, of whose character the giver is wholly ignorant.

A night's lodging is often given to vagrants by the cottiers, who share the produce of their begging. It is not usual to give them clothing of any description. The relief given to vagrants chiefly consists of potatoes, sometimes meal or money, and milk is extensively given by the farmers. The farmers prefer giving food to money, because always the amount is not perceived; but the beggars in all cases prefer money.

All beggars receive relief without regard to priority to coming. The quantity usually given depends upon the compassion excited. The blind get most; widows and children and cripples rank next; the females with children, and then the aged. Single persons not incapable of work are not encouraged. There are few here mainly supported throughout the year by food, clothing and money given by families, on whose bounty they are pensioners. The farmers or shopkeepers do not give as much away in alms as would enable them to maintain an additional workman. A farmer renting about 30 acres is averaged as giving about 1 *l.* per annum in value. In country towns or villages, the shopkeepers usually help all travelling beggars indiscriminately one day in each year. The average number of applications on these days is about 50, which, allowing three in each party (on application), would make up 150 individuals, this being the whole amount of the travelling beggars. It is not customary with small farmers to plant small portions of ground, destining the crops for distribution among the beggars.

The relief of beggars falls particularly upon the middling classes here, as the landlord is an absentee. The small farmers and shopkeepers are generally more open to, and consequently more annoyed by vagrants, than the richer classes, but here all are nearly equal in this respect. The poor and working classes do not give in proportion to the richer classes. The labouring people possessed of an acre or half an acre of ground do not give. Those who possess merely cabins, day-labourers, sometimes share a meal with the beggars.

From the impossibility of ascertaining how much each beggar has already received, it must happen that more is given to some than they require; and such uncertainty leads to waste of provisions.

The value in food or in money which a small shopkeeper will give away to vagrants and mendicants, one day with another, is about 30 *s.* annually; but it has not occurred that those whose means are barely sufficient to meet any emergency, as the lateness or partial failure of the crops, have often given so as afterwards to have been themselves left destitute; therefore, the feeling of charity cannot be said to have ever led to the pauperizing a labourer, who, but for the calls of those in need, would have been able himself to continue independent and comfortable. The farmers would not prefer giving a regular sum annually, in preference to remaining open to the annoyance of beggars and the risk of their property, by encouraging such a class, as they (the farmers) object to money payments, and do not observe the loss of potatoes, &c.; but most of the shopkeepers prefer an annual payment.

Relief is given to vagrants, from the fear that the individuals applying are suffering privation, but not because the giving of relief is the custom or fashion of the district. Relief is not often extorted by mere importunity. The influence of religious feeling upon the donor would not point out to him, as a duty, to give a beggar, though he was certain the beggar was not in want, or if in want, he had certainty of relief by applying to some institution close at hand, a house of industry, or mendicity institution. Neither is relief frequently given to able-bodied people, from the fear of violence to the donor's person or property, or under the dread of the supposed malignant influence of the beggar's curse on those refusing alms.

Diseases are often spread through the country by the system of giving a night's lodging to vagrants. In case of epidemics, as in the fever of 1800 and 1801, and again in 1817, this occurred, as Dr. Murray and others testify. The morals or habits of the labouring classes are injured by the association caused by giving lodging room to vagrants. These mendicants are seldom known to visit any place for the purpose of worshipping on Sundays, but remaining in their lodging places, feasting with their hosts on the profits of the week.

VAGRANCY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. *Glenavy*.
Bar. *Upper Massareene*.

Those who have long followed a vagrant life do not often return to industry, but their children, when they grow up, have no prospect of success in begging, and frequently go to work; yet those who become vagrants or mendicants do not ultimately become a separate class of the community.

There are no punishments inflicted for vagrancy in the district; but moderate punishments would be enforced, if a certain provision were made for the poor. Outrages are immediately attributed to actual destitution of these people.

There is not any house of industry or mendicity institution in this neighbourhood. The nearest is at Belfast; but those of this district have no claim for admission. The neighbouring poor who beg would not be willing to go into a house of industry; the food and lodging in which should be only equal to that usually possessed by the labouring people of the country. It is not known whether beggars have refused to enter a house of industry, or if those who were in have been desirous of leaving for the purpose of begging.

Persons who attended the Examination.

Parishes of *Kirkinriola* and *Ballyclug*, including Town of *Ballymena*.
Bar. *Lower Toome* and *Lower Antrim*.

JOHN BLACK, surgeon.—JOSEPH CRAIG, shopkeeper.—Rev. HENRY CUMMING, rector of Ballyclug.—GEORGE DUGAN, shopkeeper.—WILLIAM GEHAN, Esq., magistrate, and agent to the Ballymena estate.—Rev. CLARK HUSTON, covenanting minister.—Rev. BERNARD M'AULY, parish priest.—ARTHUR MAGILL, shopkeeper.—JOHN PATRICK, surgeon.—Rev. ALEXANDER PATTERSON, presbyterian minister.—JOHN ROSS, surgeon.—Rev. WILLIAM STANHOPE, presbyterian minister.—JOHN TELLET, shopkeeper.—JOHN WATSON, shopkeeper.—JOHN WILSON, farmer.—Dr. YOUNG.—Together with a large number of farmers, labourers, police, &c.

THE number of beggars in the summer season in the united parishes of Kirkinriola and Ballyclug is about 120; they are three times more numerous in summer than in winter, for the home poor in the parish of Kirkinriola are relieved all the year round by the Ballymena Mendicity, but the strangers come in principally at that season. Vagrancy has very much decreased in the town of Ballymena and the parish of Kirkinriola since the establishment of the Ballymena Mendicity; but it is suspected that more strangers have come into Ballymena since the home poor have been relieved from the necessity of begging. Many, too, who do not receive sufficient assistance from the Mendicity to support their families, beg in the neighbouring country parishes. The cause of there being no greater number of vagrants in summer than in winter is, that the potato crop is then consumed, and there is greater ease of travelling in the long days and fine weather.

There is a much greater number of women than of men begging, and they are generally young or middle aged; in general, men are past the middle age when they begin to beg; those among them who are able-bodied are mostly profligate tradesmen; the number of these has been much increased by the combinations and unions. The reason that women form the largest proportion of mendicants is, because they are able to make much by begging and little by work. Women in general have families, but men, and particularly broken down tradesmen, travel singly. Begging is never practised on Sunday. The wives of attendants on masons and of common labourers, frequently beg, even when their husbands are in employment. More than half the strange poor are of the cottier class, who, after having planted their crop, wander about the country seeking alms; they, when turning to beggary, always leave home, for they would not be relieved where they are known. Tradesmen are the most reluctant of any class to beg; profligate mechanics who are engaged in combinations often come to beggary; the weavers, who are in general small landholders, are an industrious and independent class. Unemployed servants very seldom beg; the females go to their friends, and spin, knit, and work in the fields; when they beg, they never come to any good or go to service afterwards. The men who go to England for work, pay their way; the price of a passage to Scotland is very little; their wives generally beg till their return.

Strangers come to Ballymena from Maghera and Ballymeen in Derry, and from the county Tyrone, beyond Coolestown; others go from Ballymena and its neighbourhood to the sea shore, by Larne, Glenarm, &c., under the pretence of bathing for the benefit of their health, but in reality from the love of a vagabond life, and the expectation of imposing upon the strangers who are visiting the coast at the time. They are generally natives of country parts, and principally of bog and mountain districts. Farmers build houses near the bogs, upon the speculation of letting them to this class, and get as high rents for them as from 2*l.* to 3*l.* each.

The children of beggars very often go to service when they reach the age of 14 or 15 years, but their old habits cling to their recollection, more particularly as they are compelled into service by the farmers who have been in the habit of relieving the mothers, offering to take the children into their service, and the mothers being afraid to refuse the offer, hence the slightest pretext or caprice suffices to tempt them from honest industry, and sooner or later mostly all of them return to the mode of life in which they have been brought up. Three families were mentioned in which the parents, and the children after them, had followed the trade of mendicancy. The Rev. Mr. M'Auley mentioned an instance in which the grandmother, the mother and the daughter had all been beggars; but the number of these instances was stated to have been much diminished by the establishment of the Mendicity. It is difficult to ascertain what proportion of the vagrants have been reduced to beggary by misfortune,

misfortune, as all are ready to plead accidents, sickness, deaths of parents, relations or children, high rents, and the losses of stock; any excuse, in fact, except laziness and the profits of a vagabond life.

Many beggars make in a day more than double the earnings of a labourer; the general average of their earnings is from 10*d.* to 1*s.* per day.

The Rev. Mr. Cumming had known a mendicant to hire a labourer to set his potatoes while he went out to beg. The practice of begging on Sunday is prohibited. The Rev. Mr. M'Auley found it necessary to buy off some few who were in the habit of soliciting alms at the door of his chapel, by small allowances paid every Sunday to them.

The quantity given to a family of vagrants is generally in proportion to the number.

It is a common custom among beggars' families to divide themselves into parties; they may be seen continually doing so as they approach a town or a gentleman's gate. Little or no difference is made between the quantity given to a single able-bodied man and that given to a man infirm through age; but if a man be blind or crippled, there is this difference made, that he is never refused, whereas the others sometimes are; but, on the whole, the able-bodied man will collect more by a day's begging than any other, in consequence of his being able to travel more.

Beggars when they obtain more food than they require for their own consumption sell it. It was stated by more than one witness that there were regular fixed places, or marked houses in the town, where beggars' provisions were sold. They are well aware that if they purchased articles of real utility, such as comfortable clothes, they would destroy the power of exciting compassion, and they therefore buy tobacco, tea, spirits and other luxuries. The generality of beggars are too improvident and dissolute to save anything from their earnings. The Rev. Mr. M'Auley knew instances of female vagrants saving; he heard one woman say that she was going home to her native country with 2*l.*, which she had saved by begging through the summer season.

They sometimes beg under the plea that they are unable to procure employment, but more often plead sickness or accidents. They are always ragged, although in the enjoyment of more of the luxuries of life than the labouring population; they frequently patch their clothes although the clothes themselves be good. Bad clothes are often worn over good ones. Medical practitioners stated that it was a common trick with mendicants, and more particularly with such as frequent markets and fairs, to steep a halfpenny in aquafortis and lay it on their limbs in order to produce sores. One individual who is now constantly begging in the streets and neighbourhood of Ballymena, has a cataract on his eye. Some time ago a medical practitioner offered to perform an operation upon the eye, but the mother of the man refused, upon the plea that if her son recovered his sight he would not be able to earn his bread so well as he is now. Many carry recommendations, but it is difficult to say with any degree of certainty that they are forged, though the general character of those who bring them does not leave much doubt upon the matter. An instance is mentioned of a child with water on the brain, who is a great source of gain to its parents. Idiots and deaf and dumb children also have been carried about here; their parents are of course anxious that they should appear as disgusting objects as possible; but it is difficult to say whether or not the parents of these children have refused to allow them into institutions, as the institutions into which the children could be received are so few in number, and by no means easy of access.

Beggars are almost invariably bad characters. It was remarked that the blind and the crippled (for whom more commiseration is felt, and who consequently obtain the largest donations, and are never refused to be helped) are in general the most incorrigible drunkards. Prostitution too, as well as the greater commiseration felt for the female sex, may account for the large number of young and able-bodied women who beg. They frequently "hold jubilees" in the cabins in towns which are let out as lodging-houses. Clothes and money are continually stolen by beggars from the houses of cottiers. Mr. J. Craig knew a poor man to lose his wife's clothes and 11*l.* in money by giving a night's lodging to a beggar. Beggars not uncommonly induce poor cottiers to give them lodgings for two or three nights successively: thus they establish confidence in the family, and discover whether the cottier has any money or good clothes in his possession, and if he has, they rise in the night, steal them, and make off. Dr. Young saw a man lying on the road near Ballymena, and counterfeiting extreme debility almost to death; the counterfeit was admirable, with the exception of the pulse, which was beating so strong and fully as to show that the person was in perfect health. He found the poor in the neighbourhood were aware of the counterfeit, as the man had obtained lodging before by the same pretended exhibition of suffering in houses from which various articles and money had been missed after his departure. A day or two afterwards, passing by the spot, he inquired if any of the poor had received the man into their cabins, and found that none had; a circumstance which could only be attributed to their knowledge of the man's being a thief, for no cottier would otherwise have refused a lodging to a fellow-creature in such apparent debility and exhaustion. No confirmed vagrant would be willing to emigrate to America. They are not very kind to their children when they approach a house to solicit alms; they pinch them that they may be seen to cry as if for want of food, and when they send them out alone, if they return with little or nothing they beat them. Women are almost always accompanied by one or more children, and the practice of borrowing children is stated not to be uncommon. Beggars are generally those who have married the earliest in life, for the very poorest are always the most ready and eager to marry; but while beggars, few or none have been known to ask to be married. Illegitimate children among the female beggars are supposed to be very numerous. Beggars generally live to an old age.

VAGRANCY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parishes of *Kirkinriola* and *Ballyclug*, including Town of *Ballymena*.

Bar. *Lower Toome* and *Lower Antrim*.

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Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parishes of *Kirkinriola* and *Ballyclug*, including Town of *Ballymena*.

Bar. *Lower Toome* and *Lower Antrim*.

An able-bodied man would collect much more by begging than he could earn as a labourer.

Those who relieve beggars have no knowledge of their characters. It has been observed that families who have been in the custom of letting lodgings to beggars and charging at a moderate rate for them, are always the most ready to take to mendicant habits. Beggars are not inclined to accept employment. Several of the witnesses have offered work to able-bodied men, but they universally declined, and made off.

An endeavour to ascertain the quantity a beggar has already received during the day would in all probability be useless; however, it is never attempted by the person giving alms; the character of the applicant is generally unknown, and is seldom inquired after.

A night's lodging is often given to vagrants; farmers' sons and cottiers give lodging more particularly to young females; these females carry prostitution from village to village. It is not usual to give clothing to vagrants, the relief given is potatoes and meal; meal is almost always offered to a blind man or cripple; the farmers give milk extensively. The farmers prefer giving food to giving money; they say the food is always at hand, and that they do not feel the giving away of food so much as they would the giving away of money; relief being given in food is less temptation to the beggar to indulge in extravagance. The shopkeepers generally relieve in money. The beggars would always prefer money.

There is no limited quantity allowed by householders for the daily relief of vagrants; they may give away twice as much on one day as on another. A handful of meal, or two handfuls of potatoes, is the usual quantity given to each beggar. In the middling as well as in the higher classes of life, there are individuals who refuse to contribute in charity. On an average, the present tax on the farmers may be calculated at 30*s.* each, and that on the shopkeeper at 50*s.* The shopkeepers in Ballymena prefer giving to the Mendicity, and endeavour to put down street begging. The Rev. Mr. M'Auley went round at the time of the first establishment of the Mendicity to collect subscriptions, and many have declared to him since that they have been relieved to full half the amount of what they formerly gave by the establishment of that institution.

The relief of the beggars falls chiefly on the middling classes; small farmers and shopkeepers are constantly at home, and are consequently more acquainted with the wants and destitution of the poor than the higher orders are. The labouring classes give as much and more in proportion to their means than any class; those who have merely a cabin and their day's labour, relieve the destitute, and frequently divide their meals with them. Weavers who make 10*s.* a week are exceedingly charitable.

From the impossibility of ascertaining the quantity a beggar has already received, much more than is requisite is given to some; this invariably leads to waste.

There are many who are frequently compelled to purchase potatoes at the end of the season at a very exorbitant price, whose store, if it had not been for the frequent calls on their charity, would probably have lasted till the new crop came in.

The feeling of the parishioners is in favour of an assessment, and this they think is practically demonstrated by the establishment of a mendicity: they wish for a workhouse in which the impotent might be maintained, and the mere necessaries of life afforded to the destititute able-bodied, who would otherwise be obliged to have recourse to begging. They are, however, afraid of continuing their present system of making allowances in money to out-door poor without considerable restrictions, and more particularly without reserving to themselves the selection of all individuals who are to receive relief in money.

Relief is sometimes given partly from the fear that the individual applying is suffering from privation, and partly because such is the custom in the neighbourhood. It is said that among the very poorest a religious feeling operates very much as an incentive to charity. A fear of a refusal calling forth violence from the applicant, sometimes causes women, and more particularly the wives of small farmers and cottiers, to give alms to able-bodied men.

Measles, typhus fever and cholera have been carried about by beggars. An instance was mentioned in which a whole family had become beggars by lodging a vagrant; fever was introduced into the house, and the man having died by it, the wife and children were reduced to beggary. Cursing, lying, thieving and prostitution are taught to the labouring classes by strolling beggars. They are great newsmongers, and spread alarming and ridiculous stories; they moreover encourage party feelings and religious and political dissensions. Those who have long followed a vagrant life never return to industry, and ultimately become a separate class of the community.

There is no punishment inflicted on vagrants as such. Laws against vagrancy would not be attempted to be enforced unless there were some institution in which the destitute could obtain the necessaries of life without begging. The parishioners would be glad to enforce any law tending to suppress vagrancy, if there was such an institution.

There is a mendicity in the town, but the allowances given by it are not sufficient to support some families, and these are allowed to beg in the neighbouring parishes. It is thought that most of the poor would prefer begging to living in an institution.

VAGRANCY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish of *Larne*, part of Villages of *Invermore* and *Inverbey*.

Baronies of *Upper Glenarm* and *Lower Belfast*.

Persons who attended the Examination.

Rev. Mr. ALEXANDER, presbyterian minister.—Mr. ATKINSON, treasurer of the Mendicity.—ARCHIBALD BARCLIE, esq.—Dr. BLAIR.—R. BURKE, esq.—Rev. Mr. M'CLOUGHY, seceding minister.—SOLOMON DARCUS, esq., clerk of the peace.—Mr. GARCH, shopkeeper.—Rev. S. GUYNNE, protestant rector.—Dr. KIRKPATRICK.—MALCOLM M'NEILL, esq.—Rev. Mr. MOLYNEAUX, presbyterian minister.—Rev. Mr. PORTER, presbyterian minister.—Mr. ROBINSON, farmer.—Mr. SIMPSON.—Mr. SMILEY.—Mr. TURNER, shopkeeper.—Rev. Mr. WARD, presbyterian minister, &c. &c.

AT the first establishment of the Mendicity begging declined; since that it has rather prevailed again, as the mendicity subscriptions have fallen off; and now all the subscribers are dissatisfied with the increase of mendicancy, and threaten to withdraw all their subscriptions. The number of mendicants now is about 100.

Vagrancy is most common from the month of August, because the old potato crop is then exhausted, and the new crop is not ready for use. The great majority of the applicants for alms are strangers: females are more numerous than males. The male home beggars are old and infirm, but some of the male strange beggars are able-bodied; the strange beggars go about in families, but divide on the approach to a village or a farm-house, for sake of obtaining more relief. Many women beg on the pretence that their husbands are working in Scotland and England; there is also a want of employment for females: the women are generally of a middle age, and able-bodied. Many of the strange beggars are the wives and children of employed labourers; none of the home beggars are so; cottier tenants form the majority of the strange beggars. Those who have been engaged in trade are the most reluctant to beg; there are no servants either unemployed or disabled known to beg here. An instance of a farmer giving up his holding to his children, and going out to beg, is not known. When a farmer does give up his property to his children, he always takes care to have a written contract securing to him a provision for life.

The strangers generally come from the mountainous districts of Derry and Donegal.

A large proportion of the mendicants are the children of vagrants; beggars' children invariably attempt to pursue the same course as their parents; but the farmers and shopkeepers to whom they apply refuse them assistance on their arriving to an age at which they are able to maintain themselves, and thus compel them to work. The sweets of the idle life of a beggar are very seductive to those who have once tasted them; but there is a shame felt at the first soliciting of alms which is seldom to be got over, except by the applicant commencing this course of life in a part of the country where he is unknown. When absent from his parish he feels little compunction at soliciting relief, and therefore the idleness of and the facility of support afforded by mendicancy is a greater inducement to the strange than to the home beggar.

Half a handful of meal, or two handfuls of potatoes are given at each time by the poorest farmers, and beggars have often been known to collect by one day's begging more than sufficient to support them for three days. An instance was known in which two beggars collected alms for a third, who was sick; at the end of the day they sold 56 pounds of meal for 56*d.*, making 2*s.* 4*d.* each by the day's begging. For women, who are able to earn so little by industry, there is a direct premium on mendicancy. Beggars are not allowed to attend at places of religious worship for the sake of asking charity of those who go there.

The quantity given to beggars is not proportioned to the number of the applicant's family; different members of the same family, frequently in several parties, apply to the same person for relief. The infirm applicant obtains the most; but the able-bodied is able to travel farther, and make most applications in the day. Able-bodied beggars, however, are always discouraged by the better classes in society. A child of seven or eight years old can travel well, and is seldom a delay or incumbrance to a beggar.

Beggars exchange their surplus collections for spirits, tobacco and other luxuries; they are well aware that if they purchased articles of real utility, such as clothes, they would most unquestionably destroy their power of exciting compassion. They are sometimes known to refuse coarse and bulky food; potatoes they sometimes decline taking, or else throw away, conceiving them not to be worth carriage. They are not known to save their summer's earnings to support them during the winter.

The usual plea under which they beg, is "harsh landlords and high rents for potato patches;" because this plea is but too true, and excites most commiseration among a population who are all suffering from the same cause. Bathing for sickness or sores is also a common excuse among strange beggars. Rags, dirt, and the appearance of being diseased, are often assumed for the purpose of exciting pity; sores are supposed to be produced by them for the same purpose. Forged recommendations and certificates, and false lists of donations are commonly resorted to. Asylums for the reception of blind, deaf, dumb, or otherwise disabled children, are places of patronage, and it is by no means easy to procure admission into them, so that it is very seldom, if ever, in the power of the beggar to get his child in, or to refuse to allow him in. On the other hand, it is a great gain to a beggar to have such a child to carry about, and it is more than probable that few having such would be willing to allow them to go into an institution. The parent of an idiotic or blind child, when a strolling beggar, keeps the child as ill clad as herself, for all appearances of wretchedness heighten commiseration, and the amount of relief, or even the procuring of it at all, depends on the decree of pity excited.

VAGRANCY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish of *Larne*, part of Villages of *Invermore* and *Inverbey*.

Baronies of *Upper Glenarm* and *Lower Belfast*.

All vagrants are more or less drunken and good for nothing, particularly the strange beggars. Strange beggars meet in the evening at the lodging-houses to drink and smoke; they steal clothes, plunder carts, pull beans and dig potatoes; they are not known to be concerned in any serious outrages. A man when first reduced, or while young, would be glad to accept an opportunity of emigrating to America; but the confirmed vagrant would not; neither would he go to England or Scotland for work. Beggars very seldom divide with others who may be in a greater state of destitution; the kindness which one beggar shows to another is to point out the individuals who have relieved him, and thus the benevolent never want objects on whom to exercise their commiseration. Home beggars do not carry children with them; strange beggars generally do, and often borrow children for the purpose; the consideration given to the lenders is supposed to be a share in the earnings.

Strange beggars have generally large families. Beggars, whilst such, never marry, and the number of illegitimate children among them is very great. Illegitimacy among the labouring classes is not common. No difference has been made between the mortality among beggars and that among other classes.

A woman would earn much more by begging than she could by work. There is an aversion to assist able-bodied men with charity, and none but strangers demand alms while able to work. It is not an uncommon thing for a poor man to go round to the farm-houses and beg, carrying at the same time the implements of labour with him, such as a reaping-hook or spade, by which he shows that he is ready to have recourse to honest employment, if such can be procured; alms are more easily extracted by these means; and when work has been offered labourers going round in this manner at less wages than usual, such as 5*d.* or 6*d.* for a day's hire, it has been invariably refused. Labour is seldom procured for more than an average of four days in the week, and therefore on the whole the able-bodied beggar would be as well off as the able-bodied labourer; but the indisposition to encourage the able-bodied to seek alms is such, that if any very large number manifested a wish to subsist on the charity of others, alms would soon be altogether withheld from them by the common consent of the parish.

Those who give alms have no knowledge whatever of the characters of the strange beggars whom they relieve. Strange beggars may be suspected of being persons who prefer a vagrant life to that of laborious industry, but the home beggars cannot.

Cottiers are in the habit of giving lodgings to beggars; clothing is not given; they prefer meal to potatoes, and often refuse to carry the latter. Some beggars empty their wallets before they apply for assistance, that they may appear to be more in want. Farmers give milk to beggars, and prefer giving food to giving money.

There is no limit either as to the number to be relieved each day, or the quantity to be given to each. Some of the witnesses say, "The beggars get more of the potatoes we plant than we do ourselves." There are a few pensioners on the bounty of wealthy and charitable individuals; but this continues only during temporary sickness. Shopkeepers are glad to give something to beggars to get rid of them, and keep them from annoying respectable purchasers in their shops.

Of the rental of the parish, little goes in charity to the poor; the farmers, shopkeepers, and some charitable and wealthy residents, support the destitute; the latter do not contribute in the same proportion as the farmers and shopkeepers; the working classes give in greater proportion than the wealthy, but perhaps in less proportion than the middling classes. Those who have only their day's hire not unfrequently share their meals with the destitute. The impossibility of ascertaining what quantity has been already received by a beggar causes more to be given in some instances than is requisite, which leads to a waste of provisions.

It was stated by some witnesses that a farmer has been known to give away as much as 9*l.* 10*s.* in the year; this however is above the average amount of a farmer's charity. Some farmers will relieve 30, and some five beggars in the day; the average contributions of a charitable and respectable farmer may be counted at 5*l.* in the year. The shopkeeper gives about as much as the farmer, if the contributions to the mendicity be estimated as part of the alms which he gives. Small farmers have been compelled to purchase potatoes at higher price at the close of the season, whose stock would not have been exhausted but for the calls on their charity. The support of a mendicity institution is admitted to be a sufficient proof that the shopkeepers and some of the farmers would prefer giving an annual sum for the support of beggars to relieving them in the common way, and it is only regretted that many, by refusing subscriptions, are able to throw the burthen on their neighbours. The parish petitioned the Legislature for the introduction of a charitable assessment in January 1831. They would approve of a general property tax to support the poor.

Relief is generally given from a fear that the individuals applying are suffering from privation. Importunity is of great service to a beggar. The fear of violence being used in case of a refusal never extorts relief; but among the most illiterate of the lower orders, the fear of the supposed malignity of a beggar's curse operates.

Fever, measles, scarletina and other diseases, particularly the diseases of children, are spread through the country by giving lodgings to vagrants; they circulate many stories, encourage foolish superstitions, and spread idle tales, but have not been known to spread discontent. No agitation has prevailed in these parts. Those who have long followed a vagrant life never return to industry, but ultimately become a separate class of the community.

Punishment has rarely, if ever, been inflicted on vagrants as such, and whenever it has been inflicted, it has no effect in suppressing vagrancy. It is by no means probable that a person

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Ulster, County Antrim.

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Baronies of *Upper Glenarm* and *Lower Belfast*.

person in a state of destitution would be restrained from begging through fear of punishment.

The feelings of those who give alms are against the enactment of severe laws against vagrancy. Whilst there is a possibility of an individual perishing for want of food, they would not have recourse to such laws; and if enacted, there is little or no chance of their being efficacious. If there was a provision for the destitute, the custom of relieving mendicants would soon wear out; it would probably last longest with the most illiterate and lowest orders.

There is a mendicity at Larne; the nearest house of industry is at Belfast. The strange beggars would be extremely unwilling to see houses of industry erected; many too, though they could procure relief at the mendicity, prefer begging.

Persons who attended the Examination.

Parish *Layde*. Bar. *Lower Glenarm*.

Mr. CHARLES BLACK, farmer.—Rev. MARCUS FALLOON, rector.—Mr. A. HAMILTON, woollen-draper.—WILLIAM HAUGHTON, esq.—Mr. D. M'ALLISTER, publican.—Mr. D. M'ALLISTER woollen-draper.—Mr. JAMES M'AULEY, publican.—Dr. M'DONALD, dispensary surgeon.—ALEXANDER M'DONNELL, esq.—Rev. JOHN M'KENNA, parish priest, &c. &c.

THERE are about 50 strangers and 10 residents who live on alms. There is an increase in the number, many of the strange beggars having been attracted here by the facility of obtaining relief.

Vagrancy is most common in the bathing season, from May to September. Visitors coming to bathe on the coast of Cashendall in this parish is the cause of vagrancy being so common here at that season; they are generally females, accompanied by three or four children each; there are very few men, and those are old or otherwise infirm. It is said that the cause of there being so large a proportion of females is, that they generally are unemployed, and when employed, their wages are not sufficient to support their children. The wives and children of labourers employed in making the new road along the coast of Antrim beg here. None of the cottier tenants of this neighbourhood beg; but most, if not all, of the strangers are cottier tenants, who, having planted their potatoes, wander about while the crop is growing. Of those who are residents and whose histories are known, labourers alone beg. Mechanics and servants, compared with the class of labourers, are very few, and those of them begging are fewer.

There have not been any instances known of small farmers having at an advanced age transferred their property to their children, and adopted a vagrant life during the remainder of their days.

The strangers come from that part of the county of Derry which lies between Toome and Maghera, and those who are residents of this parish from the mountain district near Glandone.

The female part of a travelling beggar's family sometimes, when arrived at mature years, continues in mendicancy; but the males do not. Most of the male mendicants are persons who formerly earned their own subsistence, but now, through infirmity, are unable to work. Many of the females formerly supported themselves, and complain of want of employment.

It is thought that in this parish an able-bodied man might collect 2*s.* worth of potatoes, meal, &c. in the day. There is very little given at the doors of places of worship on Sundays to beggars. In some places no difference is made in the quantity given to a large family and that to a small family, but in general regard is had to the number. Different parties of the same family frequently apply for and receive relief from the same persons. The same quantity would not be given to an able-bodied man that would be given to a blind or crippled man; the latter gets much more each time, as seldom refused. Able-bodied men without families are able to collect more than those who have families, because the children prevent the latter from walking much.

Beggars sell the surplus of their collections, and purchase luxuries with the price of it. They often buy whiskey, and sometimes tea and tobacco. If they wore good clothes, they would destroy their power of exciting sympathy; this they are well aware of, and have clothes suited to begging.

Strange beggars sometimes save a part of their summer collections to support them during the winter. They are known to collect wool, and get it spun and carry home the yarn; they also bring home bags of meal, &c.

The usual plea used by strangers is, that they were turned out of their tenements; that their rents were too high, or that they are sick. They foster rags, dirt, and the appearance of being diseased, for the purpose of creating compassion; but they are not known to produce sores for this purpose.

Many of them apply to the dispensary for medical aid, and the subscribers to it complain of the charge. They who have deaf, dumb or blind children, have been known to take them out in the wet and cold with insufficient clothing, in order to render them greater objects of pity, and consequently more profitable.

The habits of the generality of those who live by begging are supposed to be dissolute: tea-parties are common among them. They are not known to be concerned in serious outrages on person or property, but are often guilty of petty thefts. Several instances were mentioned of farmers having given lodgings to beggars, who rose in the night-time and carried off their bed-clothes and other moveables.

VAGRANCY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Layde*.

Bar. *Lower Glenarm*.

The confirmed vagrant is never known to go to England or Scotland for work; neither would they be willing to emigrate to America. The travelling mendicants are too indulgent to, and do not sufficiently restrain their children, who are therefore generally reared in disobedience, wickedness and ignorance. Some of the beggars are very generous, and often divide their earnings with those who appear more destitute than themselves. Mendicants are not in the habit of borrowing or hiring children here.

Beggars generally have large families: they are not known to marry whilst beggars, and their children are generally supposed to be illegitimate. Beggars commonly live long.

An able-bodied man would collect more by begging than he could earn as a labourer.

Those who give alms have no knowledge whatever of the characters of those strangers whom they relieve. The prevalence of private charity is found to be an encouragement to vagrancy.

None of the residents of this parish become vagrants in preference to remaining labourers, but the greater number of travelling beggars are persons who prefer a wandering life to a life of industry with equal earnings.

Some of the female mendicants have been known to refuse employment on account of their having children with them.

There are no endeavours made to ascertain what the character of the applicant is, or what quantity he may have already received during the day.

Mendicants are relieved by giving them lodgings and food. Clothes are never given; money very seldom, except by the gentry or shopkeepers. Potatoes are most commonly given, and when cheap the beggars sometimes refuse them: meal and milk are sometimes given. The farmer finds it more convenient to give food than money; besides, a farmer could not afford to give money. In all cases beggars would prefer money.

Each beggar that calls in the day is helped, unless an unusually large number should call. There is no fixed quantity given to each.

Several poor persons are supported by Mr. Townly, a large land proprietor; others receive casual aid from their neighbours. None of the farmers or shopkeepers give away as much as would support an additional workman.

The relief of the beggars falls principally on the middle classes and on the shopkeepers, for they are more open to them than the richer classes. It is thought that the working classes and those holding but half an acre of land give more in proportion to their means than any class.

Day-labourers and those possessing merely cabins give lodgings only. From the impossibility of ascertaining the quantity already received by a beggar, more than is requisite is frequently given to some, which produces waste of provisions.

The largest farm here does not exceed 50 acres, and the farms in general are very small. It is calculated that the value given away by each farmer amounts to something between 1 *l.* and 4 *l.* yearly; a similar amount is supposed to be given by the shopkeepers. Many whose means were barely sufficient to support them, have given away in the early part of the season so much as to leave themselves in want in the latter part of the season. It is said that many of the poorer classes here give so largely, that they are afterwards obliged to buy at a high rate to make up the deficiency in their own supplies.

Relief is in most cases given from a belief that the person applying for it really requires it; it is never given because such is the custom of the country. It is sometimes extorted by importunity; and among the lower orders the imprecations of a beggar have great effect, for they are supposed to possess more than ordinary malignity. It is said that here, though a person knew the applicant not to be in want, or if in want, that there was a certainty of his being relieved on applying to an institution close at hand, he would still feel it his duty to give him something; but this would not be the case among the more enlightened.

Fever has been frequently spread through the country by giving lodgings to beggars; one case was mentioned of this wherein five persons in the same family had been afflicted by fever, in consequence of having lodged a beggar. The morals of the labouring classes are injured by the association caused by giving them lodgings.

Those who have for any length of time followed vagrant lives seldom return to industry, but there are some instances to the contrary.

There have been no punishments inflicted for vagrancy in this district. If there was a moderate punishment provided for strolling beggars, and if the public were satisfied that sufficient provision was made for the distressed, the parishioners would sanction and resort to the punishment to restrain vagrancy. Such a law is much desired in the case of travelling tinkers, who live by begging and occasional work; they and their families are considered great nuisances. Outrages are seldom attributed to actual starvation.

There is a house of industry in Belfast, and a mendicity in Larne; but the residents in this parish have no claims on either of them.

Those who have no children would gladly go into a house of industry, where the food and lodging would be only equal to that possessed by the labouring classes; but those who have children would in some cases be kept out by a feeling of pride on the part of their children, and in other cases through a desire to enjoy their society.

There is a strong aversion here to what they call "poor-laws;" they would rather have things remain as they are, though convinced of the evils of the present system: they generally say they would rather give for themselves, "as there is no charity in being compelled to give." Several say they are anxious to get rid of the strolling beggars, and if a fund could be raised and committed to the management and direction of a parochial committee, they would willingly contribute.

Persons who attended the Examination.

HENDERSON BLACK, esq., magistrate.—Mr. EDWARD BOLTON, treasurer of charitable society.—Rev. R. BRIDGE, protestant curate.—WILLIAM CALDBECK, esq., sheriff county Down.—Mr. ROBERT M'CALL, one of the commissioners of charity society.—WILLIAM COULSON, esq., diaper manufacturer.—Mr. SAMUEL GAMBLE, present churchwarden.—Mr. JOHN GILLBURN, grocer and huckster.—Rev. A. HENDERSON, presbyterian minister.—EDWARD JOHNSTON, esq., magistrate.—WILLIAM MONTGOMERY, farmer, Ballinderry.—JOHN MOONEY, publican and farmer.—Mr. FRANCIS O'FLAHERTY, clerk of petty sessions.—Mr. JOHN READ, late churchwarden.—Rev. H. SMITH, roman-catholic clergyman.—The very Rev. JAMES STANNUS, dean of ROSS.—Mr. JAMES WARD, secretary to charitable society.—THOMAS WITHERED, surgeon and apothecary.—With many others in conversation.

ON Saturdays there are sometimes about 20 strolling beggars in the town, that being the usual day on which some individuals afford them relief. Mendicancy has decreased, particularly during the last two years, and materially since the establishment of the charitable society.

The number of vagrants increases in winter from November to March, owing to want of employment in the country surrounding. Some are strangers, and some of the neighbourhood; but relief is equally afforded to both; they are generally old or middle-aged females; the majority (among the strangers) capable of working, generally those belonging to the neighbourhood, do not go out in families, but strangers do. Persons earning a subsistence during the week seldom beg on Sundays, and seldom at places of worship; and it does not occur in the neighbourhood, that when the cottier tenants have planted their potatoes they wander about the country seeking alms, nor do the wives or children of employed cottier tenants beg. Beggars are generally the wives and families of labourers; but mechanics of the neighbourhood are rarely beggars, and are most reluctant to beg; neither are servants, when disabled or in want of employment, known to beg; they are generally of good character, and easily get situations when disengaged; and the old, when necessary, receive relief from the charitable society; and many receive pensions from their masters after long servitude. The cottier tenants of the neighbourhood are generally known. It has not been known that small farmers of the parish have, at an advanced age, transferred their property to their children and adopted a vagrant life; and those who go to England or Scotland very seldom beg, either going or returning.

Vagrants belong to no particular part of the neighbourhood; but often strangers come from the direction of Lurgan, counties of Monaghan and Tyrone, and from agricultural districts, between the time of planting and digging the potatoes.

Persons are not known here to have been reared as vagrants from their infancy. Education has greatly improved the lower orders. Those educated very seldom become beggars. The proportion who have formerly earned their own subsistence is about 7-10ths of the beggars who have come to their present state by drinking spirituous liquors and intemperance. Necessity alone causes begging in the neighbours.

An able-bodied person, capable of exerting himself many hours, may frequently collect more potatoes than he can carry; and they sometimes refuse potatoes when cheap. There is very little got from coach passengers, and very few who attend coaches begging; those who do are boys; and the mendicants receive very little at the doors or avenues leading to places of religious worship.

Should a family apply for relief, consisting of the father, mother, and three or four children, the number does not make much difference in the quantity given, but importunity does; but different members of the same family have not been known to apply for relief to the same person. There is a greater quantity given to the aged and infirm, particularly blind, than to able-bodied persons; for if the same quantity was given to an able-bodied and infirm person at each house, the able-bodied person, from his ability to travel a greater distance, would be likely to obtain more than the infirm person. For the same reason, an able-bodied man, unless when occasionally feigning impotency, would receive very little.

When the beggars obtain more food than they require for their own consumption, they frequently barter the overplus for other articles they require; sometimes for tea, sometimes for whiskey and tobacco, and often for money, but seldom for clothing, as the charity would be lessened by a comfortable appearance of the beggars. The neighbouring poor do not save any part of their earnings in summer for their support in the winter; and as to strangers, nothing can be said.

They usually beg under the plea of inability to work and sickness at home; and want of work in winter is added to these. Rags, dirt, or the appearance of being crippled or diseased, &c., are not generally here for the purpose of exciting sympathy, and vagrants seldom produce sores on their bodies to excite pity; however, it is sometimes done, but these are in every respect impostors; it rarely happens at fairs or races.

The vagrants would not keep very good clothes, lest their claim to relief might be lessened; and clothes given to the poor, even of the town, have been frequently pawned or sold. The state of mind created by vagrancy is no doubt incompatible with morality; and their characters stand very low with the farmers.

Vagrants have been known to refuse to have their sores cured, on account of the advantage derived from exposing them. This has occurred among the strangers alluded to; and some of them have refused offered admission to the infirmary.

VAGRANCY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Lisburn*.

Bar. *Upper Massareene*.

Injury has not been known to arise here to women who were *enceinte*, from the exhibition of maimed and diseased persons on the highways; nor have vagrants with deaf, dumb or blind children been known here to refuse allowing them to be taken into asylums from interested motives; neither have those possessing children so afflicted been known to take them about in wet and cold, with ragged and insufficient clothing, for the purpose of rendering them more objects of pity.

The habits of those who live by begging are frequently dissolute; they meet at the close of evening to drink and smoke. This is the case among strangers; but they are not often known to be concerned in outrages upon persons or property in the country; some petty thefts are committed by them, but not others; but they are not known to be concerned in assassinations. It is not thought a confirmed vagrant would be willing to emigrate to America; but he would be willing to send his children. There are very few of any kind who go from this to England or Scotland in search of work. The kindness shown by them to their children and to each other is similar to that which exists among other classes; but beggars are not known to share their earnings with those more destitute than themselves, nor are they known to hoard their earnings; the neighbours think they cannot save.

The practice of borrowing or hiring children for the purpose of exciting compassion, is not common.

Vagrants have in general large families, but rarely marry at all while beggars. There is no instance known of the labouring classes having illegitimate children. Vagrants are as long-lived as others; and death from starvation is not known here.

An able-bodied man could not make so much by begging as by work.

The characters of the persons helped are seldom known or inquired about; and giving charity to vagrants is generally found prejudicial to the morals of the labouring classes; but there are exceptions.

Vagrants generally prefer a wandering life to that of the labourer, but none take to such a mode of life in preference to remaining labourers; however, it has occurred, but in very few instances, that when offered the ordinary wages of the country, beggars refused to accept it.

There is no attempt made to ascertain what a beggar has already received during the day before alms are given; and alms would be given to a vagrant of whose character the giver was totally ignorant.

Lodging is not given to vagrants so often as formerly, on account of their bad characters. Sometimes clothes are given to those of the neighbourhood; but the relief given chiefly consists of potatoes and meal, and sometimes milk.

The farmers prefer giving food to money, being always at hand; but the beggars in all cases prefer money.

Sometimes there are limits to the quantity of food given, but generally all are helped, unless an extraordinary number come; and sometimes there is a fixed quantity of potatoes given to each beggar. Many obtain partial relief, by being pensioners on the bounty of particular families; but few are altogether supported thus. The amount given by a wealthy man would often support an additional workman. Many give in distribution on Saturday about 1 *s.*, at the rate of 1 *d.* or ½ *d.* to each beggar; and most of these subscribe to the charitable society. There is no such custom among the farmers as that of planting small portions of ground, and distributing the crop amongst the beggars.

The relief of beggars falls on the middle classes, the business people of the town, and the farmers in the country, who have not closed hall doors, but not so much on the higher gentry, to whose houses access is not quite so easy; but the poor working classes do not give in proportion to the richer, nor labouring people possessed of half an acre of ground or so, give; neither do persons merely possessing cabins, day-labourers, relieve the beggars, but the mechanics do.

It frequently happens, through the impossibility of ascertaining what a beggar has already received, that more is given to some than they require; and the surplus is always sold or exchanged.

The farmers do not give away money; and it could not be ascertained the quantity of meal, potatoes or corn a farmer holding 10 acres of land would give away to that extent as to leave themselves destitute; nor has giving charity ever led to the pauperizing a labourer. Farmers and shopkeepers would rather pay annually a large sum than be annoyed by vagrants, and give only a smaller amount; but there are many who refuse giving voluntary annual subscriptions without any reason.

Relief is given to vagrants from the fear that the individuals applying are suffering from privation, and not because it is the custom or the fashion of the district, but it is often extorted by importunity. Religious feeling never operates on the donor, and able-bodied people never get alms from fear of violence to the donor's person or property, nor are alms given from the fear of the beggar's curse.

The opinion is, that disease has been often spread by giving a night's lodging to vagrants, but the fact is not known here; but it is likely the labouring classes are injured by the association caused by giving lodging to vagrants, but this likewise is not known. It is, however, believed that vagrants are the means of originating, spreading and continuing discontent, by fabricating stories and by tale-bearing, &c.

The families of persons who have long followed a vagrant's life often return to industry, but the parents seldom do. Those who become vagrants are not ultimately considered a separate class of the community.

There are very few instances of persons presented by the grand jury as vagrants; but there are some committals by magistrates for assaults committed by vagrants.

VAGRANCY.

Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Lisburn*. Bar. *Upper Massareene*.

The effect of the punishment inflicted is not known. It is not probable that a person in a state of destitution would, through fear of punishment, be restrained from begging, and starvation the alternative.

The feelings of those who give relief are, that some certain relief should be first provided, and that there should be then some law to repress vagrancy. This would be desirable, and would be enforced if moderate. Outrages are not attributed to destitution.

The only house of industry in this town is the charitable society; there is no other nearer than Belfast. The poor who are destitute are anxious for lodgings in the poorhouses of the charitable society; but we do not find that those who can live elsewhere are anxious to enter it; however, no beggars have been known to refuse to enter the house of industry, or when in have been anxious to leave it.

Persons who attended the Examination.

Dr. BOYD.—Rev. Mr. CREERY, rector.—Mr. WILLIAM HILL, shopkeeper.—Dr. KNOX.—Rev. SAMUEL LYLE, presbyterian minister.—Mr. SAMUEL M'ALLISTER, shopkeeper.—CHARLES M'GILDOWNEY, esq., J. P.—ALEXANDER M'NEILL, J. P.—ALEXANDER MILLER, esq.—Dr. O'NEIL.—Mr. GEORGE SAMPSON, farmer.

Parish *Ramoan*, including Town of *Ballycastle*. Bar. *Carey*.

THERE are about 30 resident and 40 strange beggars on an average in the parish; there is no perceptible increase or decrease in their number.

Vagrancy is most common in summer and in the interval between the old crop and the new, owing to the custom of bathing for diseases and sores, the collecting of shell-fish along the coast, which afford a miserable support when all other means fail, and the deficiency of the crops of cottier tenants to maintain them during the whole 12 months. The deserving beggars are natives of the town, but they are not equal in number to the strangers, who are far from maintaining such a character. Women are twice as numerous as men, and, with few exceptions, able-bodied. Of the men, the home beggars are old and infirm, the strangers not so. The home beggars go about singly, the strangers in families. Of the latter you will frequently see the mother, father and children of all ages, from those who are grown up and able to work, to those who are infants of a few months old, and suspended on the back of the mother. When they approach a house or town, the wife and husband invariably separate, and the children generally divide in order to levy more by separate applications. No one begs on a Sunday. The wives and children of employed labourers and cottier tenants beg, especially those of the former, if her family be large, or if by any accident she has become initiated in the tricks of mendicancy. The number of cottier tenants who, after they have planted their potatoes, wander about begging, is supposed, in mountainous districts, to be very large, but cannot be ascertained, as no cottier tenants would confess the circumstance. Tradesmen, however, are much more reluctant to become mendicants. The vast majority of beggars are labourers, not because that class is more improvident, but because its numbers are greater. There are some few weavers among them whose wages are very uncertain, varying from 3 *s.* to 6 *d.*, and a few shoemakers. No disabled or unemployed servants. Many cottier tenants could obtain work at home, but they prefer begging, and as they would not be relieved where they are known, are compelled to travel to a distance. It was mentioned that in some farms it was an hereditary custom for the father to transfer it to his children, by whom he in this case expected to be supported. Very few pass on their way to England for work, those who do pay their way.

The most numerous and least deserving class of the strange beggars come from Ballynascrew and Maghera, in the county Derry, and from Donegal. Broken tenants and labourers, who have suffered by accident or sickness, flock into the towns. All these are originally from country districts, the most mountainous parts of which send out the cottier mendicants.

The children of vagrants continue that mode of life till compelled to change it. If females, alms are generally given them even if they be young and able-bodied. If males, and known in the parish, service is offered them, which, if honestly inclined, they are glad to get; if dishonest, lazy, and attached to mendicancy, they are afraid to remain in the parish, and yet persist in refusing work, and take themselves off where they are not known. The proportion of the men who have been reduced from a more comfortable state to mendicancy is very large; it comprises all the home beggars and the greater part of the strangers; among the women the proportion is smaller, especially if she have a family; she is considered a fair object for relief. The excuse given by men (when asked) for begging is generally some accident, true or feigned, such as the death of a cow, sickness, or high rents.

An able-bodied beggar would obtain, one day with another, as much food as he could consume in a week; a woman, double as much. Able-bodied men are discouraged from begging by the gentry; but by farmers, cottiers and tradesmen, such nice distinctions are not made. A woman, if strong, might obtain about 4 *d.* or 5 *d.* worth in the day. Potatoes are very commonly refused, and meal requested. Begging on Sunday is not permitted.

The quantity given is not increased in proportion to the number in family of the applicants. Different members of the same family frequently seek for and obtain relief from the same person. Distinctions, as to the peculiar age, sex or condition of the beggar, are more commonly made by the upper than by the lower classes in society. A blind man would collect the most at each house, and is sure never to be refused assistance. He can, however, travel but a short way, and the best traveller gets the most.

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Bar. *Carey*.

They exchange their surplus collections generally for spirits and tobacco, seldom for clothing or furniture. Beggars have been known to keep a begging suit, which was thrown off when the day's collection had been made, or to hide good clothes under bad. They are too improvident to make any attempt to save.

It is not a common excuse that they have been unsuccessful in search of work. High settings or accidents are the general plea of the beggar. The dirtier and more ragged he is, the better he is paid. Forged recommendations and similar expedients are very commonly resorted to. The medical gentlemen present had known sores and even disease to be fostered and promoted. Deaf and dumb children are by no means easily got into institutions; these are places of patronage, and few in number, and therefore it is difficult to say whether the mothers purposely reject the relief of these institutions. Such children, blind ones and idiots, are very profitable assistance to a mendicant parent.

The habits of vagrants are more dissolute than that of any other class; they drink all day, and in some but not many instances commit thefts of clothes, meal, &c. They would not when confirmed in mendicancy willingly emigrate, and never go to England or Scotland in search of work. They show as much kindness to their children as any other class. Beggars, instead of sharing their earnings with the more destitute, prefer pointing out to them the houses where they have been themselves relieved; they do not hoard their earnings. Sixpence has been known to be paid for the loan of a child.

Almost all strange beggars have large families, as they never marry while beggars; most if not all their children are supposed to be illegitimate. Many beggars are stout and hale, and they are in general long-lived.

The able-bodied beggar-man could obtain more by mendicancy than by working; 10*d.* a day, with an uncertainty of work, is the pay of the former; for that of the latter, *see* above.

None of the strangers are known; they prefer vagrancy to labour; the home beggars do not. Some gentlemen present had offered beggars work, and had never seen their faces afterwards. In general they have no fear of such an offer being made to them, unless by a gentleman for the sake of experiment. They are well aware that a farmer had rather pay them in meal or even in money to get rid of them, than trust them with employment.

No attempt is made to ascertain what the beggar has already during the day received; a fear of it, however, is argued by the beggar concealing his sack before he approaches a house. Alms are given to those whose character is wholly unknown.

A night's lodging is frequently given by cottiers, clothing never, generally meal. Potatoes are declined as an inferior kind of food, and too bulky to carry; the acceptance or refusal of them is, however, much influenced by the time of the year. If the new crop is just in, or the market price very low, they are rejected. Milk is extensively given. The farmers prefer giving food; the beggars always wish to receive money.

The quantity given is not limited. Farmers have relieved as many as 90 in a day. A handful of meal or potatoes is usually given by the farmers; a halfpenny by the shopkeeper. None are supported as pensioners on families. Both farmers and shopkeepers tax themselves according to their benevolence; 5*l.* a year is a high average, though many give more.

The relief of beggars falls on each class in an inverse ratio to its ability to pay. The cottier being in proportion to his means most taxed; the farmers next, and the resident gentry least. The shopkeepers and farmers are not unfrequently coerced into charity. The door of the shopkeeper and the kitchen of the farmer are always open, and a ready appeal may in any case be made to the master or mistress of the house. The gentleman and lady are seldom seen, and their park, their dogs and their servants are all a defence against beggars. The poorer classes give away much more in proportion than the rich; the labouring people, with half an acre or an acre of ground, give; they alone feel the want of what they bestow.

More is given to some than they require; such uncertainty often leads to the waste of provisions.

The quantity given varies altogether with the disposition of the donor. A mendicity was established at one period at Ballycastle, which fell to the ground, owing principally to the influx of strange beggars, whom the farmers and shopkeepers still continued to relieve, and finding the mendicity little or no relief to them, gave up their subscriptions for its support. This objection would of course be removed by a general law of assessment. Relief is given partly from charity, partly because it is the fashion, and often is granted to importunity.

Diseases are very commonly spread by the custom of giving a night's lodging to vagrants, which sometimes proves in this way the destruction of a poor family, whose morality too is very likely to be injured by the practice. Vagrants carry about idle tales of every kind, foster superstition, and retard the civilization of the lower orders. They have not been known in this part of the country to spread political discontent or agitation.

Confirmed vagrants seldom or ever return to industry, except in case of a child who has been brought up a beggar, and becomes a farm servant; they ultimately become a separate class of the community.

No punishments have been inflicted for vagrancy in this district. There is not the slightest probability that a person in a state of destitution would be restrained by the fear of punishment from begging, starvation being the alternative; for if the punishment were imprisonment, it would offer sustenance; if death, it could not be worse than starvation.

That the feelings of the people generally are opposed in the highest degree to any rigorous measures for repressing vagrancy, as long as starvation may compel to it, may be gathered from the failure of the mendicity institution in Ballymena. The inhabitants could not refrain from charity while either a resident or stranger was in danger of perishing from famine.

Hence

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Hence the institution was insufficient, and left the evils untouched or perhaps multiplied by the increased number of strange beggars which it introduced.

The remedy being only a partial one, failed. Rigorous laws being opposed to public opinion could not possibly be efficacious, without a general law obliging each parish to maintain its own poor: the probability of success in removing the present feeling would be small indeed. If strange beggars were prevented from wandering through the country, the feeling of the inhabitants of Ballycastle has been already demonstrated to be in favour of maintaining their own poor in an institution rather than to permit them to solicit alms at the different houses.

The nearest mendicity is 12 miles distant. There are two just within that limit at Bushmills and Ballymoney. The home beggars would be glad of such an institution. The starving housekeepers and rich poor would reap great benefit from a change in the present system; the trade of strolling beggars would then be destroyed. They would, therefore, be driven to enter the institution only by compulsory means, or by the total refusal of other relief.

Persons who attended the Examination.

Parish *Resharkin*

Bar. *Kilconway*.

THOMAS BRINNIE, esq., magistrate.—Rev. WILLIAM DICKSON, rector.—Mr. ROBERT ELDER, schoolmaster.—Mr. ROBERT GREEN, farmer.—Rev. Mr. HAMILTON, presbyterian minister.—PATRICK HENRY, farmer and shopkeeper.—PAUL HENRY, farmer and shopkeeper.—EDWARD KELLY, farmer and shopkeeper.—MICHAEL KELLY, farmer and shopkeeper.—JOHN M'CULLOCH, farmer and shopkeeper.—JOAN M'KINLEY, farmer and shopkeeper.—Rev. P. M'MULLEN, parish priest.—Mr. JOHN M. WATERS, late churchwarden.—JOHN SCOTT, farmer and shopkeeper.—Mr. JAMES SMYTH, farmer.—Rev. Mr. WALLACE, presbyterian minister.

IT was stated that there were only eight resident and 12 strange beggars in the parish, though some seemed to hint that there were many more; but on the part of the small farmers there was evidently an anxious wish to conceal the truth on this point, they being in dread of some new tax. It is said that the number has decreased latterly, on account of the cheapness of provisions.

Mendicancy is most common from the beginning of June to the end of August; for the farmers' year's crop is then exhausted, and the prices of provisions are higher. The greater number of the mendicants are females; all the residents are aged; but the strangers are seldom beyond the middle age. The females are usually accompanied by children; some have no husbands with them; others have men, and allow them to go on before while they with the children call at the house for alms. The wives and children of some employed labourers and cottier tenants beg, when they might very well stay at home and work. It is stated that the cottier tenants from the adjoining parish of Ahoghill, are in the habit of wandering about the country seeking alms, after having planted their potatoes; but that those of this parish do not adopt that system. Cottier tenants and weavers here are nearly the same class; they are also occasionally labourers. The greater number of mendicants is from among them. Servants, when out of employment, do not beg; they generally have made friends to whom they can apply for assistance. There has not been an instance known of a farmer having given his holding to his children, and during the remainder of his days adopt a vagrant life.

The greater part of the strangers belong to the county of Tyrone and the mountainous districts of Maghera in the county Derry.

It was observed that the children of mendicants, and indeed few of those who have commenced, ever leave the trade of begging, it being so much more agreeable to lazy persons than an industrious life. They all attributed their state to sickness, the death of friends, and other such causes; but it is known that most of the home beggars have been reduced by whiskey drinking and idleness. Nearly all the strange beggars adopt this mode of life, in consequence of the facilities with which relief may be obtained.

Some say that a beggar would collect 3*d.* worth of provisions each day on an average; others say that his collections would not amount to 2*d.* worth more than he would require for his own consumption. Most of the witnesses appear never to have thought of the calculation before. An able-bodied beggar is seldom helped at all, except in the case of females; and then, after supporting the children, very little is left. Beggars do not get anything from coach passengers here, this not being a coach road. A few get something on Sundays at the door of the roman-catholic chapel.

The quantity given is increased or decreased, in proportion to the number of the applicant's family. Different members of the same family often apply on the same day to the same persons for relief, and with success. The blind and crippled are always helped, and are seldom offered potatoes. They generally get something more valuable and portable, such as meal.

They generally sell the surplus of their collections to small farmers, and with the price purchase whiskey, tea and tobacco; for they feel, that if they purchased comfortable clothes they would destroy their power of exciting sympathy. An instance was stated by a farmer of a coat having been offered by him to an old man, who requested him to keep it for him until his return in the evening, after having finished his day's begging. They are not known to save any of their summer earnings to support them during the winter.

Among the strangers, deaths are frequently assigned as causes of begging. The women frequently say that their husbands have been killed in the army. Rags, dirt and the appear-

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ances of disease are supposed to be very frequently assumed by those who frequent fairs, and who also are great drunkards. They have not been known to produce sores, nor have those who have had sores been known to refuse to have them healed. Dumb children are often brought about and trained as fortune-tellers.

Beggars are remarkably great liars; and the females who have children are unchaste, and very seldom cease from begging. They are often known to meet at the close of the day in towns or villages, to drink, smoke, &c. They are not known to be concerned in any outrages, farther than stealing clothes out of houses in which they have received lodgings. They are, however, generally well watched, so that even this cannot very frequently occur. The confirmed mendicant is never known to go to England or Scotland for work, neither would he be willing to emigrate to America. Mendicants are very affectionate towards, and unwilling to part from, their children. They are not often known to share their earnings with those who are more destitute than themselves. Beggars often borrow children to bring about with them for the purpose of exciting compassion.

The strolling beggars generally have large families, though they never marry whilst mendicants. The exact proportion of illegitimate children among strolling beggars, as compared with those amongst the labouring classes, is not known. The mortality amongst mendicants is not remarkable, and there are many of them very old, near 90 years of age. Sometimes an able-bodied man would earn more by begging than as a labourer; but this is not generally the case.

Those who give alms know very little of the strangers whom they relieve; seldom anything beyond their appearance. The labouring classes are initiated and encouraged in the practices of drinking and cursing by strolling beggars; besides, the female mendicants are often prostitutes; and the natural conclusion is, that association with them must be injurious. It is evident that the strange females prefer a wandering life to an industrious one; very few of the residents would. One instance was mentioned of a man whose son was a pensioner, and offered him support; he refused it, and returned to beg.

It is well known that beggars would not work, and could not be depended on, therefore work is rarely offered them.

There is seldom any inquiry made as to what quantity a beggar has already received during the day, but they frequently conceal the bags, and go into a house with the appearance of complete want.

Lodgings are often given to beggars. It is not admitted that this mode of relieving has the effect of spreading contagious diseases. Clothes are very seldom given. The relief given generally consists of potatoes, and sometimes meal; milk is given by farmers. Farmers prefer giving food to giving money, because it is more plentiful; but the beggars always prefer money.

There is no limit either as to the quantity to be given to each applicant, or the number to be relieved each day. The givers are guided more by circumstances than by any fixed rules. It is thought that farmers holding about 30 acres give in value about 2*l.* 10*s.* yearly. The shopkeepers here have not extensive dealings, and are supposed to give 1*l.* 10*s.* per annum each.

Small farmers give much more in proportion to their means than any others; they see the apparent distress more, and therefore feel and give more. The poorer classes give as much, in proportion to their means, as the richer; those who have only their day's hire give alms. It is admitted by all, that from the impossibility of knowing how much a beggar has already received, more is sometimes given to some than is necessary, and thus much waste of provisions is produced.

There has not been an instance of a person having given so much in charity as to leave himself in want.

Relief is generally given lest the person applying may be suffering want. Importunity, or its being the custom of the district to give, never influences the donor; neither does a fear of personal violence, or of the applicant's curse in case of a refusal.

No satisfactory opinion could be got as to whether religious feelings would cause alms to be given, when it was well known that the applicant had it in his power to have all his wants supplied by applying to a house of industry. Some alleged that what was given as a tax would be no charity.

Those who have been long in the habits of mendicancy seldom return to industry.

Punishments for the purpose of repressing strolling beggars have not been so much as thought of heretofore. It was admitted that moderate laws for that purpose would be willingly resorted to, and strolling beggars discouraged, if there was a certainty of their not being in a state of destitution.

There is no house of industry nearer than Belfast; and the poor of this district have no right to any assistance from it. It seems to be feared, that if there was a house of industry, too many would go into it; but all think that the able-bodied strangers would require force to compel them to cease begging.

The farmers and shopkeepers reluctantly admitted the many evils of their present mode of distributing their charity, and that the most deserving are often neglected altogether, or but slightly relieved, whilst idleness and vice are encouraged and spread; but they fear the expense of managing any new system, and loudly declare their determination to discountenance any tax, which they say would be the certain parent of many new beggars, and the destruction of the feelings of proper affection and mutual claims of support between parent and child; but the opinion of the clergy and gentry, and of some of the farmers, seemed to be in favour of a well-regulated and cheap system of providing against vagrants, and affording a shelter to the destitute.

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Ulster, County Antrim.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. *Tickmacraven.*
Town of *Glenarm.*
Bar. *Lower Glenarm.*

Persons who attended the Examination.

Rev. Ross JEBB, rector.—Mr. GEORGE HALLARAN.—Mr. HANNA, clerk to Seneschal of the manor. —D. M'AULAY.—Rev. GEORGE M'CAUGHLEY, presbyterian minister.—Mr. JAMES M'FAUL grocer.—Mr. WILLIAM MARTIN, farmer.—Rev. ALEXANDER MONTGOMERY, presbyterian minister, —Captain SERVANTE, R. N.—Rev. Mr. YOUNG, parish priest, &c. &c.

THE number of the home beggars is from 20 to 30. The number of the strange beggars is unknown, but as many as 30 of them have been known to apply at one house in the same day. An increase has taken place in the number of strange beggars, of which the new line of road along the coast may be considered the cause, as it has attracted men with their families from a great distance; and it is not unusual for the wives and children of labourers who are in full employ, and in the receipt of 1*s.* a day, to beg. This new line of road extends along the coast from Coleraine to Larne.

Mendicancy is most common in the bathing season, when many beggars come to the coast to be healed of sores and diseases. This is likewise the time when the cottier tenantry shut up their cabins and wander about the less mountainous districts, supporting themselves by mendicancy. In that season the number of the strangers is double, and sometimes treble, that of the home beggars. The inhabitants of the town would be very glad to support their own poor, but they deprecate bearing the burthen of the poor of other parishes. The women are, in proportion to the men, as three to one; the strangers are able-bodied, and go out in families; the home poor are infirm and travel singly. The home beggars are a deserving class, and are unwilling to derive their support from other sources than their own industry, and are compelled by necessity to beg; the strange beggars are an undeserving class, and (unless the sick beggars are to be excepted) pursue the trade of begging, because it is one easy to follow, and offering advantageous profits. The reason of the number of female beggars being so great is, the want of employment for women, widowhood, and the custom of the wife begging while the husband is at work. The cottier tenants are supposed to form a large proportion of the strange beggars, who make their appearance in the spring and the early part of the summer. Mechanics and those engaged in trade are very reluctant to beg. There are none such at present begging in this neighbourhood. Unemployed servants do not beg. There is not an instance known of a farmer handing over his holding to his children, and begging for the remainder of his days. The labourers who go to England or Scotland pay their way. The price of a passage to Scotland is 1*s.* 6*d.*

The strange beggars for the most part belong to the mountainous parts of Derry, Armagh and Tyrone. Many country people are reduced to beggary from the high price at which the lands are set; three and four guineas an acre is the common rent of land near the town of Glenarm, and ground was stated to be let at one-fourth above its average value.

The sons of mendicants who are accustomed to beg in the neighbourhood, and who are consequently known, are refused gratuitous assistance when they arrive at the age fit for work; employment is offered to them which they are compelled to accept, or else leave the district. The daughters of beggars continue to beg after they grow up, and hence the majority of female mendicants are able-bodied. The proportion among the home beggars who earned their own support, and have been reduced to beggary by misfortune, is very large, whilst amongst the strangers it is very small, and the proportion who adopted beggary on account of the facilities with which relief may be obtained is very great.

If an able-bodied man did not on an average collect more than one shilling's worth of provisions each day, he would not think the trade worth continuing. Beggars do not obtain anything here from coach passengers; they are discouraged and prevented from asking alms at the doors of places of religious worship.

A handful of meal or potatoes is given whether the number of children be large or small; on the whole, however, a woman, or a blind person with a large family would receive most. It is a common custom with strange families to divide into parties of two or three on approaching a village. An infirm person is more certain of being helped than an able-bodied person. The mistress of the house is unwilling to turn any applicant from the door, and in the absence of the husband, relieves all indiscriminately; but if the man of the house be present, he discourages the giving of alms to the able-bodied beggar, by reason of the space which he is able to travel over, and the number of houses which he calls at more than makes up for the chance refusal which he may have experienced occasionally, and on the whole, collects more in the day than the infirm.

When beggars obtain more food than they require for their own consumption, they exchange it for tea, spirits, tobacco, and other luxuries; for if they purchase articles of real utility, such as comfortable clothes, they would destroy their power of exciting compassion. They are not known to save a part of their summer earnings to support them during the winter: beggars are seldom inclined to save at all.

Blindness is very commonly counterfeited by beggars. They never buy clothes, although they spend more in purchasing the luxuries of life than the labourers do; they would much rather patch or rend a coat to shreds than put on decent clothing. Many have been known to keep a begging suit, which they cast off after returning from their rounds. At chapel they appear decently clad. Lying and other expedients are often resorted to by beggars; their "briefs," as they call their recommendatory letters, are generally forged. Sores are commonly

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commonly exhibited at fairs and markets; and Dr. M'Aulay is of opinion, that most beggars who have them keep them purposely in an irritated state.

Beggars drink whiskey at all hours of the day, provided they can obtain money; they steal yarn, dig potatoes, and carry off the clothes of the poor cottiers who give them lodgings for charity's sake. A confirmed beggar never goes to England or Scotland for work, neither would he be willing to emigrate to America. The degree of kindness shown by mendicants to their children is about the same shown by that of the labouring classes. Beggars often borrow children, and sometimes give, by way of consideration, a part of the spoil.

Beggars generally have large families; they never marry while beggars, and the proportion of illegitimate children among them is much greater than that among the labouring classes. The mortality among the children of beggars is great; they often apply to medical practitioners for advice concerning the sickness of their children, and then prefer receiving medicine to receiving assistance in food. The children are unable to bear the fatigue, cold and wet. The able-bodied beggars are generally plump and fat, and live to a great age.

An able-bodied man could earn much more in the day by begging than the labourer would receive at the best hire he is able to procure. The labourer, too, is uncertain of employment, sometimes working only three days in the week, whereas the trade of the beggar may be carried on every day in the week.

There is nothing known of the character of the strange beggars individually; but it is suspected that the greater number of them are persons who prefer a wandering life to an industrious one. Farmers are afraid to trust beggars, they do not therefore offer them work, but seek to get rid of them as soon as possible.

Lodgings are given to beggars by cottiers in their houses, and by large farmers in their barns. Clothes are not given to travelling mendicants; the relief given is generally meal, for when potatoes are plentiful and cheap, they decline taking them; they complain, too, of the burthen of carrying potatoes. Small farmers prefer giving food to giving money; they seem to feel it less, but the beggars in all cases prefer money.

In general there is no fixed quantity set aside for alms, and almost every beggar that applies obtains relief. The quantity given to each is about two pennyworth of meal, or a couple of handfuls of potatoes. The most charitable and wealthy of the farmers give as much in alms as would enable them to maintain another workman; some, too, who hold only three acres of land, are as bountiful as those who hold 20 acres. The shopkeepers in the town are not wealthy; they give on an average from 15*s.* to 25*s.* a year each.

The farmers and shopkeepers are more open to travelling beggars, and give much more than those who hold the fee-simple of the land. The poorer classes give more in proportion to their means than the richer. Those who hold only half an acre of ground not unfrequently relieve the poor.

It is stated that much waste of provisions occurs from the mode of giving relief; for there is no endeavour made to ascertain the quantity an applicant has already received, and thus much more than is necessary is often given.

Relief is often extorted by mere importunity, and a fear of the applicant's curse causes many of the most illiterate not to refuse alms, and indeed the entire of the lower orders have a very common idea that ill-luck invariably attends the refusal of assistance to a beggar, and they always give something to the applicant, if it be no more than a single potato.

Diseases are commonly introduced into a district by giving lodgings to strolling beggars. The morals and habits of the labouring classes receive much injury by the association with wandering mendicants, who are remarkable for fabricating stories, keeping up clanish and factious feelings, and encouraging superstitions. Little or no agitation has ever prevailed in this country.

Those who have for a long time followed a vagrant life never return to habits of industry, and ultimately such become a separate class of the community.

There never have been any punishments inflicted in this parish for strolling begging or vagrancy. It is very improbable that a fear of punishment would restrain a person from begging, starvation being the consequence. The feeling of those who give alms is much against the introduction of any punishment, unless it be accompanied with such a provision as would preclude the chance of starvation being the consequence of restraining begging by the enforcement of the punishment.

The nearest mendicity is that at Larne, distant from this about 11 miles. The home beggars, if they had an opportunity, would go into a house of industry, where the food and lodging would be only equal to that usually possessed by the labouring classes.

The farmers and shopkeepers would prefer giving a stated sum annually to the continuance of the present system, which they regard as expensive to themselves, oppressive to the deserving objects of charity, and bountiful only to the good for nothing.

Persons who attended the Examination.

Rev. WILLIAM BATTERSBY, protestant curate.—Mr. J. BOYLE, a small farmer.—Mr. JOHN BURNS, farmer and whitesmith.—Mr. EDWARD CALL, farmer and innkeeper.—Mr. SAMUEL DINIMORE, farmer.—Mr. RICHARD DOHERTY, shopkeeper.—Mr. EDWARD GALLAGHER, farmer.—Mr. THOMAS HARPER, farmer.—Lieutenant HARRINGTON, royal navy.—WILLIAM HOGAN, labourer.—Mr. JOHN IRWIN, farmer.—Mr. CHRISTOPHER KING, farmer.—Mr. DAVID M'ELVORY, petty sessions clerk, and agent to the Ard's estate.—Rev. JOSEPH MAGEE, parish priest.—FRANCIS MAGURTY, labourer.—Rev. SAMUEL MAHAFFY, retired clergyman of the established church.—Mr. WILLIAM MITCHELL, farmer and enumerator of the parish.—Mr. WILLIAM MOFFITT, farmer.—Mr. HUGH O'DONNELL, farmer and grocer.—DANIEL O'DONNELL, labourer.—JAMES RANKIN, M. D., surgeon of dispensary.—Rev. DAVID REID, presbyterian minister.—Mr. BERNARD RODEN, farmer.—Lieutenant STEPHENS, R. N., chief officer of coast-guard.—Rev. CHARLES STEWART, rector.—Mr. GEORGE STEWART, farmer.—WILLIAM STEWART, esq., J. P., Hornhead.—Mr. JOHN WILKINSON, farmer.

IT is impossible to ascertain the number of vagrants here; there was, however, an apparent increase of vagrancy, last year most particularly, which Mr. Harper, farmer, attributed to the failure of the crops.

From April to August is the period of the year at which vagrancy is most common; their own stock of potatoes being then exhausted, the poor people are obliged to have recourse to mendicancy. The majority of travelling beggars (who generally consist of old people), and women with tribes of children, go to strange parishes to seek alms; shame prevents their remaining in their own parishes. When employment is scarce the labourer's wife starts on a begging tour, and leaves the husband to support himself as well as he can. It is a common practice with the cottier tenants (having set their potatoes) to wander about the country seeking alms. There are also many beggars who had been farm servants; but very few cases of tradesmen, as they show the greatest reluctance to beg, and suffer the greatest privation before they do so. There have been no instances of small farmers in this neighbourhood having transferred their property to their children, in order to adopt a vagrant life.

Those who come in here state that they come from other and distant parts of the country, and some from other counties.

Vagrants are generally from the country places, but they never grow up as beggars from youth, except a tribe of persons who are found very troublesome, whose wives and families generally beg, and often steal; they are called travelling tinkers.

Almost all beggars are persons who used to earn their bread, but from want of employment, or through sickness, are reduced and obliged to beg. John Irwin says, "It is the last shift; no one begs that can get employment."

Destitution is generally the primary cause, but laziness often induces mendicancy.

It depends on the season, the supply of food in the country, and the tale he tells of the state of the family behind him, whether a sturdy beggar can obtain much more food than he can consume; but in most instances they obtain more food than they can consume themselves.

Those who can afford to do so, generally increase the quantity they give in proportion to the number in the group, though every poor giver can only give a trifle in either case; they seldom separate, in order that the different members of the same family should apply for alms to the same individuals, as they find it more their interest to remain in groups, so as to excite pity. Among discriminating persons there is always a difference made in favour of the infirm; nevertheless, the able-bodied may get more in the day from their visiting more places; and their having children to take about often prevents beggars from getting so much as they otherwise would, as they cannot travel so much as when unincumbered.

They sell to the poor housekeepers any surplus collections of food they may have, at a rate much under the market price, and with the money buy soap, or herring, or tobacco, but rarely tea or spirits; they generally wear the best clothing they can procure, and are never known (even if they could save) to lay by anything for a future time.

The plea of those persons who seem to be able to work always is, that they cannot get work.

There are some instances of beggars encouraging the appearance of rags, dirt and lameness, in order to excite sympathy; some, who state that they are shipwrecked sailors, are in the habit of producing forged certificates. Dr. Rankin says, "I have seen some cases of strange beggars who have had sore legs, who refused to take any remedy for them, preferring to keep the sores open, I am sure, in order to excite sympathy." There are no asylums here for deaf, dumb or otherwise afflicted children. Mr. Irwin says, "Let them be sick or well, they must carry their children about with them." And Mr. Hugh O'Donnell, speaking of the poor, says, "that they are forced to beg, and it is only when they and their children are half-starved that they do beg."

The poor of this parish are not of dissolute habits, and were never known to have been concerned in any outrages on persons or property; they are scarcely ever of a class able to work, and do not seem inclined to emigrate, or even to go to England. Mr. John Byrne, farmer, says, they feel for their children as much as any one else does for his. Of their feelings towards each other, Mr. Boyle gives the following instance: "I have seen," says he, "a poor woman with only one child dividing her meal with another who had five children."

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Mr. Harper, farmer, relates the following facts which came under his own observation:— "I knew one case in Strabane where a woman having only one child of her own, appeared with four, and she admitted afterwards to me that she borrowed them." And Mr. Stewart states, that he frequently saw the same children coming with different individuals to his father's house.

Vagrants are thought to have larger families than others, but this is supposed to be rather the cause of vagrancy than the effect; they seldom marry while they are beggars, and it is thought that many of their children may be illegitimate. As to the mortality amongst them, the Rev. Joseph Magee, P. P., says, "There have been no deaths in the parish from starvation; but I have no doubt that there were many deaths arising mainly from the state of the health, produced by bad and insufficient food." Dr. Rankin does not think the mortality greater amongst vagrants than other classes of society.

The beggar can sometimes do better than the labourer, taking into account the casualties as to work to which the latter is subject. There is no previous knowledge of the mendicant's character on the part of those who relieve them, indeed questions are very seldom asked.

As to whether the labourer prefers the wandering life, the Rev. J. Magee, P. P., says, "I think at first they do not adopt it from choice, but being driven to it, after a short time they become callous and seldom return to industry, except those who are periodically forced to leave their homes when they have planted their potatoes." Mendicants generally (if asked) refuse to work; in proof of which, the Rev. Mr. Mahaffy says, "I have repeatedly offered them their meat and small wages, when they applied to me for relief, and I never knew an instance of their accepting it."

Charity is given indiscriminately to beggars, without any questions being asked as to whether they may have received alms during the day at other places, or as to their character.

The small farmers and cottier tenants give them lodgings, but never any articles of clothing, as they are badly off themselves in general for clothes; they give potatoes and meal, and the better class of farmers give milk, for which the beggars generally provide themselves with cans. The great objects and blind persons beg for money, and sometimes get it; all those who use tobacco would prefer alms in money, if they could obtain it.

The quantity of food given away daily is not limited. The poor make it a practice to relieve all who come, but the quantity given is according to the circumstances of the applicant. The grouping is larger when the numbers of children are greatest, or the appearance of destitution is most severe. There are six pensioners receiving 6*d.* weekly from one family; but there are only three families in the neighbourhood who can afford to give in this way. Shopkeepers in the small towns give them halfpence at the doors as they call. Mr. Stewart says, that three-fourths of the farmers and shopkeepers in this parish contribute more than would find a labourer all the year round.

The relief of beggars falls most particularly upon the farmers, who are extremely liberal to them; even a middle-rate farmer is thought to give as much food in the year in alms as would support a labourer. Farmers are so much easier of access than the gentry, that they are sure to have the chief burthen of their support, as they are never known to turn the beggar empty-handed from their door. Rev. Mr. Magee says, "God knows, hundreds of them give help who sometimes want food themselves."

In times of great plenty beggars will sometimes get more than they require for their support; but in times of scarcity it is hard enough with them.

The average quantity given by farmers in the winter is about three stone of potatoes in the week, but it is thought that they give double that quantity in scarce summers; the shopkeepers give in about the same proportion, and the very poorest housekeepers will give charity; and J. Boyle, farmer, says, "I think God increases the store of those who give to the poor. In times of very great distress, poor families, unable to give in any other way, will make the beggars share their own scanty meals."

The general opinion of the people is, that the present mode of giving to the poor is preferable to a poor-law. W. Mitchell, farmer, says, "I am quite sure that all the farmers in the parish could not support 40 beggars, and I would rather give what I do than pay a tax of 2*s.* 6*d.* a year. Mr. Harper would rather give what he does and have the beggar's blessing than be saddled with any tax; so would Mr. Coll also; but Mr. M'Elvey would prefer contributing an annual sum in money to the present system. Mr. Stewart is averse to a poor-law, because he thinks it would be imposing a tax upon those who are not able to bear it, viz. the poor farmers, as well as holding out an encouragement to beggars; he is of opinion that if the repairs of the public roads, &c. could be made available to the employment of able-bodied beggars, it would be found a very useful plan. Rev. Mr. Battersby thinks that matters should stand as they are, as the poor-laws have plainly shown in their working that they are inconsistent with the commands of God. The Rev. Mr. Magee says, I am quite certain that the general feeling of the farmers is opposed to a compulsory provision for the poor, because they at present exercise charity voluntarily, and according to their means; whereas, if they were taxed, the tax might be beyond their means. Rev. Mr. Mahaffy would prefer extending his charity voluntarily, as he does at present, and does not think there is any risk to property under the present state of things. Rev. Mr. Reid, presbyterian minister, expressed it as his opinion that poor-laws would encourage mendicancy and idleness, and that it would be safer to let things stand as they are; he thinks there is a sufficient fund at present in the county cess to relieve the distress of the country. Dr. Rankin is averse to poor-laws on the same principle. Rev. Mr. Stewart states, I have not the slightest doubt that the farmers would rather help them as they do at present than bear any tax for their maintenance; there exists among the people a moral and religious feeling,

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feeling, which induces them to think that they will have their store increased rather than diminished by charity.

The people have a dread of the beggar's curse, but they are more influenced in giving alms by a belief that what is asked in the name of God should not be refused.

Vagrants are very rarely known to convey any contagious diseases to those houses where they get a night's lodging, nor does their society appear to have any tendency to injure the morals of the labouring classes.

There has been no instance of repressing vagrancy by severity in this district. Rev. Mr. Mahaffy, P. P., says, the practice of the magistrates and the feelings of the people are decidedly against a rigorous execution of the laws against vagrancy under present circumstances. The opinion of the Rev. Mr. Reid, however, is that the law should be enforced against those who are able and can get employment, but will not work.

The nearest house of industry is in Derry; it is on a very limited scale, being only intended for the city. The beggars appear to dislike most particularly going into institutions of this kind, and prefer the wandering life. It was thought some of the labourers (when out of employment) would go into them, and some would not.

Persons who attended the Examination.

Parish *Clonleigh*, or *Lifford*.
Bar. *Raphoe*.

Mr. IRVIN AIKEN, churchwarden.—Mr. DANIEL BOYLE, farmer.—Mr. HUGH BRADY, late churchwarden.—Rev. WILLIAM BROWNE, roman-catholic curate.—Rev. E. M. CLERKE, curate, and inspector of Lifford gaol.—Mr. ANDREW CLERKE, of Forthall, a gentleman farmer.—Rev. JOHN CROCKET, protestant clergyman, resident in an adjacent parish.—JOHN GREER, esq., M. D., dispensary physician, Lifford.—Rev. JAMES HOUSTON, presbyterian minister.—Captain HUMPHREY, J. P. —Rev. WILLIAM KNOX, rector of Clonleigh.—Mr. W. M'CLINTOCH SPENCER, secretary to grand jury of county Donegal.—Rev. ARTHUR M'HUGH, parish priest.—Mr. JAMES MAHAFFY, a farmer. —Mr. PATRICK SCANLAN, farmer and vintner.—Mr. JOSEPH SHARKEY, late churchwarden, a carpenter.

THERE are 62 beggars who have a domicile in the parish, either by birth or by a residence of two years. The number of strollers cannot be ascertained, as it fluctuates according to the abundance or scarcity of food. Vagrancy was thought to have decreased, owing chiefly to the system of badging and giving a preference to those so marked. It is most commonly resorted to between the periods of planting and digging the potato crop, when their own supplies become exhausted. There are both resident and strolling beggars. Females preponderate. There were not in this parish more than six or seven resident male beggars. Excepting the women with children, they are generally old persons past labour. The majority of the residents go about singly; the strangers often, though of the same family, divide and take different courses, meeting afterwards. There is less employment open to the females, and a more independent spirit among the men. The resident beggars are, with scarcely an exception, aged or infirm. The custom of begging on Sundays is wholly discouraged in this country, no alms being given on that day. The families of cottier tenants form the largest number of strolling beggars; they are a class of persons who occupy houses with sometimes about half a rood of garden, but no land except what they obtain for one crop of potatoes on the con-acre system. The mechanic is generally more independent in character than the labourer, in consequence of his being, generally speaking, more enlightened, and therefore more reluctant to beg, even when reduced to destitution; very few, therefore, of them become mendicants. Scarcely any disabled or unemployed servants are found begging. Cottier tenants, unless when prevented by age or infirmity, invariably leave their own districts before they become mendicants. No small farmer has ever transferred his property to his children for the purpose of becoming a vagrant; but many possessed of eight or ten acres have done so, on condition of receiving a certain allowance, which either from dishonesty or inability on the part of the person to whom such transfer has been made, has not been paid, and the original owner has thus been reduced to beggary. None who go from the county to work in England beg their way.

The baronies of Boylagh, Banogh and Tyrhugh, furnish the greatest number of vagrants; they are almost invariably from country districts.

Very few are the children of beggars; they being no longer considered objects of charity after the age of 13 or 14, are set to work by their parents for hire; much the larger number have at a former period earned their subsistence by labour, the usual cause of their distress being the sickness, death or emigration of their protectors. There is certainly not a general disposition to mendicancy in this country, although great facilities are afforded to it by the indiscriminate charity of the country people, who exercise less scrutiny in this respect than the inhabitants of towns.

Here the able-bodied beggar would get less than any other, though, when provisions are cheap, he might, were employment afforded him, earn more by his labour than he could consume. This is no thoroughfare for coaches, and mendicants are not allowed to beg on Sundays.

When alms are given, as is usual, in food, an increased number of potatoes, or a larger handful of meal, will be given to those who have many small children. Different members of the same family do not often apply for relief to the same person. The preference is always given to the old and infirm, first to the blind, then to cripples, &c. The able-bodied

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bodied mendicant is not much encouraged, though his ability to travel further gives him an advantage over the beggar with children.

The mendicants of this country are not remarkable for intemperance; they sometimes procure tea or tobacco in exchange for their surplus collections; they have never been known to save in summer for their support in winter.

They frequently beg under the plea that they have been unsuccessful in search of work, but, in country districts like this, rarely produce sores, &c. on their bodies to excite sympathy. Forged recommendations are frequently resorted to. Rev. Mr. Knox particularly complained of them. A tendency to immorality is thus created. Dr. Green, however, never knew them refuse to have their sores cured. Rev. Mr. Clerke has seen frequent instances where children peculiarly afflicted, as with deafness, &c. were taken about with insufficient clothing as objects of greater commiseration. There are no asylums to which they could be sent.

Vagrants in this country are not generally dissolute; they are not accustomed to meet together in the evening to smoke or drink, nor have they ever been concerned in outrages or assassinations, or to any extent in thefts and robberies. The confirmed vagrant would himself be unwilling to emigrate to America, but would willingly send his children; he never goes to England or Scotland in search of work. He is as kind to his children as the labourer is to his, but sometimes borrows or hires those of others to excite compassion. Beggars are not known to hoard their earnings.

They have generally large families. The mothers of illegitimate children usually become vagrants. Beggars are said to live to a great age, and no cases of death from starvation occur among them.

There are hardly any able-bodied beggars resident. The wages usually paid to agricultural labourers casually employed are 1*s.* by gentlemen, 10*d.* by the farmers; but most of the labourers are cottier tenants, who make annual agreements with the farmer. They pay for a cabin and half a rood of garden, 1 *l.* 10*s.*; they generally get a quarter of an acre of ground, which they themselves manure for potatoes; sometimes a spot for flax, and 5*d.* a day with diet.

Inquiries are scarcely ever made as to the character of the beggar; this certainly encourages mendicancy, but in this district the people would prefer a life of labour; wherever work has been offered to beggars it has been accepted by them.—(Rev. Mr. *Knox*.)

No questions are in general asked either as to the character of the vagrant or the amount he has already received in the day.

Wandering mendicants find a difficulty in obtaining lodging from the respectabe farmers, from whom, however, they procure a bundle of straw, which they take to the houses of the poorer labourers where they are permitted to remain for the night, partly from charity, and partly because the straw on which they lie adds to the stock of manure. Some respectable individuals give clothing to the resident poor, Mrs. Knox, Miss Jones, and some others: the latter has been known to pay a shopkeeper upwards of 50 *l.* in one bill for clothing for the poor. The usual relief given consists of potatoes and meal, and milk sometimes to old people. The farmers invariably prefer giving food, as being at hand. The beggars would prefer getting money, except at periods of great scarcity.

There is no limit to the quantity given, or rather it is limited only by the number of applicants, as all who ask get something, but the amount given to each varies according to circumstances. Very few are supported as pensioners on families. It is the custom in the town of Lifford to give alms on Monday.

The relief of beggars falls chiefly on the small farmers, who are more exposed to importunity than the gentry. The poorer classes give infinitely more in proportion than the richer; and the poor labourer who rents an acre or a half acre never refuses relief when it is in his power to give it.

Beggars frequently receive more than they require, as it is impossible to know how much they have already obtained. This must lead to the waste of provisions.

Mr. Clerke, an extensive farmer, stated the amount annually given by a farmer holding 10 acres of land, in meal, potatoes, &c., to be 5 *l.* altogether. "When I say altogether," he added, "I mean what is given in food, clothes, &c., to poor female housekeepers (and this amount is the largest part of the charity), as well as what is given in food to travelling beggars. None have been known to give so as to leave themselves destitute." The unanimous opinion of all the witnesses, with the exception of Mr. Clerke, was, that if a proposition were made to the farmers of the parish to relieve them wholly from the burthen of mendicancy, by the payment of a parochial cess of one fourth the amount which at present they voluntarily contribute in various ways, they would still prefer the present system. This unwillingness to pay any assessment would not be diminished even though it were proved that the positive burthen would be less. Their objection arises chiefly from an apprehension of those abuses in the administration of such funds, which they are apt to attribute to the management of all public money. This was evinced in their hostility to the establishment of boards of health; in their present unwillingness to contribute a small sum for foundlings and parish coffins, and in fact on every occasion where anything in the shape of a tax is proposed. Those taxes being generally levied at vestry meetings, are invariably associated in the minds of the people with church cess, a burthen from which they consider themselves wholly relieved, and which they would be most unwilling to resume. The Rev. Mr. Clerke said, "The only tax that I should ever wish to see for the relief of the poor, would be an absentee tax." Captain Humphrey, J. P., said, "I perfectly concur in the opinion; not one of the many absentee proprietors in Donegal is a governor of the county infirmary, except Mr. Murray, of Broughton, the qualification being 20 guineas for life, or an annual sum of three guineas." Mr. James Mahaffy, farmer, said (speaking of beggars), "Though we can hardly

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hardly count them, they come so fast, and though we strive to give them all something, as long as I live, I will never give any man a shilling to give charity for me; what charity I give, I will give it myself."

Mr. Clerke, an extensive gentleman farmer, said, "I am decidedly of opinion that the intelligent and reasoning farmers would have no dislike to an alteration in the present system, and that if a public meeting were held, and they were made to understand what they more indirectly give, they would prefer a moderate assessment."

Relief is generally given from pure charity; sometimes because it is the fashion, and in towns is often granted to importunity. Almsgiving is considered a sacred duty, particularly among that class whose own situation is nearest to destitution. It is never extorted through fear of violence in this country; but it is considered unlucky to refuse the beggar.

Dr. Green knew of no instance in which disease was spread by the custom of giving a night's lodging to vagrants. "The association, however," said Rev. Mr. Browne, "cannot improve their morals."

Few who have been long vagrants return to industry.

The laws against vagrancy are not enforced, but they certainly would be, if they were less rigorous, and if there were some resource for the mendicant.

There is no house of industry or mendicity institution whatever in the country, nor nearer than Derry, 15 miles off. It is believed that great aversion would be felt to such institutions.

Persons who attended the Examination.

Parish *Conwall*, including Town of *Letterkenny*. Bar. *Kilmacrenan*.

JOHN BOYD, esq., K. C., and treasurer of county Donegal, J. P.—JAMES COCHRANE, esq., clerk of the peace, county Donegal.—JOHN DEVENNY, a working mason.—MARY DEVENNY, his daughter.—Mr. WILLIAM FISHER, wine and spirit merchant.—HANNAH GALLAGHER, widow, a poor housekeeper.—Rev. Mr. GAMBLE, dissenting minister.—Rev. Mr. GUIRLY, roman-catholic curate of Letterkenny.—SAMUEL HALL, painter and churchwarden.—KITTY HAGARTHY, widow, a poor beggarwoman.—Mr. ROBERT HUNTER, farmer.—Rev. Mr. LYTLE, dissenting minister.—Right Rev. Dr. M'GITTIGAN, roman-catholic bishop.—Rev. Mr. NOWLAN, protestant curate of Letterkenny.—SUSAN M'LAFFERTY, a blind beggarwoman.—FRANCIS MANSFIELD, esq., of Castlerea, J. P. —Mr. ALEXANDER MUNN, shopkeeper.—Mr. THOMAS PATTERSON, merchant.—Mr. ROBERT RAMSAY, farmer.—JOHN BOYD, esq, K. C., and treasurer of county Donegal, J. P.—Rev. Mr. SPRATT, presbyterian minister.—ALEXANDER ROBERT STEWART, esq., of Ards, J. P.—JOHN STEWART, esq., of Rock Hill, J. P.—GEORGE STRAIN, an old mendicant.—WILLIAM WRAY, esq., of the Park, J. P.

VAGRANCY is thought to be much on the increase in this parish, owing chiefly to the want of employment, and the failure of the linen trade.

Vagrancy prevails most in the months of May, June and July, in consequence of there being no employment, and a greater scarcity of food between the old and new crop. The beggars most generally look for aid away from home, and for the most part consist of aged persons and females with children. More than three-fourths of them travel in families; the aged become mendicants, because they are generally helpless and incapable of work, and females, because they are less ashamed to beg, and have less employment.

Able-bodied beggars are seldom seen, except at times of great scarcity of work and food.

Women never beg when their husbands have sufficient employment to maintain them. The wives and children of some cottier tenants go to beg when they have planted the potatoes, their stock of food being at that time exhausted, and no employment to be had.

Many poor weavers' families are very destitute, but (excepting those) it very rarely happens that any tradesman's family is reduced to such destitution as to be obliged to seek for alms. They are generally a more respectable class than agricultural labourers.

The wives and families of cottier tenants go to seek alms in distant parts of the country, but the males are very rarely seen begging.

Alexander Stewart, esq., of Ards, states, that farmers never resign their farms into the hands of their children, in order to adopt a vagrant life themselves; but that the practice of subdivision of land prevails to a most mischievous degree, to which, in his opinion, the whole train of evils existing at present in Ireland may be considered mainly attributable. "I," says he, "endeavour to restrain it as much as possible on my own estate, by preventing houses from being built, and by limiting the quantity of turf. The landlords are desirous to restrain it, but they find it very difficult to do so; 'the heart regrets what the head approves.'"

The beggars generally come from the mountainous districts on all sides, and chiefly from the country.

Begging is not considered a hereditary practice.

Many females who, when the linen trade was prosperous, used to maintain their families by spinning, are now often obliged to beg.

The facility of obtaining relief certainly encourages mendicancy, but it is rarely resorted to except in cases of extreme distress. A sturdy vagrant by travelling for a good many hours of the day, when provisions are cheap and abundant, may get a good deal more food than he could himself consume.

The beggars in this neighbourhood are not in the habit of attending at the different coaches,

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coaches, cars, &c. to solicit alms, neither do they go about on Sundays, nor are they allowed to frequent the avenues leading to places of religious worship.

The farmers sometimes, but very rarely, make a distinction in favour of those beggars who have most children; but when provisions are very scarce, the potatoes are put in the beggar's sack as a matter of duty, nearly the same quantity being given to all; so that very little difference is made between large numbers and small. This is proved by the fact, that families often separate in order to seek for alms, and meet again at night. But a preference is invariably given to those who are very old or infirm, or to the blind or cripples, not only in the quantity but in the quality of the alms. Meal, flax, wool or money will sometimes be given to those who seem great objects, and are not able to carry potatoes; so that though the unemcumbered, healthy person, may be able to gather more potatoes, the infirm person, or the woman with a large family, will at the end of the day probably have received more value. They sell their surplus food to poor housekeepers, who oftentimes are greater objects than themselves, and there are cases where the beggars have given credit to such persons; they often buy tobacco, which to them is a necessary.

Right Rev. Dr. M'Gittigan, roman-catholic bishop, states, " that it is believed that they have not found it necessary in this country to resort to any of those practices for the purpose of exciting sympathy, which the beggars in less remote places are accustomed to, as persons rather decently clothed would here perhaps excite more commiseration."

The want of employment is the usual plea with all those vagrants who can work; but it very rarely happens that any such persons are seen begging.

Sickness or infirmity of some sort, or loss of friends, or large families of young children, are the general and true causes which drive them to mendicancy.

Exhibitions of maimed and diseased persons in the highways are very rare. It is believed that under such circumstances, the afflicted persons are more disposed to resort to large towns. There are no asylums here for the reception of maimed or deformed children.

Vagrants have not been observed to be of more dissolute habits than other persons. They are not in the habit of meeting together in the evenings to drink or carouse, nor have they been concerned in any outrages on persons or property in this neighbourhood.

The few who may be considered as confirmed vagrants, would not be disposed to leave the country, indeed the confirmed vagrant is never known to emigrate. They do not seem less kind to their offspring than other persons, and frequent cases have been known of their giving or lending provisions to poor housekeepers with whom they have lodged. The Rev. Mr. M'Guirly gives a striking instance which came under his own observation of the family of a poor labourer, who died of consumption, having been supported without going out, during the greater part of a summer, by a beggarman with three children who used to lodge with them.

Vagrants are generally forced to that mode of life, by having large and helpless families, but it is not thought that while they continue such they are more prolific than others, and no case is known of their marrying while they are beggars, excepting only the class called tinkers, who marry very early.

Having had an illegitimate child is often the cause of obliging females to become mendicants.

It is believed that if there did not exist, as there certainly does in this country, a very great unwillingness to resort to mendicancy, many would find the trade more profitable than labouring, subject as it is to the frequent interruptions. A farm labourer in this country cannot count upon employment for more than two or three days in the week, at which 9*d.* per day will be little more than 2*s.* a week. Begging must be bad indeed if it do not yield more; but in times of great distress the women beg, while the men work or look for it abroad.

To relieve the wandering beggar is considered by the poorest class as one of the first religious duties; they never inquire into the causes of his being so, and they have a feeling that before long it may be their own case.

It is very hard to think that private charity is prejudicial to the morals of the labouring classes; if such a resource did not exist, there may be a strong motive to exertion; but the Rev. Mr. M'Guirly, catholic clergyman, is of opinion, that so long as the people want employment, and are not permitted to use the land on which they have been born, it would be rather a dangerous experiment to withhold private charity. Vagrancy is, in the first instance, invariably resorted to more from necessity than from choice; however, having once acquired a habit of mendicancy, and having found it a profitable trade, there may be an indisposition to return to industry; but it must be allowed that the able-bodied are rarely seen begging. Beggars are lodged at the houses of the labourers; the relief usually given consists of potatoes, perhaps a little milk or meal to the sick or infirm and children. Food is invariably given, which when scarce they prefer to money.

A " gouping" of potatoes, perhaps containing from three to six, according to circumstances, or a handful of meal, is the quantity usually given to each who may apply for relief during the day.

Saturday is the helping-day at the town of Letterkenny; on that day each beggar receives some aid at every house.

The relief of beggars falls particularly heavy on the poorest and smallest farmers. Susan M'Lafferty, a blind beggar-woman, says " that the middling houses are as good as the rich ones, and often much better." A good " gouping" is always sure to the beggar from the poorest farmer. And Kitty Hegarthy, a poor widow beggar-woman, states, " I always find the poor man's door open, and his hand is never backward when there is aught in the creel."

There

There are many cases of beggars who get more food than is requisite for their own consumption, from the giver not knowing how much they may have received beforehand.

A farmer holding 10 acres of ground is supposed to give at the least from two to three stone of potatoes in the week, with perhaps a pound of meal, and a shopkeeper on the "helping-day," a shilling at the least in money and value; and even those who are scarcely a degree above the paupers, give them a share of what they have.

The Right Rev. Dr. M'Gittigan, roman-catholic bishop, on the subject of a provision for the poor by a regular tax, says, "I know there is a considerable objection amongst the uninformed to any change in the mode of giving charity, which they think would increase the burthen by taxation beyond what they contribute at present in voluntary charity; because they do not estimate its extent as fully as they ought. All the shopkeepers and small traders with whom I conversed, appear to be quite favourable to such a change; and when I lately proposed to that class the establishment of a mendicity in this town, they were much pleased with the plan. The farmers and landowners having the English poor-law system before them, fear greatly the abuse and expense of such a plan; but it is clearly my opinion, that if the people were convinced that the burthen would be distributed on all kinds of property, it would remove the objections of all classes."

Mr. Mansfield, J. P., states, that all those with whom he conversed would certainly prefer paying a small or even a large sum annually to the present system; and that he himself would be in favour of supporting the resident poor, of course excluding the poor of other parishes; by resident poor, he means the infirm and aged, and even those only when their friends are unable to maintain them. Mr. John Stewart, of Rockhill, J. P., concurred in this opinion.

Mr. W. Patterson, merchant, would prefer giving an annual sum to suffering the annoyance he does at present, and thinks the case of the able-bodied who cannot get work quite as pitiable as that of the aged and infirm, who are not able to work.

John Boyd, esq., K. C., says, "I am not favourable to poor-laws. I think the intercourse at present subsisting between the poor and those who assist and relieve them, is calculated to promote a kindly feeling to further the objects of religion and morality, and a spirit of charity. I think that any system of forced assessment would have the effect of diminishing, if not of wholly destroying, that intercourse. The great majority of those who are at present objects of charity being roman-catholics, and of the wealthier class being of the established church and dissenters (that is, protestants of different kinds), I think the benefits and charity conferred by the latter on the former calculated to excite a feeling of kindness and of gratitude which I wish to see promoted, and which, I think, would be materially interfered with by any principle of forced assessment."

Mr. Alexander Munn, shopkeeper, expressed himself favourable to a provision for the infirm, as well as for those who cannot procure employment, and says, that there were many females who used to maintain themselves by spinning, and who could not at present earn more than from 1 *d.* to 1 ½ *d.* per day by that work.

Many of those are the mendicants who now infest our streets; they struggle hard before they beg. I myself having been engaged in the linen trade, well know how industrious they used to be when there was any employment for them.

Mr. William Fisher, wine and spirit merchant, would prefer paying an annual sum for the relief of the poor, for that, according to the present mode of relieving them, people are not able to discriminate between those persons who are real objects of charity and those who are not, and suffer abuse if they refuse any person.

Mr. Samuel Hall, churchwarden, thinks the people generally would be well disposed to contribute to the relief of the old and infirm, the impotent and the sick, but that they (the small farmers most particularly) would not like to contribute to the support of able-bodied; and he thinks that it would be much better to leave such cases as may occur among that class, from want of employment, to be relieved by individual benevolence.

Mr. Robert Hunter, merchant, says, that he has no doubt that the general opinion of the intelligent people about this place is favourable rather to the payment of a tax than to be annoyed as they now are every day.

James Cochran, esq., clerk of the peace for the county of Donegal, is of opinion (so far as he can judge from his intercourse with the shopkeepers and farmers) that they would be better pleased to pay some contribution than to have a continuance of the present system; but that it would require the greatest care and circumspection to guard against abuses.

Mr. Robert Ramsay, farmer, says, "I give as much as any other man to the beggars, and I would rather continue to do so than to have poor-laws, which I think would make paupers of us all; but if I could be sure there would be honest management, I should not object to give my share, according to my means, towards helping the sick, the aged and the infirm; but it should be on the condition that all classes should be taxed according to the means God has given them."

The Rev. William Spratt, a dissenting clergyman, would like to see an asylum for the aged and infirm, and a workhouse for the able-bodied.

The predominating feeling which induces the small farmers (that class who give most freely and indiscriminately) to give alms, is a belief that charity is a duty, the neglecting of which would entail misfortunes both here and hereafter.

It is even believed that the feeling among that class of persons is so strong on the point that they would not consider themselves relieved from the claims of charity by the establishment of places of refuge for the poor.

Alexander Robert Stewart, esq., of Ards, J. P., states, "I am of opinion that if a provision could

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could be strictly confined to the lame, the halt and the blind, and was accompanied by effectual means of preventing the minute subdivision of land, and the consequent increase of destitute population of that description, it would be desirable; but I think that, as the same principle which would induce you to relieve the lame, the halt and the blind, should also induce you to relieve the able-bodied who could not obtain employment, it would be impossible to say where you could stop, if you once recognize the general principle of a provision for the poor.

" I also think that, supposing the difficulties removed, and viewing the present frame of society in Ireland, it would be impossible to procure the necessary machinery to carry such a law into effect.

" The vicinity of large towns may possibly afford such machinery; but through the remote districts of the country, I think it would generally be quite impossible. Even though this difficulty were removed, I think great embarrassment would occur in the mode of assessment, as in many cases some of the small farmers, who had been the contributors, may themselves become claimants for relief.

" One of the greatest faults in the Irish character is ' improvidence; ' and any measure, such as ' poor-laws,' which would tend only to nurture that characteristic fault, would be highly objectionable. All our pauperism at present is caused by the minute subdivision of land. I never give leases on my estate in Donegal, in order to be able to restrain the practice. I limit the quantity of fuel to what is sufficient for one house in each holding. I prevent the building of houses, and do all that is possible to check the evil, but in some respects in vain. I know that the other proprietors of this part of the country are generally averse to subdivision, but they cannot restrain it.

" I think, in the cases of large farmers, it is the interest of both landlord and tenant to have leases; that the tenantry in possession feel that they have a term equal to a lease; and there is in this country a custom of selling what is called the tenant's right in holdings at will. I have lately known a case on my own estate, where 100*l.* was given to a tenant who had emigrated to America."

Francis Mansfield, esq., of Castlerea, states that the practice of selling the interests in land is quite common in this part of the country; and that he has known cases where 200*l.*, 300*l.* and 500*l.* have been given on Lord Cunningham's estate for the good-will of farms.

The Rev. Mr. M'Guirly, roman-catholic curate, is in favour of a provision for the impotent poor, whose condition, he considers, is very deplorable; and he thinks every consideration of humanity urges the necessity of establishing some place of refuge for them.

There are some persons of all ranks of almsgivers who feel uncomfortable under the maledictions of vagrants; but in the country parts, the cases of improper language from beggars are very rare.

The general opinion of this country is, that those who are forced to mendicancy are not of a very depraved class, and consequently, that the morals of the labouring classes cannot suffer by any intercourse with them.

None can be considered in this country as professional vagrants but those who are too old and infirm to work.

The Act for repressing vagrancy by severity has never been enforced in this quarter. It is believed that those persons who do at present, in the first instance, resort to mendicancy, have had to overcome, in the first instance, an objection as strong as the fear of punishment before they become beggars.

A rigorous enforcement of the vagrant laws would, it is thought, be too severe and arbitrary under the existing circumstances of the country; and though in some cases of very troublesome and ill-conducted persons presentments have in this county been sent to the judge of assize, no instance is remembered of the transportation of a vagrant. This sufficiently establishes the fact of the inefficacy of such laws under the present circumstances of the country; but those who advocate a provision for the poor think that if such a measure were carried, some restraint on vagrancy would then be necessary. Any outrages which have occurred in this country may generally be traced either to destitution, or to a desperate effort to avoid it.

There are no houses of industry or mendicity institutions in the neighbourhood; and even if they did exist, it is believed that the greatest objection to avail of them would be experienced.

The Right. Rev. Dr. M'Gittigan, roman-catholic bishop, says, " Half the number of beggars have not appeared at my door this morning, though this is the helping day, in consequence of its being reported that there are gentlemen in town who are to put them into a poorhouse." There were at the Rev. Dr. M'Gittigan's door 35 beggars, all females, old, infirm or in ill health; only two men, one sickly and the other very old; there were also 15 children, forming altogether a most wretched-looking assemblage.

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Persons who attended the Examination.

JOHN BAIRD, clerk of the petty sessions.—THOMAS BROOKE, esq., Lough Esk, high sheriff of the county.—CATHERINE CAROLIN.—FRANCIS CLARK, painter.—Mr. DILLON, innkeeper.—Mr. A. DIVER, postmaster.—Rev. JOHN ELLISON, rector of Killimard.—Rev. RICHARD HOMAN, rector.—M. W. LOVE, farmer.—JAMES M'CLARKY, labourer.—M. M'CORSCADAN, grocer.—PATRICK M'DIARMID, cottier.—ANTHONY M'DONNELL, esq.—Mr. W. M'DONAGH, merchant.—Rev Mr. M'HAFFERTY, roman-catholic clergyman.—ANNE MAGUIRE.—Mr. W. MARTIN, shopkeeper.—PATRICK MULLINS, labourer.—Dr. MULRENY, dispensary surgeon.—JOHN SHEEHAN, labourer.—Dr. SWAN, dispensary surgeon of Mount Charles.—M. TAIT, farmer.—Rev. J. THOMPSON, parish minister.—And others, mendicants.

AT the time that badges were given there were about 114 beggars in the year in this parish; at present there are not less than 100. Mendicancy has remained stationary, except during the year 1831; but it increases periodically in the months of June, July and August, when work is less abundant and provisions are dear.

The greater number of the beggars are resident in this parish, which adjoins that of Killimard near the extremity of the town of Donegal; they are principally women with children. The greater number go about with their families, and are mostly the wives of cottier tenants who inhabit the upper parts of the parish, and who have no more than a rood of land, which is not enough to support their families. There are a great many young women among them able to work, but the men are always ashamed to enter the town or districts where they are known to beg. There is no begging at all on Sundays. Mr. M'Donagh stated, that he did know an instance of an employed labourer's wife begging; but the wives of the cottier tenants are frequently obliged to do so, their husbands seldom having a portion of land more than sufficient to raise potatoes for two months in the year. There are very few, however, in the parishes of Killimard and Donegal who, after setting their potatoes, go out to beg. Mr. Coscaden, a merchant, said, "I find mechanics and tradesmen far more reluctant to beg when they are passing through the parish than labourers. They frequently assign as a cause for being reduced to it, that they cannot get work; that they are travelling to some town to get it, and they pray to be assisted in their object; this is the general request of the mechanics."

The cottier tenants almost invariably go into strange parts of the country to beg, being ashamed to do so where they are known. Very few go periodically from this part of the country to reap the harvest. The parent has frequently been obliged to beg after having transferred his property, in consequence of the child not fulfilling the agreement or contract securing to him a maintenance; but never has an instance been known of an aged person dividing his property for the express purpose of resorting to mendicancy.

Mr. Coscaden, a merchant, stated, that within the last seven years no less than seven corn stores have been built in that town, giving employment to several individuals. Lord Arran has also made various improvements in the town and quay. The population of the town has been increasing, and about 2,000 tons of grain were exported from it last year. Mr. Diver, who has been an under agent to Lord Arran, the principal proprietor of the town, also stated, that although improvement is certainly progressing, by the erection of stores and houses, and the increase of trade, the condition of the labouring classes and of the small farmers seemed to be getting worse; those who have no land, or but little, are decidedly growing poorer every day. It is true that much more oats are now grown than formerly, but less of it is consumed in the country. The loss of employment in the preparation of flax since the decline of the linen trade induced many women to turn to the trade of cockle picking; but even that resource has failed them since the prevalence of cholera prevented the consumption of cockles and shell-fish; so that these poor creatures, with the most industrious dispositions, are now become wholly destitute, and are forced to beg in summer. The occasional employment given at the corn stores in the town has congregated a great many labourers, who are glad to get 10*d.*, 8*d.*, and sometimes 6*d.* a day. Many of these creatures have built huts or cabins on the Killimard side of the town; they hold directly under Lord Arran; they pay a ground-rent of 1*s.* when they build slated cabins, or 1*s.* 6*d.* when they build thatched ones; they get about 33 feet in depth, and leases of 31 years, but they seldom have any land. Lord Arran charges 3*l.* 10*s.* an acre for the town parcels to the principal inhabitants; and those poor persons who have no land are glad to give 4*l.* an acre for as much as they can manure under the con-acre system, and even that is a great relief to them; but the man who has a few acres of his own, even at a high rent, is generally much better off. The subdivisions under Lord Arran are extremely minute; his rents about Donegal vary from 8*s.* up to 10*l.* No improved culture has been introduced; no grain crops. Many of the farms are held under expiring leases; and even a tenant at will feels more confidence than one who holds the tail of an old lease; such a man is generally afraid to improve his farm. He knew many persons so circumstanced offering to throw up their old leases and to take new ones at an advanced rent; and though it is hard to get a small rent now, he was sure they would improve the land and pay a higher rent for it regularly.

The great majority of the beggars are from the country parts of Killimard and Donegal, and from the parishes immediately in the neighbourhood. Thomas Brooke, esq., the high sheriff, stated, that one estate in the parish of Donegal, called Townavilly, containing about 8,000 acres, and belonging to the "Board of Education," furnishes more paupers than any

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part of the country. It is generally occupied by small tenants at will, under the schoolmaster of Raphoe school, and there is neither industry nor improvement on it, and most of the inhabitants are occasionally mendicants.

There are not many among the mendicants who are themselves the children of beggars. The majority of beggars have been rendered so by want of employment, infirmity from old age, or the death of friends and relations who would have supported them. It was William Rankin's opinion, as well as that of several others, that the facilities with which relief was granted increased mendicancy, by bringing beggars from other parts of the country.

It was not thought that an able-bodied beggar would collect much in this part of the country, but a woman with several children might get more than she required. Several instances are known of women who sell the potatoes they have collected in the day to poor labourers, who can better afford to buy them than to purchase in the markets, as the beggars will dispose of smaller quantities, and this is convenient to the poor man who has very little money. The beggars scarcely get anything from the coach and car which passes through Ballyshannon. M'Clonskey, a labourer, stated that there is no begging on Sundays, for they generally get enough on Saturday to help them on that day.

Patrick M'Diarmid said, that when a large family of children appears, the people are more humane and kind to them. He stated that he as frequently saw families of seven and nine, as of three or four children; and that the man and wife sometimes separate and go different ways. The same person also said that you will not find an old infirm woman offering potatoes for sale, but will very often see an infirm though not disabled person selling a few, sometimes even to those from whom he has received them, at a lower rate than the market price. The able-bodied person seldom begs, except in very severe seasons of distress, when he gets scarcely enough, because the provisions are dear and scarce. A person with a large family always excites pity and gets plenty.

The application of their surplus collections by vagrants depends much upon the seasons of the year. When provisions are cheap and plentiful they get more than they want, and with the surplus purchase tobacco or some other article which they may find absolutely necessary. M'Diarmid stated that he had frequently seen beggars purchasing various little articles of dress, and that he often repaired their shoes, for which they paid him the halfpence they had collected. Begging is pretty nearly the same all the year round, except in the summer months, for in winter, provisions being cheaper and more plentiful, a pauper need not lay by.

Mr. Tone, a farmer, said, "Our own beggars are known, and they say little; but the strangers tell different stories, but we have little time to notice them; we know the poor creatures are poor, and as we do not generally see many strange faces, we cheerfully give for 'God's sake.' Our own beggars would put on good clothes if they had them, but it would not be the policy of strangers to do so."

In this rural district sores are not exhibited for the purpose of exciting pity, but they have heard such things are done in large towns. M'Diarmid stated that they seldom produced certificates or recommendations, forged or otherwise, even if they have them; nobody believes these things, as the strange beggars will tell lies; he has heard them sometimes say that they have not been able to collect anything, when to his own knowledge they have got a good bag full which they had disposed of. There is no asylum for the deaf and dumb, &c. in this neighbourhood. William Tait, a farmer, said, "I am sure those poor little children, who are carried about on cold wet days, must suffer greatly, and it would be a good thing if they were taken care of; but I do not think they would carry them about if they could help it. The regular beggars would not, however, be induced to give them up, as nobody will refuse them relief for the sake of the child."

M'Diarmid declared that he could not say the beggars were dissolute in their habits; he never heard them curse as he has done in other parts of Ireland. The high sheriff stated also that he never heard that they were concerned in any of the outrages in the country; and Tait remarked, that they never missed any of their shirts or linen when hung out to dry, and that he never heard the neighbours complain of those thefts which take place elsewhere. The confirmed vagrant would not be willing to emigrate to America, or go to England or Scotland in search of work; he is too much accustomed to a vagrant life to be disposed to industrious pursuits of any kind. Their treatment of their children differs in no respect from that of the labouring classes towards theirs. Clark, the painter, said that they were not in the habit of sharing their earnings with those more destitute than themselves, but he has often seen the children of beggars share with others broken meat and provisions, which had been given out of a house, together. There is no instance known there of their having hoarded their earnings.

It is thought that children are sometimes hired or borrowed for the purpose of exciting pity; and all remarked that they might do it, and nobody would find it out. Beggars are often seen with large families travelling with them, and the mothers are often observed meeting together at the entrance of villages, after having been different ways in the country.

The beggars generally have large families, which the Rev. Mr. Thompson considered to be the cause of their being reduced to mendicancy; he never remembered marrying a regular beggar. The Rev. Mr. Homan said he did not think there were many illegitimate children among the beggars in that quarter of the country.

John Sheehan, a labourer, said, "The beggars are generally healthy, they live to a great age, and do not suffer nearly so much as many a poor labourer's family. If it were not for the shame of the thing, and the feeling that it would be cast up to our children, it would be easy to beg, and I am sure often we should be much better off. I know one Jim Ryan, a beggar,

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beggar, who can get a stone of potatoes in summer, when we are often obliged to live upon one meal a day; thank God, however, no honest man will beg as long as he can help it in this parish. I am sure an able-bodied man would collect more by begging than he would by working. If he goes to a house or two at meal-time, when all are eating, he will be sure to get something. Nobody will refuse him at that time, though they might not be apt to give him potatoes to carry away. The greater number of labouring men like myself will not get more than three days' work in the week throughout the year; and what can we possibly do when the stock of potatoes is exhausted?

"As long as we have a potato in the pot, we give it; God will reward us for what we give in his holy name; and what signifies if now and then we give to a strange body, sure it is better that he should get it than that one poor man should go away hungry. It is not their fault that they beg in these hard times, for what pleasure can there be in it? The hardships they go through are great. Cold and wet they must not care for."

The prevalence of private charity must inevitably increase mendicancy; however, no bad moral effects have been observed from it. Mr. Love, a farmer, said they could not judge whether many take to begging in preference to remaining labourers, for it is only in summer that they see any instances of able-bodied men going about; they are generally the old women or the aged and infirm.

He also remarked that no inquiry was ever made whether the beggar had been relieved that day before or not; questions are seldom asked by the country people, they have too much to do to gossip with "such like folks;" if you asked them anything they would likely tell you a lie. It makes no difference whether they are acquainted with the character of the vagrants or not; they may sometimes perhaps give a little more to those they know something of.

Patrick Mullins, a labourer, said, "I give them lodgings at all times for God's sake. I have now staying with us a poor man, who came to-day, and I dare say will go away to-morrow; if not, maybe he will remain for two or three days; but he is welcome as long as he likes, poor creature. If we had the clothes we would give them to them, but we have none to wear ourselves. Sometimes the gentry give them some cast-off ones." Love remarked, that the farmers give milk when they have it; the beggars carry about small cans, and when they look "sickly and pale," the old woman of the house (meaning the wife) gives them a good quantity. Money they have not to give; besides, potatoes are more convenient and close at hand. The old ones would like money better than food, they could buy tobacco with it, which they say keeps their teeth from falling out. The young ones seldom get money, they are put off in town with soup, potatoes, and sometimes a little meal.

All who ask for "God's sake" get something, but the quantity is not limited. A good "gouping" (which means two handfuls) is generally given to all large families, and the old people get meal if they have it at home. There are not many mainly supported throughout the year as pensioners on certain families. The shopkeepers of Donegal endeavour as much as possible, by badging the beggars, to confine the relief to their own, but it has not, however, been found successful. On being asked as to whether the farmers and shopkeepers give away as much in charity as would enable them to maintain an additional workman or labourer, it was the opinion of those present that they do not.

Monday in Donegal is helping day. M'Diarmid, the labourer, stated that the poor would never come into the town of Donegal except for the little bit of tobacco and the soup which they get from the shopkeepers on that day. This does not, however, relieve the farmers, because they give to them every other day in the week; certainly much more in the course of a week than all the shopkeepers in the town. There is no such custom amongst the small farmers as that of planting portions of ground to distribute the produce amongst the beggars.

The relief of the beggars falls almost entirely upon the farmers, who assist them in various ways besides giving them food; they help every body, and on all days in the year. The farmers do not consider themselves annoyed, though they certainly say they have a great burthen to bear, particularly when the potatoes get dear. There is no class, however, who do not give. Sheehan said, "I know Burke, Murray, Molony and other labourers, as poor as any in Ireland, who, after buying the potatoes from the beggars themselves, often give them to the poor, while their own children are not well fed. It is hard, indeed," continues he, "that the rich do not do something for us, who do so much for them."

The men are not much in the house, so that the quantity given cannot be ascertained, as the wife generally gives everything; but it was the opinion of those present that there was not a farmer in the country who did not give at least 3 *s.*-worth of potatoes throughout the year. Though they frequently give when they are in great want themselves, yet it has not been known that in any instance they have been reduced to destitution through it.

Sheehan observed, that they gave relief because they knew what poverty was, and many a labourer in that parish could afford to receive charity better than some who were going about. Love said, "The beggars are generally well-behaved and civil poor people, and when we tell them, which we sometimes are obliged to do, that we have nothing left for them, they bless us, and say they hope we shall another time." Sheehan also remarked, "If we knew that the beggar who deserves it were taken care of, such as the old and sick people, as well as those who keep at home, and whose hardships are only known to those who keep company with them as I do, it would make us help others." He also remarked, that they never injured them in any way, though he heard and believes himself that they give the small-pox to many a labourer's child. When Love was asked whether he thought relief was often given from a dread of the influence and effect of the beggar's curse, in case of

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of refusal, he observed, " Old people may be afraid of such things, so may women with child, but we would not be afraid of such things in these enlightened times."

It is supposed that fever has been spread and generated by the system of lodging beggars. Callaghan, a farmer, remarked, that three days after he had given a night's lodging to a poor woman, his wife and children took the fever. The Rev. Mr. Hafferty, roman-catholic curate, also remarked, that this association with beggars may tend to demoralize the labouring classes in towns; but here, in the country, where a beggar seldom remains more than a single night, they do no harm; he never observed that they did mischief either by circulating tales or stories.

Upon inquiring as to whether those who had once followed a vagrant life often return to industry, M'Diarmid remarked, " I do not think, if you were to offer one of them a room in this inn (a very comfortable one in the town of Donegal, where the Assistant Commissioners were then sitting), he would swap his trade" (give up or exchange his trade); " and I think," said Clark, " you may fairly say they become a separate class, and wretched enough; not that I think the young people continue begging, for I know they are ashamed of it, poor creatures, and their parents think it better for their own sakes, and the good they get, to let them become industrious as labourers, farm servants, and other things; but still I have heard some farmers, my own friends, say, that they were not so steady, or so much inclined to work as other people's children."

Thomas Brooke, esq., the high sheriff, stated that no punishments had been inflicted in that part of the country for vagrancy, and he did not see how they could do it until there was something done for those who go about; for even if they tried to put any such measures into force, where were they to put all the people they took up? There is no doubt but that the magistracy would consider themselves authorized to put any law into force which might be passed for the suppression of vagrancy, provided there was a provision for the poor; and on this point Dillon, the innkeeper, said, " I am sure the farmers and shopkeepers would soon see it to be their own interest to help the magistrates as much as they possibly could, in preventing strolling beggars from going about."

There are no houses of industry whatsoever in the county of Donegal. M'Diarmid, the labourer, observed, " I am quite sure that there are a great many who would not go into a workhouse at all, who are now going about. I have heard them say they would like some 'poor-law' which would take care of them at home in their own cabins, without depriving them of their liberty."

At Ballyshannon the Assistant Commissioners examined the following mendicants as to their feelings respecting a mendicity or poorhouse:

Mary Shandly, aged 38, not a resident, but a native of the town of Longford, said, " I was loath to beg in my own place, and left it for a strange one about 12 months ago, when I lost my health. My husband left me, and I do not now know where he is. He went to England to get better wages. He was earning at home 10*d.* and 1*s.* a day, and that only occasionally. I was necessitated to beg for half a year before he left me." In reply to a question from the Commissioners, she said, " I do not think, if I was well dressed, the people here would give me as much as if I had on old shabby looking rags, as I am a strange beggar, and not known to them." She was asked, if there was a mendicity-house would she go into it? and she replied, " I would, and with a free heart work as much as possible; for I am now starving from cold and hunger. I have been lodging five weeks in the town, and never paid anything for my lodging; if I had anything, I would give it to them for God's sake."

Ann Maguire, who accompanied her mother, Bessy Maguire, a cripple, who was carried about from door to door in a barrow by the public, said she lived in a part of the town called the " Purt," and paid 2*l.* 16*s.* rent annually. She goes out every day to beg for potatoes; one sister goes with her and the other goes alone; they always take separate roads, and in the evening the whole family meet together, consisting of mother, a young son and four daughters, when they share the day's collection between them.

Bessy Maguire, the mother, gives lodgings to beggars for money, and has at present a begging cripple with her, who pays her 4*d.* a week. She has brought up both her daughters to beg. They never attempted to get work, and the one aged 13, who accompanied her mother, said she did not know how to work at all, and had been begging for the last six years. " I would not take," exclaimed Bessy in a loud voice, " all Ballyshannon to be separated from my children. Pray, your honours, never allow us to be taken away from Ballyshannon."

Catharine Carabin, a resident mendicant, said that she was 60 years of age, and that she would not take relief from the Mendicity there, because they only offered to give her 4*d.* a week if she would give up begging, which would not support her for a day. " In troth, sir," said she, " I never would leave this place; where I spent the best of my time, there I would remain while my head is hot in Ballyshannon. I will stick to it (while I am alive). If you put the Mendicity in this place, and let me go in and out when I liked, I would go into it."

Mary Miller, aged 79, a sickly old woman, informed the Assistant Commissioners that indeed she would go to any place before she would remain as she was, receiving only 1*d.* a week from the Mendicity, and uncertain relief from her friends. " I should like to go to a poorhouse," said she, " if I was not sent away far from Ballyshannon, where I was born and reared."

Mary Mideen, a sturdy looking beggar, who keeps a house at 30*s.* rent, and has a pig, said she would not go into a workhouse as long as she had a bone in her body.

Mary

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Mary Gallagher, a widow, aged 25, with two orphans, the one 10 months old, the other 2½ years, said she would rather go anywhere to get some work than go on as she now does.

Charles M'Mahon, a sick miserable-looking object, aged 42, was most anxious for some place anywhere in the world to go to. "Nobody knows," said he, "what hardships I suffer in this place."

Persons who attended the Examination.

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Samuel Bell, farmer.—Thomas Boldrick, churchwarden, tanner.—Joseph Cochrane, shopkeeper and churchwarden.—James Coolly, spirit merchant, Bandanna.—Captain Darley, J. P., Buncranna.—Jeremiah Devlin, farmer and merchant tailor, Buncranna.—The Rev. —— Doherty, roman-catholic clergyman of Clonmany parish.—The Rev. —— Doherty, roman-catholic clergyman of Fahan.—Con Doherty, farmer and collector of county cess.—Patrick Doherty, county cess collector, shopkeeper, Buncrana.—Patrick Doherty, Long Banack, farmer.—Mr. Michael Doherty, rent agent, Glen-house.—Doctor Evans, surgeon of the dispensary.—Patrick Farmer, grocer, Buncranna.—The Rev. William Hawkshaw, rector of Upper Fahan.—Patrick Kerr, innkeeper, Bandanna.—The Rev. Mr. Kelly, roman-catholic clergyman of Dyserteguy parish.—John Langhrey, farmer.—Mr. M'Doherty, rent-agent, Glen-house.—William M'Grath, farmer.—The Rev. Edward Maguire, roman catholic priest.—Charles Norman, esq. J. P., Fahan.—Constantine O'Donnell, clerk of petty sessions.—Dominick O'Donnell, Cock-hill, farmer.—Patrick O'Donnell, shopkeeper and farmer, Buncranna.—The Rev. William O'Donnell, parish priest of Clonmany parish.—The Rev. Hamilton Stewart, rector of Low Fahan.—Several other farmers and traders appeared at the meeting of the Assistant Commissioners.

It is thought there are in the three parishes about 300 persons begging. The Rev. Mr. M'Ginn, roman-catholic clergyman, thinks they have increased within the last five years, from an increased want of employment.

The period of the year at which begging increases is from the 1st of December to August, being at its extreme about July and the beginning of the month of August. The greater number of the beggars here are strangers; those of this parish who are obliged to have recourse to mendicancy generally go into other parishes to beg. The greater number of beggars consist of the wives of cottier tenants, and young women who have had illegitimate children. The failure of the linen trade, and the consequent dearth of employment, is one reason why there are so many females begging.

They generally travel in families of able-bodied persons and children. The mechanics are much more reluctant to beg, though in this district there are but few of them.

The beggars come here principally from the parishes of Taugh Boyne in Raphoe, and Bart in Templemore, and are generally from the country.

Very few of the children of beggars pursue the trade of begging, being generally, when they attain the age of 13 or 14, hired out as herds or farm servants. The facilities given necessarily increase the influx of strange beggars. At the same time, begging is only resorted to when necessity compels them.

There is not much encouragement given to able-bodied beggars, excepting to women with large and numerous families. When provisions are cheap and plentiful, which is the case half the year round, an able-bodied beggar might gather more food than any one person could consume. Beggars are not seen going about to seek alms on Sunday.

The farmers invariably increase their allowance to beggars if they have more than two or three children.

Families will sometimes, in the scarce seasons of the year, divide themselves into two or three divisions, and so succeed in obtaining a large amount of relief. The aged and cripples have a priority of claim, and generally receive a good "gouping" or handful, while the quantity given to the able-bodied is comparatively small; nevertheless, the person able to travel the greatest distance will, upon the whole, collect the most.

The vagrants frequently sell their surplus collections for tobacco, and sometimes for tea; they are dressed in rags, old blankets, &c., and the children in sacks. The strange beggars could not excite compassion unless poorly clad; while, on the contrary, the home beggars, whose circumstances are known, would have no objection, if they could afford it, to be decently attired. It is not supposed that beggars can save anything out of their collections.

Beggars usually allege that they are in want, and frequently no question whatever is asked; a bag is placed on the floor, and a few potatoes are thrown in. The beggars in country districts are not known to produce sores on their bodies for the purpose of exciting sympathy.

Recommendations, whenever produced by the beggars, are never read by the farmers, whose time is too precious. The habits engendered by vagrancy are supposed to facilitate the destruction of the morals of the begging classes. They have never been known to refuse to have their sores cured, lest it may diminish their sources of exciting sympathy. There is nothing in the shape of an asylum in this country for maimed or diseased children; such children are sometimes seen with the strange women who come into this parish to beg.

Vagrants are not thought to be dissipated or disorderly, or concerned in any of the robberies or outrages committed in the country. The farmers do not complain of having suffered any

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any losses by them. The confirmed vagrant is never known to emigrate, nor even to go to England or Scotland to look for work. They are kind to their children, though their education is neglected, and consequently must tend to add to the bad members of society. They are jealous of each other, and do not associate much together.

The families of vagrants, though large, are not supposed to be larger than those of other persons. Their roving habits, with the cares attached to a large family brought up in poverty and want, conduce to health, and prolong their lives frequently to a very great age.

It is thought that an able-bodied man could collect more by begging than he could earn by his labour, as he would seldom be employed more than three days in the week, at 9 *d.* per day and diet, or 7 *s.* without diet.

There is no knowledge whatever of the vagrant's character, nor any questions asked by the almsgivers, especially among the country people. The indiscriminate relief afforded by private charity, frequently in total ignorance of the wants of the individuals who apply for it, must necessarily tend to increase mendicancy.

The spirit of independence which prevails in this district makes people extremely reluctant to beg; at the same time, several instances are on record of strange beggars refusing to work, or rather neglecting it, when such had been provided for them.

A night's lodging is frequently given by cottiers and labourers to the beggars, who leave behind them their beds of straw, as a renumeration, which goes towards increasing the heap of manure. Potatoes, meal, flax and milk are given by the farmers. At the houses of the better and richer classes a halfpenny is generally given to those who are in some degree known. The farmers prefer giving food to money, as being more convenient and readier at hand; in fact, the money they seldom have to give; the beggars prefer it, as they could then easily purchase tea and tobacco, for which there is a general taste.

There is no beggar who does not get something, but the quantity depends on circumstances; an aged person or cripple will receive a good "gouping" or handful; the others get only a few potatoes. There are very few supported as pensioners by private families. It is thought that many farmers give away as much food in the year as would diet an additional labourer.

The Buncrana relief is indiscriminately given on Mondays to home as well as strange beggars.

The relief of beggars falls principally on the small farmers, who are more open to solicitation than the higher orders. Mary O'Brien, an old beggar-woman, says, "I trouble the gentlemen little; they do not know our miserable condition, when God has made us poor, as well as the very small farmers and labourers, who give us all they have for God's sake; they know they may soon be in our state, and feel more for us."

It is believed by the farmers themselves that many beggars get more than they require; and that many who do not go out regularly to beg are much more in need of relief than those who do.

It is thought that the shopkeeper gives to beggars to the value of 1 *s.* per week, whilst the farmer, from his being more in the habit of giving food, does not estimate his charity at 6 *d.* a week. Instances are known where persons have given charity to such an amount as afterwards, owing to the partial failure or lateness of the crops, to leave themselves destitute. When asked as to whether a payment of a regular annual sum would be preferable to the present mode of relieving beggars, Dominick O'Donnell, shopkeeper, said, "What I give at present I give voluntarily, and I consider it is given for God's sake; and I would rather be 3 *s.* out of pocket in that way than give 1 *s.* by compulsion."

Jeremiah Devlin, tailor, observed, "It is my opinion that the poor would be better provided for by an arrangement of the kind, and the public less imposed upon than at present."

Thomas Baldrick, churchwarden and farmer, said, "I prefer having the pleasure of dividing what I give myself; at present I cannot say that I feel the burthen."

Patrick Dogherty, farmer, stated that he "would prefer giving to the poor directly himself, but would like to see a better provision for them, on condition the burthen did not rest on the people who were as poor as the beggars themselves, viz. the poor farmers."

Patrick Farrell, farmer, says, "I agree with Dogherty, and I have a great many poor myself to provide for of a day; but still I'd pay my share, to the best of my means, if the gentlemen did the same."

James Hegarthy, farmer, made the following remarks: "I only give once a week, and I would rather continue to do so than be forced to give anything; but it is very hard that them that is a drawing the rents away from the country to spend among the French, should not help to support the poor that is working for them."

Patrick Dogherty, shopkeeper, was of opinion "that the landlords ought to support the poor of their own estates. I would," says he, "be willing to give as much of my income as another. I think the custom of not giving leases prevents the people from improving the land, and makes many paupers."

James Crowley, shopkeeper, said, "My opinion is, that it would be an improvement to make a provision for the poor, and then to get it from the people, according to their ability, making those that can work do so, and maintaining those that cannot."

Patrick Dogherty, deputy collector of country cess, observed, "I would sooner pay as I do than have any tax, unless, indeed, the landlords were made to pay their share, because most of the paupers are made by them and their agents. The landlords are generally absent, and cannot see what is practised on their estates, nor the destruction which is caused. The farmers could not pay a tax, I well know; as it is, they cannot pay their taxes."

Patrick

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Town of *Buncrana*.
Bar. *Ennishowen*.

Patrick O'Donnell, farmer, says, "I think it would be well to have a provision for the poor, if it came from the gentlemen and not from the poor occupiers."

Michael Dogherty, shopkeeper, says, "My opinion is, that it would be better to pay as we have been paying them, that is, to help them as we formerly did."

Dr. Evans, surgeon of the dispensary, stated "that he was greatly averse to anything like the English system of poor-laws; but I should not object to some provision for the aged and infirm, provided that the funds were drawn from the absentees, who do not contribute to the relief of the poor, and who draw the property out of the country, and from other landlords."

The Rev. Mr. Hawkshaw says, "I think employment for the unemployed poor, most particularly for the females, would be quite sufficient to remedy the present evil."

The Rev. Edward M'Ginn parish priest, says, "I consider that it would be desirable to have a provision for the aged and infirm; but I agree with those who think that the fund for such a purpose should come, not from the occupying tenantry of the country, who are utterly unable to pay any more than they do at present, but from property of all descriptions, according to its extent. I give this opinion, considering the peculiar circumstances of the country; under other circumstances I should not desire any arrangement that might be calculated to dry up the sources of charitable feeling; and I am sure that the farmers would think they had not so much merit in contributing to any forced assessment as in giving, as they do at present, for the love of God. Those other circumstances are, equitable valuation of the country, with a view to a reasonable arrangement of rents, or even an adoption of the late valuation by the Tithe Commissioners; a law restraining landlords from ejecting tenants at will, without paying them for their improvements, in order that a spirit of improvement may be produced, our waste lands be cultivated, and that we should no longer have our population called superfluous. I have known numerous instances of the bad consequences of tenancies at will. The people always fear to improve, lest the rents may be increased; and they never use the same exertion that they would do, if their children were likely to enjoy the benefit of their industry."

Charles Norman, esq., J. P., says, "I think a tax payable by the community at large, according to their respective properties, in short, a tax to which all descriptions of property should be subject, would be most desirable as a provision for the destitute, accompanied by measures to oblige those to work who can do so, making the value of their labour available towards the general fund, and giving relief gratuitously only to those who are unable to work, and who have none to maintain them; and I would suggest that such a tax should be a local tax, proportioned to the wants of the district where it may be required. Such measure, I conceive, would be equally beneficial to all classes.

Captain Darley, R. N., J. P., says, "I should desire to see a provision for the poor, if I could hope to see it wholly free from the abuses of the English system of poor-laws, and provided every description of property was made to contribute towards the fund. There is no reason why the fundholder, living in a lodging, should be exempt from his share of the burthen. While I confess this opinion, I am disposed to agree with Mr. M'Ginn in thinking that forced assessment may have the effect of drying up the feelings of private charity; and I should therefore desire to see any changes which may be made, introduced gradually in a district or in a country for a limited time, as an experiment, before any general measure of legislation should be adopted."

The Rev. Mr. Kelly, roman-catholic curate, expressed himself as follows: "I am of opinion, and I am sure in expressing it that I express the general opinion, that a poor-law would be the greatest curse this country ever met. We have no comfortable farmers, no farmers like those of England; I put the whole barony down as paupers, with the exception of a very few. They are not equal to the English labourers. All this arises from the fact that they pay double, I may say treble, what they ought to pay. Let the landlord give his tenant a valuation of his land, and we shall have no call for poor-laws. Let us have a fair, impartial administration of justice. We are hospitable, we are charitable; every poor man gives what he can at present; only let us live, and we will support our own poor."

The Rev. William O'Donnell, P. P., of Clonmanny, says, "I am decidedly of opinion that a provision for the impotent poor would be desirable, and some system of employment for the able-bodied; the fund to be raised from all classes, according to their means, making some exceptions in favour of the resident proprietors."

Small-pox and fever, which raged in the year 1817, were traced to mendicancy; sometimes mischief may, it is thought, be done by the stories which mendicants are in the habit of telling.

The itinerant beggars sometimes return to their work, but the professional beggar is quite unfitted for any employment.

There is no house of industry or mendicity institution in this parish.

The infirm and aged might avail themselves of such an institution did it exist; they are fond, however, of their liberty, and a disinclination to enter such a place would operate with many.

Mr. Speer says on this subject, "I met this day a travelling blind beggar; I told him the Government had some measure in contemplation to take care of such as him in an institution. Then I asked him whether he would prefer such a place to his present uncomfortable state? He answered, "Decidedly not;" he would much rather enjoy his liberty, and go on as he had always been accustomed to do. "He had many years ago, when times were better than they now are, collected in his travels from the county Fermanagh to the county of Donegal, 1 *l.* 3 *s.* 11 ½ *d.* in one day." He might travel as far now without getting

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getting 4*d.* a day, exclusive of provisions, which are given to such as him, without any questions. Another woman who I met with this morning, about 40 years of age, with five children, and who had been before her marriage a farmer's servant, and is at present a widow, declared she would rather die than ever be compelled to enter an asylum where she would be restrained from her liberty.

Mary Gibbons, living in the liberties of Derry, who accompanied her son, an idiot and a cripple, who is carried from door to door in a wooden box, resembling a dog-house, informed us she would willingly have her son taken care of in an institution, as she would then be enabled to do something for herself, and her other children might go to school; she had three times taken fever, which she attributed to being obliged, in her wanderings, to sleep in strange houses where she paid nothing, but simply left the straw which she generally got from some of the farmers; she is able to travel, one day with another, about a mile, and she finds no difficulty in getting as much as she requires. All give when she applies for relief, but she thinks the small farmers' labourers give her much more than any class of persons.

We met several poor cripples in Ballymophay who were carried from door to door by the people of each house. They had generally one grown-up female attending them and two or three little children following, who shared equally in all that was given.

Persons who attended the Examination.

Parish *Inniskeel*, Lower. Bar. *Bannagh* and *Boylagh*.

CHARLES BOYLE, farmer.—The Rev. DANIEL COYLE, roman-catholic clergyman, Inniskeel.—The Rev. DANIEL EARLY, parish priest, Inniskeel.—ANTHONY GALLAGHER, farmer.—Mr. ALEXANDER HILL, farmer.—DANIEL M'DIVETT, clerk of the petty sessions.—PATRICK M'SWINE, farmer.—ROBERT RUSSELL, esq., agent to Lord Conyngham.

VAGRANCY has remained stationary in some degree, owing to the spirit of independence which generally prevails throughout this district. People are quite averse to their relations begging.

Vagrancy increases from the 1st of May to the 10th of August, owing to the decrease of provisions and the impossibility of procuring work.

Mr. Alexander Hill said he had been able to recognise the faces of but one home beggar; they are all strangers, and consist principally of women and children; the men go to Scotland and other parts of the country in search of work, in which they are generally successful. The beggars usually travel in families, there being no occasion for them to separate, as they are never refused; all who come, whatever their appearance may be, readily obtain relief. The females have scarcely any other resource to depend upon, and frequently when there are young children, the family are obliged to travel about in search of subsistence. The women have less shame in begging than the men. Mendicancy is not the custom of the country on Sundays. There are very few labourers in this parish; they are generally small farmers holding from Lord Conyngham and other landholders of the country, and scarcely ever known to beg. The wives, however, of the cottier tenants, who are few, are frequently driven to mendicancy through want, when provisions are scarce and dear. The difference between cottier tenants and those engaged in small trade is very striking. Labourers have sometimes been offered work, which they have refused from various causes, such as having to look after a child, or that the wages were not sufficient to support the family and children; on the contrary, the mechanics and persons engaged in small trade have most readily accepted any little job. Very few mechanics come to this district to beg (the cottier tenants generally go into a strange part of the country to beg,) owing to the shame which attaches to a person's begging in his own parish. The small farmers who have at an advanced age transferred their property to their children, are sometimes obliged to beg, from the children not fulfilling the agreement made. A "freedom" is generally reserved off the land, when infirmity shows itself with the old people. Few go from this part of the country to Scotland; those who do generally however come back with sufficient to keep them from begging. On an average they return here with about 3*l.* saved during the time of harvest.

The largest number of beggars they say come from the Rosses, but Mr. Hill said they cannot believe them, because they conceal the truth through shame.

There are scarcely any home beggars; the general opinion is, that nothing but necessity compels persons in this country to beg. There are a class of persons called "tinkers," who follow their profession regularly; they lead a continued life of mendicancy and are not liked by the farmers, who through fear give them relief; they are abusive in their language when refused, and are not regarded in a favourable light by any class of the community.

Mr. Hill said that when potatoes were plenty, a man may get more than he wanted. It is possible for an able-bodied beggar, provided employment were afforded him, to earn more than he could consume; the tinkers generally get more than they require; the consequence is, that they lead a life of dissipation. The beggars never frequent the chapel-doors or places of worship in this part of the country.

Mr. Hill said he would give more to a large family than to a small one; he would never refuse a large family, even though he had no more than a day's provisions in the house.

When provisions are extremely dear, the families sometimes separate, and come one after the other, and each party get provisions and relief; those who do so are all strangers. When they are old and infirm, the female in the family helps them with meal, milk and any

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any little nourishment which may at the time be in the house; they also frequently ask them into the house to sit down and warm themselves by the fire.

At the end of the evening it would always be found that the able-bodied person without the child would have collected more than the person with one.—(*Alexander Hill.*)

They apply their surplus collections to the purchase of tobacco, and sometimes second-hand clothes; the strange beggar would not dress himself well, but the one who is known would have no objection to do so.

When they ask for "God's sake," they generally obtain relief; questions in fact are never asked, and in this remote district no expedients for exciting pity are resorted to. This being the case, there is no mischief produced by forged or surreptitious recommendations. They never have refused to have their sores or bodily infirmities cured. There are no institutions for deaf or dumb in this country. Mr. Hill and the Rev. Mr. Early both stated that they never knew a woman who would take about a deceased child for the purpose of commiseration in this part of the country. Whenever a woman is seen carrying about a sick child, the farmers' wives take them into their houses, and never would let them go until the child was well or appeared better.

With the exception of the tinkers, the few beggars who go about are generally well-behaved and never annoy the farmers by petty depredations, abusive language or immoral practices. Mr. Hill remarked that he was quite sure he would be more disposed to go to America himself than the tinkers, who were the confirmed vagrants in that quarter. There was no distinction between the affection of the vagrants to their children and that of the labouring classes. No cases have been ever known there of beggars having borrowed or hired children for the purpose of exciting commiseration or pity.

When they have large families they are frequently obliged to leave home, which makes them appear to have larger families than other people. Beggars never marry as such. The Rev. Mr. Early stated he never knew of a person dying of starvation in that quarter of the country.

An able-bodied man could collect more by begging, if the feeling of independence did not restrain him, than a labourer could earn; he would frequently get as much as 1 *s.* in the course of the day, while the others would be working for 6 *d.* and his diet.

There is no knowledge whatsoever of the mendicant's character: the charitable feelings of the poorer classes always induce them to give indiscriminately to all who seek relief. The Rev. Daniel Coyle said that in that remote district, where the number of mendicants are so few, there have been no evil effects perceived by private charity on the morals of the labouring classes. Mr. Hill stated that he often had offered strange beggars work during harvest time, but they always have given some excuse to get away; one girl who was begging when he hired her, when she was a month with him, slipped away. James Doherty, a small farmer, and occasionally a labourer, stated that many persons were in the habit of giving beggars lodgings; they get straw from some of the better class of farmers, and if they are passing through the country they leave it with the person who gives them the night's lodging.

Potatoes are the usual relief; meal, however, is more generally given to the old and infirm, owing to their not being able to carry the potatoes. Charles Boyle, a farmer, said he always gave milk to those who had a tin can; the farmers have a great deal of milk in summer, and do not feel the loss of it. As provisions are always at hand, the beggars get them in place of money. There being no markets or trade of any kind in that country, the mendicants seldom get money, though they would generally prefer it, as they could then get some tobacco, which is as necessary to some of the old ones as food itself.

The quantity of relief given is not limited; all who ask get something. Daniel M'Divett, the clerk of the petty sessions, stated, that except in scarce years, they have not a great number of beggars in that parish, and that therefore a farmer or shopkeeper would not support an additional workman upon what they give in charity.

It was Mr. James Russell's opinion, who is agent to Lord Conyngham, that the relief of the poor fell principally upon the farmers, who were nearly all upon an equality as regards circumstances, and who he thought could least afford it, and on whom it frequently pressed severely. They would bestow charity when asked, even if they had to buy a stone of potatoes or a peck of meal for their own support, and there are none to be found, even amongst the poorest who do not give as much as they possibly can.

Mr. Hill said that there were some beggars he believed who got more than they required, yet still the donors say "it has done us no harm;" they hope always to be rewarded by a higher power for their charity. He did not think either that such uncertainty in the quantity given led to any waste of provisions; he would wish, however, that he could always be certain that he was giving to the most deserving objects. The expressions of Charles Boyle on the same occasion were, "I do not know what I give, but I do not miss it, as we have not many beggars in this part of the country. The farmers are opposed to a regular provision, for they have no money, and they are already regularly taxed; and I therefore would rather give as I do at present, and follow the old system." Rev. Mr. Early also remarked, that in consequence of the difficulty in getting money, the farmers would prefer the present plan to paying an annual tax of any kind.

Relief is not often extorted by importunity; but there is a class of persons of whom the farmers complain much, called tinkers, who travel through the country with large families, and a budget of news, annoying them much; they promote illicit distillation by making and repairing the private stills. Hill said he had no fear of any beggar; he would trust all he had in the world with them.

It has not been observed that disease has been spread in this remote part of the country by the system of giving a night's lodging to the mendicants.

VAGRANCY.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Mr. Russell was of opinion that the occasional periods of distress which have occurred when large families have been obliged to seek relief in numbers, had some influence in initiating them into habits of mendicancy.

The laws against vagrancy have never been enforced in this part of the country, nor have any punishments ever been inflicted. The Rev. George Stewart thought that these laws were severe, and that it would be considered arbitrary at present to put them in force.

There are no mendicity institutions in the neighbourhood. Charles Boyle said, "I am sure the beggars would not go into a house of the kind, unless they were dragged or forced into it; they would rather take their chance in the country, that I know well."

Persons who attended the Examination.

Par. *Kilbarron* and *Innismacsaint*, including Town of *Ballyshannon*.
Bar. *Tyrhugh*.

Mr. W. ALLINGHAM, merchant.—Mr. BARTLEY, attorney; Dublin.—Mr. WILLIAM BELL, publican.—Doctor CRAWFORD, surgeon of the dispensary.—S. CRAWFORD, esq., attorney.—The Rev. JOHN CUMMINS, parish priest of Kilbarrow.—M. DAVIS, esq., J. P.—Rev. JOHN DUNBAR, curate of Innismacsaint.—WILLIAM ERSKINE, merchant.—Captain CHARLES FERGUSSON, J. P.—PATRICK GORRIGLE, a small farmer.—The Rev. GEORGE GRIFFITH, curate of Kilbarrow.—Mr. IRWIN, clerk of the petty sessions, and collector and secretary of the Ballyshannon Mendicity.—Rev. D. KELLY, roman-catholic curate, Kilbarrow.—Mr. P. KELLY, brewer.—Mr. J. KERRISON, Bandoran, innkeeper and farmer.—Rev. FRANCIS M'DONNELL, parish priest, Innismacsaint.—Mr. Mr. J. M'GOWAN, merchant.—Mr. John M'GOWAN, bangbeggar to the Mendicity of Innishannon.—Mr. J. MORIARTHY. publican.—Rev. Mr. RAMSAY, roman-catholic curate, Kilbarrow.—Mr. JOHN SCOTT, stamp distributor.—Doctor J. SHEIL.—SIMON SHEIL, esq., Wardtown.—The Rev. G. NESBIT TREDENNICK, rector of Kilbarrow.

THE number of persons on the mendicity list of Ballyshannon at present is 102, of whom nine-tenths are supported or maintain themselves by begging. Vagrancy is decidedly on the increase in this quarter, more particularly since Bundoran, which is in this parish, has become a watering-place. Many of those beggars who are now resident in this parish were strangers, who having been induced to come here by the cause above mentioned, have remained there ever since.

Vagrancy is more common in the summer season, because at that time more wealthy strangers resort to Bundoran, and because the poor people's stocks of potatoes are exhausted, and there is less employment. The small farmers through the country relieve all nearly indiscriminately, but the shopkeepers of the town confine their relief to the resident beggars, who are generally relieved through the medium of the Mendicity, which has been found to diminish street-begging materially, and to render the burthen upon the inhabitants much lighter than it was before. There are very few able-bodied persons begging except women with children. The wives and children of strange beggars are in the habit of resorting to Bundoran in the summer, and the same class of persons in this parish are well known to go into strange places to look for relief at that time. Cottier tenants do the same whenever they become beggars, which is rarely the case with the men. There was only one case known to the Rev. Mr. M'Donnell of an old person having transferred his property to his children, and adopted a vagrant life. The Rev. Mr. Kelly stated that he had known several cases, however, where the parent having given up his land to his children, with a virtual stipulation that he should have a maintenance and certain little comforts necessary to old age, such as tobacco, &c., was afterwards looked upon as an incumbrance, and treated harshly; and this treatment, he believed, has induced them to prefer a life of mendicancy to remaining with their families.

He thought, however, that if it was believed by the children that the old person was determined to beg, their unwillingness to allow any of the family to resort to such a means of subsistence, would often restrain them from treating their parents harshly. The daughters-in-law are generally to blame.

There were no cases known of those going to work in England, begging their way through that part of the country.

The districts which produce the greatest number of beggars are the counties of Fermanagh, Cavan and Tyrone. They are natives of towns also, but chiefly of country districts.

Mr. Kerrigan observed, that there were no beggars there, children of beggars, except those who were maimed or crippled. He thought that beggars were as anxious as other persons to put their children into a more respectable line of life. There can be no doubt but that the facilities afforded to obtain a livelihood by mendicancy have the effect of increasing the number of applicants, and perhaps of diminishing industrious exertions.

The quantity of relief given varies according to the quantity and cheapness of potatoes in the country; when they are very plentiful, beggars will refuse them; but a person can generally get in this country during the day as much as he can carry, certainly much more than he can consume.

In Ballyshannon they are prevented from annoying cars and carriages by a person called a "bangbeggar," who is employed by the Mendicity; but in Bundoran, where there is no such check, they do resort to them.

The Rev. Mr. Kelly stated that the beggars rarely ever go out on Sundays; he was not aware that there was any regulation against it, but it is not the custom in this country.

The quantity given at the farm-houses varies very little whether the number in the

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group be large or small, but the person with a great number of young children will be more sure of getting relief, and perhaps of a better kind, such as a little meal, &c. They very often split and come in different parties to the same house; the infirm persons will always be preferred, and will get meal and milk, or fish, or eggs; but there is no doubt that the able-bodied persons will collect more potatoes in the course of the day.

Mr. M'Gowan, the "bangbeggar," said, "It is seldom they get more than they want, when you consider that the creatures must buy a little soup or a bit of tobacco, and must try to keep a rag on their backs, for they scarcely ever get clothes, and ready enough they would be to wear them if they had them. I know one woman to have saved 30*s.*, but she was robbed of them, and she never saved afterwards."

The confirmed beggars are either old, sickly or maimed, and that is their excuse for begging; but during a hard summer the young and the healthy assign want of employment as the cause. Dr. Crawford remarked that there were some such exhibitions on their bridge on market days as displaying their sores and diseases to excite pity, and he knew persons who feigned epilepsy as a cause for begging; but he never knew any of those persons who thus appeared with sores seek for relief at the dispensary. Persons who come through the country as shipwrecked sailors are in the habit of producing certificates or recommendations. Dr. Crawford said he knew cases in which offensive objects excited a great deal of terror. There was a woman with a hare lip, a frightful object, who exhibited herself constantly to pregnant women; he prevailed on her at last to allow an operation to be performed, and she became quite well.

Mr. Murdy, a publican, stated that he keeps a public-house, and does not see signs of liquor upon two in a twelvemonth. Mr. Irwin said, that any person who was seen drunk would be put off the list of the Mendicity, and only knows one case of that sort for three years; but he thought that there were many on that list who were brought by dissolute habits to beggary.

The Rev. Mr. M'Donnell said he knew a case, and he believed there were others, of a beggar-woman, now a mendicant, who had a son bound to a shoemaker, whom she maintained. On being asked whether it was the practice of beggars to carry about with them the children of others for the purpose of exciting compassion, the Rev. Mr. Cummins stated that there was a case of a beggar-woman who died of cholera having had 19*s.* in silver next her skin; she carried about an infant which, while she lived, seemed an emaciated creature, but it has since been taken care of, and has become a thriving child. He had no doubt that she kept the child in that state designedly. He once married two mendicants, one of 60, the other of 70 years of age; but the marriage of beggars is very rare; that was 28 years ago, and it was the only case that occurred during his life. He did not think them more immoral than others, and decidedly they lived to a very great age.

There may be some cases of illegitimate children amongst them, but the persons who are mendicants are generally married persons, who have been or perhaps are householders; they are however mostly aged persons.

Carrigan, the innkeeper, said that an able-bodied man may get more by begging than he could by working, for a short time only, till he became known; but able-bodied persons scarcely ever seek for relief in that way in this country, except in times of the greatest distress. Three able-bodied men came to his house in 1817, and he was about to drive them away, but something prevented it, and he afterwards saw them in his back kitchen, eating the food that was prepared for the pigs.

They would in all cases prefer employment to mendicancy. Many of those who range about the market-place seeking for work, and who will not beg, are to all appearance quite as miserable as the most wretched of the beggars.

The respectable portion of the community do sometimes make inquiries as to the character of the applicant, but it is not the practice with the farmer; they give indiscriminately to all, and any questions asked are merely through curiosity.

Potatoes are most generally given, but sometimes milk; it is however invariably food; they have it at hand, and such is the practice; but except in scarce summers the beggars would prefer money, it is so much more portable.

There is no limitation to the amount given; in scarce summers, however, they give less to each, but always something to every one who comes. Two or three pounds of potatoes is the usual quantity given at a time. In times of great distress, some farmers or shopkeepers might give away as much in charity as would support an additional workman, because then there is a greater claim upon those who have the means of giving relief. In Ballyshannon the subscribers to the Mendicity vary from 4*s.* to 1*l.* 10*s.* The gross amount for the year ending in January 1833, including 25*l.* from Colonel Connolly, was 135*l.* 3*s.* 8*d.* This year it is only 121*l.* 17*s.*, all paid by only 65 persons. In the towns the burthen rests chiefly on the middle classes and shopkeepers; in the country the small farmers are those who suffer most.

Mr. Carrigan said the burthen decidedly falls on a certain class. He knew some of the wealthiest persons in the country to close their gates and keep out the beggars altogether, while the poor man's door was always open. The very poorest class share the little they have as readily as the others.

Gonnigle, a small farmer, observed, that there were some cases where the farmers do refuse to give assistance to those whom they think not great objects of relief, or when it is seen that they have already gathered a large quantity; but the beggars have stage-houses, where they unload themselves and come back with empty sacks. But Mr. Kerrigan thought that they most generally gave a little to every one that came in the way.

Gonnigle was of opinion that the quantity thus given by a farmer holding 10 acres of land

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land, for instance, was at least 6 *d.* a week, but it varies much according to the year of plenty or scarcity. Mr. Mundy, the publican, said, that before the establishment of the Mendicity, the value in food and money given by a small shopkeeper used to be much greater than it is at present; but it may be estimated on an average of at least 1 *s.* a week in that town. Patrick Brady thought that if the people were all asked, they would much prefer paying something annually to having the beggars coming to their doors. Upon that point, Mr. James M'Gowan, a merchant, observed, that if poor-laws on an extensive scale be introduced into the country, they will have the effect of pauperising the whole people in it; but if upon a limited and restricted scale, he thought a system of compulsory contribution would be useful. He was himself a contributor of 2 *l.* a year to the Ballyshannon Mendicity, and he was sorry to say that many others who should subscribe do not. But if this establishment was generally supported by all in proportion to their resources, the poor in that place would be amply provided for without the necessity of any further poorhouses. The gentlemen present delivered their opinions seriatim upon this subject, nearly as follows. Mr. Simon Sheil, of Woodstown, said, " I think such a substitution as a regular sum annually would be generally approved of by those whom I know, provided it be protected against abuses. I see great danger attending the plan, but upon the whole, I am of opinion that some species of asylum in each parish, supported by assessments on the property in the parish, would be desirable, and may be so guarded as not to operate as an inducement to avail themselves of such a resource." Mr. James Kerrison and Doctor Crawford both agreed with this statement. The Rev. Mr. M'Donnell observed, " I fully approve of the principle, provided the management of the system be conducted with the utmost impartiality, and be under the full control of all the contributors, and that there should be among the managers of such institutions representatives of all classes and creeds in the community."

The Rev. Mr. Dunbar also fully approved of the compulsory assessment upon all kinds of property in the parish. Mathew Davis, esq., justice of peace, said, " I am and have for a long time been of the opinion, that a provision for the really poor and destitute would be desirable, including of course only those who are not able to work or maintain themselves, or who have no friends that can do so. I think some judicious and well arranged system of this kind would even have the effect, by a more equal distribution, of diminishing the burthen which I in common with others bear at present." Charles Fergusson, esq., justice of peace, also agreed with Mr. Davis, and expressed a wish that it may be found possible to establish such a system as he described, without confusion or trouble in the country. The Rev. Mr. Ramsay observed, that he fully approved of the general principle of a provision for the poor, but totally disapproved of the idea of raising the means therefore from the country. It would be then indeed taxing the poor to support the poor. He thought that the rich should maintain them, and that the burthen of the small farmers should rather be diminished than increased. The Rev. Mr. Kelly said, " It is my opinion that the people generally are in so depressed a state, and have so very little of the handling of money, that they would prefer giving 10 *s.* worth of food to giving 2 *s.* in money. I approve fully of the principle of a provision for the poor, but I see these difficulties in bringing it into practice. I see many of the housekeepers throughout the country parts of the parish in a state very nearly as bad, if not often worse, than the beggars themselves; they have no clothing either for themselves or their children, nor the means of purchasing it; and I think that if, in addition to rent and other burthens, they had even 2 *s.* additional to pay for poor rate, they would feel it more than five times as much given as they do now in food." Patrick Gonnigle, the small farmer, observed, " I have six cows' grass and about four acres of tillage, on part of Colonel Connolly's estate; my rent is 4 *l.* 3 *s.*, but I have no lease. I would willingly contribute my share, according to my means, to get rid of the beggars. In the townland of Corlia, where I live, I never knew any one to become a beggar. There have generally been from 37 to 40 families residing on it. There was often plenty of poverty among them there, but they always had a spirit that kept them from going to beg. I think the most of them would agree in opinion with me, but I think there are some that would not give even to the priest, if they came where I was collecting the catholic rent. I found some of them not willing even to pay this, though it was only a farthing a week. I think if this relief was confined to our own parish, and would all be satisfied, there would not be one beggar for 40. I would make those work who can work, and give relief to those that cannot, and that have nobody to help them." Rev. Mr. Griffiths on this subject said that he approved of the general principle of a provision for the poor, provided some plan of acreable assessment in the country parts could be devised, excluding the very small holders, who by additional taxation would be reduced to the state of those requiring relief.

No feeling operates more powerfully upon the great majority of those who give charity than a belief that it is criminal to withhold assistance from the mendicant.

The medical attendant stated, that he had often known measles and small-pox spread through the country by the beggars, and sometimes fever.

Those who become confirmed beggars very seldom return to industry.

The Vagrant Act has never been enforced in that parish, but even if it were, there would still be beggars.

The Rev. Mr. Tredennick stated that the principles of the Vagrant Act are too severe under present circumstances; but if there were employment for the able-bodied and some resource for the infirm, they would not only be salutary but necessary; such laws, as matters at present exist, would never be salutary or efficacious. They are not the most destitute class that resort to outrages, but it is to be supposed that a more prosperous state of society would diminish them; but in that country, in fact, they have none to complain of.

There

There are no houses of industry or mendicity institutions in that neighbourhood, except the Ballyshannon Mendicity so called, which is only a collection to give weekly relief at their own houses to the infirm poor of the parish. Mr. Irwin, clerk to the Mendicity of Ballyshannon, observed, that it was thought that the greatest objection existed against such places generally. The mendicants love their liberty, and even superior living would not induce them to avail themselves of such relief, if they were not still permitted to wander about.

Persons who attended the Examination.

Par. *Killaghtee* and *Killybegs*. Bar. *Bannagh*.

Doctor ANDREWS, Killybegs.—Mr. T. BROGAN, farmer, Killybegs.—Mr. R. CORSCADDAN, farmer.—NICHOLAS M'DONAGH, esq., chief constable of police.—Rev. Mr. DRUMMOND, parish priest of Killybegs and Killaghtee.—Mr. A. GRAHAM, churchwarden, Killybegs.—Mr. A. HAMILTON, farmer.—JOHN JOHNSON, labourer.—ANDREW LYONS, labourer, Killybegs.—Mr. OWEN M'CLOOKY, foreman and bailiff on Mr. Wm. Murray's estate.—Mr. W. M'ENTIRE, baker.—Mr. J. M'LAUGHLIN, farmer, Killybegs.—Mr. R. M'MULLEN, shoemaker.—Mr. J. MAGRATH, farmer.—Mr. HUGH M'BRIASTY, farmer.—Mr. A. MAGEE, churchwarden, Killybegs.—Mr. P. MULRANNY, bailiff on Mr. Murray's estate, Killybegs.—Mr. E. MURRIN, publican.—Rev. G. STEWART, rector of Killybegs.—Rev. CHARLES WALSH, curate of Killaghtee.—Mr. J. WATSON, farmer, Largysallagh.

THE number of vagrants is perhaps about 20, who may be considered professed beggars resident in the parish, all old and infirm or sickly. Vagrancy appears to be stationary, except in seasons of scarcity, arising from failure of the crops.

In scarce seasons many persons are obliged to have recourse to occasional begging; and the cause of vagrancy being more common at these periods, is the scarcity of food, their stocks being exhausted, and a habit that prevails generally of letting the family go out in quest of food during a scarce summer, while the labourer seeks for work. They always see more strangers begging than persons belonging to the parish, of course, because those of the parish who are forced to the necessity of begging generally go from home; but their number is very small, as in this parish every family, with very few exceptions, has some land. The beggars are principally females with children. Unless in very hard times, we never see men who are able to work begging. Females most generally travel about in families. The women with children are more helpless, have less chance of employment, and have less shame about begging than the men. Able-bodied men scarcely ever make their appearance, even in times of extreme distress. It very often happens, that if an able-bodied person be of the party, he will skulk behind while the woman applies at the doors for charity. Persons earning their subsistence by labour during the week are never found begging on Sundays in this parish, or indeed in any part of the country. There are very few of the wives and children of employed labourers or cottier tenants begging in Killaghter, and still less in Killybegs. It sometimes happens that cottier tenants, after having planted their potatoes, wander about the country seeking alms, but not so often as in other parts of the country, and never unless at the end of a season of short crops. They have the strongest possible objection to begging, and unless forced by great necessity they will not do so; it is by no means a general practice. It scarcely ever happens that in this parish mechanics are reduced to destitution, except the weavers; but even so, they are occasionally engaged in cultivating the land.

The Rev. Mr. Drummond, P. P. stated, that mendicancy in this and the adjacent parish is less frequent than in many other places that appear more prosperous. There is a great equality in the general circumstances of the inhabitants; less wealth and less poverty than in more highly cultivated districts. No large farmers, but no starving labourers. In this district almost every man has a small farm, generally at moderate rents, and directly under the proprietor. These farms vary in size from five to twenty acres; but it seldom happens that on any farm there are more than two or three acres cultivated in potatoes, oats and flax. The farming is very bad, the ground not sufficiently drained. No greed crops; no house feeding, and generally no leases, therefore no inducement to exertion or improvement. This distribution of the land has had the effect of securing employment to all; and here there are but few persons who are able to work that cannot maintain themselves. Even the fishermen have all a little land; so that except in seasons when the potato crop fails, and that in this climate is too often the case, they get on tolerably well; and if there be richer than they are, there certainly are poorer. We have very few of that class called "cottiers," whom I look upon to be persons with houses and no land. Wherever they are they are wretched; and those of them who do beg most generally go into distant districts.

The small farmers are never known to transfer their property to their children, and adopt a vagrant life; but it is quite a common thing to divide the land among the children, and to reserve what they call "a freedom" on the farm, the father still living with the youngest child; but mendicancy is no doubt sometimes the consequence of such divisions. This parish is not a thoroughfare, but the peasantry often go from this country to Scotland, and generally bring back the means of paying the rents.

The beggars from the baronies of Innishowen and Kilmacrumus, and from the neighbouring counties, flock in here during the fishing time. They seem generally to be the natives of country districts.

VAGRANCY.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. *Killaghtee* and *Killybegs*.

Bar. *Bannagh*.

None of the present race of mendicants are the children of vagrants who have known no other mode of life from infancy. Begging is never preferred to pursuits of industry; it is only resorted to in cases of extreme necessity; it is rarely ever made a trade; and many who in times of distress are obliged to seek for assistance cannot be charged with want of industry; and their families, under circumstances of better luck, often become independent again.

The quantity of meal and potatoes which an able-bodied beggar would obtain in a day depends altogether upon the quantity of food in the country; for when potatoes are plentiful, a man could gather in a day as much as he could carry, because nobody is refused. No sums of money are given on Sundays at the doors and avenues leading to places of worship.

The number of the party applying for relief is sometimes taken into account in the quantity given by the more wealthy persons; but the poorest classes, who are the most certain resource of the beggars, can only give a little to each party; perhaps but two or three potatoes only. Different members of the same family sometimes apply for relief to the same persons with success. In this country the able-bodied very seldom seek relief, except under very peculiar circumstances; when they have a sick family, for instance, or when some misfortune has happened to them; but except in these cases they would not get the same quantity of relief as the aged and infirm.

Very little is known here of the habits of the beggars, but in times of distress any surplus which they can collect is readily bought from them, even on credit, by those who want but will not beg. The only luxury they are known to use is tobacco, and they are always anxious to get the best covering they can procure. The only provision for the future which they are known to make is to provide sufficient food for Sunday, on which day they do not beg in this country.

They assign various causes for begging; sometimes that they have been put out of their land; that they have lost friends who maintained them; that their husbands have gone to Scotland for work; but destitution produced by sickness is decidedly the most frequent cause assigned. Very few cases are known of expedients to excite sympathy in this remote district, except at large fairs, where such objects resort from all quarters. Dr. Andrews stated, that the beggars never refused to have their sores and bodily ailments cured for the purpose of more effectually creating pity; and the women of this country, not being so sensitive as those of more civilized districts, are not much affected while *enceinte* by the exhibition of them. There are no asylums for the blind, crippled, or deaf and dumb, in this country, which is most deplorably deficient in such resources; therefore, it is hard to say whether they would be taken advantage of, if any such existed; but it is greatly to be feared that the habits of mendicancy which have been generated would prevent the parents of diseased and distorted objects from parting with such sources of commiseration.

The Rev. Mr. Drummond, P. P., stated, that the strange beggars are much suspected, particularly those who come from the south and west; but that those of his own parish scarcely ever do anything wrong; they never meet in the evenings to drink or smoke, neither are they concerned in any outrages: and the Rev. Mr. Stewart, the rector, stated, that the thefts and robberies by vagrants are very infrequent; and it never happens that complaints are lodged against them at the petty sessions; they are never known to have been concerned in murders. It is believed that the confirmed vagrant in this country is generally not in a state of health to emigrate to America, or to go to England or Scotland in search of work. There is no observable difference between the degree of kindness shown to their children and to each other and that evinced by the labouring classes in similar relations. Nothing is more common than for them to share their earnings with those more destitute than themselves; instances are frequent of families going about to beg for the maintenance not only of themselves, but of a sick family in the neighbourhood. No cases are known of beggars hoarding their earnings, or of children being hired or borrowed for the purpose of exciting compassion.

Mendicants are often accompanied by very large families; but the Rev. Mr. Drummond, P. P., stated, that he never knew a person to marry in that rank of life. Having had an illegitimate child is sometimes the cause of the unfortunate mother to beg and to continue in her bad habits. No case of death from starvation has been ever known in this parish.

An able-bodied man could not get so much by begging as he could earn in the parish. There an able-bodied man would get but very little indeed by begging from those who can discriminate; but the poor give a little even to that class; they never refuse any one when they have wherewithal to give.

Questions are seldom asked as to the characters of those seeking relief. It is believed that in this part of the country vagrants rarely resort to that wandering life, except in cases of necessity, and there is the greatest reluctance to beg. As to the fact whether work at the ordinary wages has been refused when offered to the beggars, the strange ones would not get it, and the native beggars are not in a condition to work at all.

Those who give relief never make any inquiry as to the character of the applicant, or whether he had received alms before that day.

The vagrants generally get straw at one house, and taking it to another they get shelter for a night or so, and leave the straw after them. It is not usual to give clothing of any description in this part of the country. Potatoes are the usual relief, but sometimes a little meal, some fish, flax, or, in short, anything they have. The mendicants would generally prefer money by way of relief, but they scarcely ever receive it; the food is generally at hand, but the money is very scarce.

The

VAGRANCY.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Par. *Killaghtee* and *Killybegs*.
Bar. *Bannagh*.

The quantity of food distributed in this way is not limited, nearly all who apply get something. There is as little providence among the givers as among the receivers. A "gouping," which is about a pound at the least, sometimes two pounds of potatoes, and a single handful of meal, is the quantity usually given to each beggar; but it generally depends on the scarcity of the articles. None are supported as pensioners by opulent families. The number of strolling beggars who come here, except in years of great scarcity, is very small indeed, and therefore the pressure is not so very great; so that it is believed that the alms thus given by any particular farmer or shopkeeper would not be sufficient to maintain an additional workman. It is not customary for small farmers to plant portions of land on purpose for beggars, nor is it usual to give regular weekly allowances to resident beggars, for "every day is helping-day in Killybegs."

The relief of beggars decidedly falls upon the small farmers; they are their most certain support. The poor and working classes give much more than the wealthier ones. In this district the burthen falls wholly on the poor, for the proprietors are nearly all absent. "Many a man gives that leaves very little behind."

The Rev. Mr. Drummond stated that the proprietor of the largest proportion of the parishes has placed at his disposal a sum of 30*l.* to be occasionally given to relieve cases of extreme distress on his own estate. The same proprietor has afforded assistance to the poor in a variety of ways. He visited his estate last August, and remitted arrears to a large amount; he has in several instances given to widows, and aged and infirm persons, houses and small plots of ground, rent-free, or at half rent. He gave looms to several weavers, fishing-nets to some of the fishermen, and pecuniary relief to many. All the old women who applied for them got spinning-wheels. He contributed nearly 300*l.* towards making roads, piers and quays, to be expended next spring on his property; he remained nearly a month in the country, and during his stay he was constantly engaged in making such arrangements as were considered best calculated to diminish poverty and increase the comforts of all parties on his estate. He is about to erect a depôt for salt in the town; he has contributed to the erection of five National schools on his estate; he has built one school at Killybegs wholly at his own expense, and he pays a master 40*l.* a year; in short, there is no instance where he could contribute towards raising the population on his estate, both in morals and in comfort, that he has neglected.—(Rev. Mr. *Walsh* and Rev. Mr. *Drummond*, &c.)

When Owen M'Clooky, a farmer and bailiff, was questioned as to the quantity of potatoes, &c. that a small farmer would be likely to give in charity in the course of the day, he said, "it never could be ascertained. What is given for the love of God never should be measured, and never is." And John Johnson, a labourer, said that "there can be no doubt that many who give can but badly afford it, but God gives it back to them again." The general feeling of all persons in the room, as to the payment of a regular annual sum in place of being annoyed by the present system, was, that they themselves, as well as all whom they knew, would prefer giving help as they do to the payment of any tax; they are of opinion that any plan of the kind would increase the demand for relief, and that the evils attending it would be consequently greater.

Relief is mostly given from a feeling that it is one of the first duties of man to give to those who want, and who seek for it for God's sake. This is generally the all-influencing motive with the poor; the rich are often induced perhaps by the importunity of the mendicants themselves.

Dr. Andrews stated that he had known several instances of fever having been conveyed by vagrants into the country.

The Rev. Mr. Drummond, parish priest, said that he never observed that the habits and morals of the labouring classes were injured by their association with the vagrants, or that they ever were the causes of originating or spreading mischief or discontent; they seemed generally to be harmless poor creatures.

Those who become professed beggars from necessity seldom become industrious afterwards.

The Rev. Mr. Stewart knew no instance of the enforcement of the Vagrant Acts in that country.

Andrew Lyons, a labourer, remarked with regard to a starving person being restrained from begging by the fear of punishment, that "hunger would eat through a stone wall." And the general feeling was, that it would be an extremely arbitrary and harsh proceeding to resort, under present circumstances, to the vigorous laws against vagrancy, while there was a possibility of an individual perishing for want of food. As to the fact, whether such repugnance would be removed on the part of those charged with the execution of the laws in case of a provision being made that precluded the chance of starvation, the Rev. Mr. Stewart said, that "what would then be a culpable neglect of duty is not so at present, because there is no resource for the man who cannot obtain employment."

There are no houses of industry in the neighbourhood or mendicity institutions; and it is their opinion that those only who are disabled, and who find it extremely difficult to move about, would willingly go into such establishments; their numbers however would be but small; those who can move about would much prefer it to confinement, under any circumstances; but there are some so destitute and so debilitated that it would be a great relief.

VAGRANCY.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Moville*, Upper and Lower. Bar. *Ennishowen*.

Persons who attended the Examination.

Rev. DAVID BABINGTON, curate of Lower Moville.—Mr. JOHN BARR, innkeeper and farmer.—JAMES CAMPBELL, esq., gentleman farmer.—Mr. SAMUEL CARMICHAEL, an extensive farmer.—Mr. JOHN EAKIN, farmer.—Rev. CHARLES GALWEY, rector of Lower Moville.—JOHN IRWINE, esq., M. D., surgeon of Moville dispensary.—Mr. EDWARD LARKEY, shopkeeper and farmer.—HUGH LYLE, esq., J. P., treasurer of county Londonderry.—Mr. M'ARTHUR, Castle Carey, agent to Sir A. Chichester, baronet.—Rev. WILLIAM M'CAFFERTY, parish priest of Upper and Lower Moville.—Mr. JOHN M'DEVITT, shopkeeper and farmer.—Rev.—— M'DONAGH, roman-catholic curate of Upper and Lower Moville.—Rev. SIMON M'LEER, roman-catholic curate of Upper and Lower Moville.—Rev. STEWART MARKS, curate of Upper Moville.—Mr. NEIL O'DOHERTY, shopkeeper and farmer, Moville.—Mr. HUDSON REYNOLDS, farmer.—Rev. JOHN STAPLES, rector of Upper Moville, J. P.

THE proportion of strange beggars is as 10 to 1 at least. Mr. M'Devitt has frequently assisted 70 on Monday, the day on which relief is given at Moville. The Rev. Mr. Galway is of opinion that vagrancy is on the increase, and likely to continue so.

It is most prevalent from May to September, but especially in June; the cause of its increase then is attributed to the scarcity of food, the exhaustion of their own stocks, and the want of employment at particular periods. Residents and strangers are indiscriminately relieved, but principally the latter, who come from distant parts of the country. Of the resident beggars, the greater number are aged, and principally females; they usually travel with families. Many of them are destitute widows, and the remainder the wives of labourers, and, excepting the females with children, nearly all old and infirm. Those who are able to earn money during the week are never found begging on Sundays. You very rarely find the wives or children of unemployed labourers begging, except through extreme poverty. The mendicants are chiefly composed of the wives and families of cottiers and small farmers holding from three to seven acres, who, from their great poverty, are frequently obliged to beg; but you very seldom see tradesmen, except when disabled, having recourse to it, and very few mechanics, but never servants, in want of employment. The mendicant cottiers invariably prefer going to a part of the country where they are not known. There have been a few instances of the heads of families transferring their property to their children and turning mendicants; but these instances are rare, as they are generally maintained. Those who go to England for work never beg through Ireland.

Many vagrants come from the baronies of Boylagh, Bannow and Kilmacrum, and are generally natives of county districts.

The proportion of vagrants who are themselves the children of beggars is very small, as they are generally disposed, when possible, to turn to industrious pursuits; the greater number are certainly compelled through necessity to beg in this maritime district, from the failure of fish, frequent loss of life, and such other casualties. It is, however, admitted that the indiscriminate relief afforded by farmers increases the facilities, and therefore the disposition to mendicancy.

The daily relief given cannot be ascertained; but, except in the case of females with children, there is very little encouragement for able-bodied beggars. A sufficiency of food for several days is frequently procured by women who travel with children. Much relief is not obtained from passengers in public conveyances through towns, &c.; they are not permitted on Sundays to beg at places of public worship.

The quantity of food or relief given is regulated by the numbers of the family. Many deceptions are practised, by different members of the same family applying frequently at the same house for relief, which is given to all who ask, but especially in larger quantities to the infirm; and those who make most application receive the most.

They sell to poor housekeepers any surplus supplies they receive, and purchase with the money articles of luxury, as tobacco, &c.; sometimes they buy shoes and blankets, but generally they will not wear good clothes, even though they have them. Any who have a little spot of ground are in the habit of begging some seed potatoes or oats, to plant.

They usually allege want of employment as an excuse for begging, which is very frequently the case. Filthy and ragged clothing seems to be preferred by the beggars, though probably often worn through necessity. It is thought unusual in the country, though practised in towns, for them to produce sores on their bodies to excite compassion. Forged documents or recommendations are seldom produced, and rarely looked at. "Fictitious tales of distress," said the Rev. Mr. M'Leer, "need not be invented, the reality is bad enough," which of course leads to a state of mind incompatible with morality. Dr. Irwine said, they are rather anxious than otherwise to have their sores cured. Women who are *enceinte* seldom suffer from the exposure of maimed or diseased persons, as such very seldom come to county districts. It is not known that any who have had blind, or deaf, or dumb children, refused to allow their admission into institutions, &c., for the purpose of procuring money by exposing them; nor do they take them about in the wet or cold with insufficient clothing, for the purpose of rendering them more piteous objects.

The habits of those who live by begging are seldom disorderly or dissolute, nor do they meet at the close of the day to drink or smoke. They are seldom or never concerned in the outrages upon person or property, though clothes are sometimes stolen by strange beggars; but they are never known to have been concerned in assassinations. Confirmed vagrants would

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would not be willing to emigrate to America, nor are they ever known to go over to England or Scotland in search of work, to which they become unaccustomed. Dr. Irwin thought they treat their children with particular kindness. The country beggars entertain a feeling of jealousy towards each other; they do not hoard their earnings, as scarcely any one begs here who is not forced by necessity. The practice of hiring and borrowing children to accompany the beggars is never heard of in country districts.

In vagrant families the number of children is generally the same as those of the humbler classes, and they do not marry earlier than other classes in the community: very few illegitimate children are known among them. The Rev. Mr. Staples was of opinion that their mode of life is conducive to health.

No doubt an able-bodied man could collect more by begging than work. Females must be very industrious to earn 2 *d.* per day; the highest rate of wages for men is 8 *d.* with diet, and 1 *s.* without it.

It frequently occurs that not a word passes between the beggar and donor; the bag is laid down on the floor, and filled with potatoes as a matter of course. The prevalence of private charity is found to create a disposition to mendicancy; and Messrs. M'Arthur and Lyle both affirmed, that on experience they never found those who took to begging good for anything afterwards. There certainly is a spirit of independence among the poorer classes in this country, which makes them extremely unwilling to become beggars, if they can support themselves as labourers. Itinerant beggars never can be prevailed upon to work like other people; when offered employment, they either refuse it or work badly.

No questions as to the amount already received are ever put to the vagrants.

A night's lodging is generally given by the poorest class. Women frequently ask for clothing at the houses of the rich, but a preference is generally given to the resident poor. The general relief given is potatoes, and sometimes flax, but very little meal; milk is also given, especially to the sick and to children; money is very seldom offered, being so scarce, though the beggars always prefer it.

Everybody asking receives relief; the quantity usually given is two handfuls of potatoes, which is called a "gooping," or one handful of meal: very few are supported as pensioners on particular families. None of the farmers give away as much as would maintain an additional workman, but they often give as much as would feed him.

Monday is the "helping-day" at Moville, when there is the greater influx of mendicants, which custom is very much complained of by all classes both in town and country, as they beg on their way to town, and sometimes even on that day call twice. It is not usual for farmers to plant small portions of ground, destining the crops for distribution among the beggars.

The relief of mendicants certainly falls most heavy upon the small farmers in proportion to their means; the latter are much more open to annoyance than the rich.

N. B.—To this answer there was the most unanimous and strongest consent from all persons of the single classes present: the strongest feeling of charity prevails among the very humblest class.

More than requisite is frequently given, from the impossibility of ascertaining how much each has already received; the provisions, however, are consumed by some one; but one person frequently gets more than sufficient for him.

The quantity of provisions a farmer holding 10 acres would daily give cannot be ascertained.

The smallest sum mentioned was 6 *d.* a week from the small farmer, and more than double that amount from the shopkeeper. The Rev. Mr. M'Leer affirmed that he has known cases when the poor creatures who give alms in times of distress are obliged to stint themselves to a meal less, for the purpose of meeting their claims. Mr. Carmichael was of opinion that a well-regulated system of poor-laws would improve the condition of the poor, and diminish the burthen upon those who give. The Rev. Mr. M'Cafferty thought that no change would be desirable, unless you got the landlords to contribute. Mr. Neil O'Doherty's opinion was, that absentee landlords, who draw the greatest advantage from the parish, should be made to contribute. Mr. M'Arthur thought if there was any compulsory tax, it should be against property in general; but unless the management was better than anything he knew of, he was averse to any change. Mr. Carmichael said he would be satisfied if the tax was on property, and not exclusively on the poor middleman. The Rev. Mr. Marks thought it would be much better to have a small contribution to support the poor within their own houses, or in some house provided for the purpose, than to have them in their present state, confined to the aged and infirm.

The Rev. Mr. M'Leer was of the same opinion, "provided it was confined to the aged and infirm, and accompanied by a vagrant act and judicious regulations, provided also the tax was fairly distributed on all classes, in proportion to their means." Mr. John Eakin Camagan "would rather pay a small tax than be bothered with the beggars. He thinks he pays in food given at least 1 *s.* per week, and would be very willing to compound for that, if it were made a general rule." Mr. John M'Devitt says he would much rather pay a small tax for the aged and infirm than be bothered with beggars coming into his shop, as they do now. Mr. Edward Lackay would much rather give a small sum annually to his ability than be as he is at present.

Relief is given from various motives: some from religious or superstitious feelings, others from fear of violence, and others again from custom, relieve the beggars, but most often from a moral and religious feeling amongst the lower classes, that what is asked for God's sake should not be refused.

Small-pox and contagious diseases are sometimes spread by the system of giving vagrants a night's

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a night's lodging; by this, however, their morals are not generally injured, though some instances have occurred of females of bad character doing mischief. Many of them are both mischievous and meddling.

The mendicants being generally so occupied only periodically, are sometimes employed; but those who become regular professional beggars are wholly unfitted for work; they do not ultimately become a separate class.

There are no punishments ever inflicted for vagrancy in the district. The feelings of those who give relief have been before mentioned. It is thought that, while no resource exists for the destitute, it would be cruel to enforce laws against vagrancy; such laws, under present circumstances, would have no chance of proving efficacious; the objections to them would be removed, if a provision were made that precluded the chance of starvation. There can be no doubt that outrages are immediately attributable to actual destitution.

There are no houses of industry or mendicity institutions in the neighbourhood. It was the opinion of the Rev. Mr. M'Leer, that the destitute, the aged and infirm, would avail themselves of such resources; and the disposition of the people to refuse aid to wandering mendicants would, under such circumstances, be so much diminished as probably to extinguish mendicancy.

Persons who attended the Examination.

Parish *Stranorlar*, including Towns of *Stranorlar* and *Ballybophay*. Bar. *Raphoe*.

ANDREW ALLEN, farmer.—JAMES ARMSTRONG, farmer.—JOHN BATTEN, shopkeeper.—JOHN COCHRAN, esq., J. P., Edinmore.—Mr. COCHRAN, gentleman, elder of the presbyterian congregation.—ROBT. CORCADDIN, farmer.—Dr. DAVIS, surgeon, dispensary of Stranorlar.—Rev. Mr. DERINNEY, roman-catholic curate of Stranorlar.—Rev. Mr. DOHERTY, parish priest, Stranorlar.—D. DOHERTY, farmer.—WM. FENWICK, esq., J. P., Raphoe.—Mr. ROBERT FLETCHER, farmer.—Mr. GREER, innkeeper and churchwarden.—Mr. GUNNING, sen.—Mr. GUNNING, jun. shopkeeper, Stranorlar.—Mr. JAMES HOLMES, farmer.—JAMES JOHNSTON, esq., J. P.—JOHN KEAN, farmer.—EDWARD KEAN, farmer.—Mr. ROBERT KILPATRICK, farmer, Longhill.—DANIEL LYNCH, shopkeeper.—Mr. E. M'LOUGHLIN, farmer.—Mr. M'MIMININ, shopkeeper, Stranorlar.—RALPH M'KENLEY, farmer.—THOMAS MAGILL, shopkeeper.—ROBERT ROLLESTON, shopkeeper.—Mr. SMITH, farmer.—Mr. SPEER, gentleman farmer, Knockgannon.—Mr. SPENCER, farmer, Mullindrait.—Rev. J. STEEL, presbyterian minister, Stranorlar.—H. STEWART, jun. Trycallon.—ADAM TAIT, farmer.—Mr. WILLIAM WALKER, gentleman farmer, Kilcordan.—Mr. W. WALKER, land-agent, Drumboe.—CORMACK and HANNAH WARD, two old beggars.

MR. FENWICK said that he had observed no change in this district for 10 years. Vagrancy seems to be stationary, varying only according to the abundance or scarcity of food. Mr. Speer observed that there had been a considerable increase in emigration to Scotland since the decline of the linen trade in this county; and that those who, by that decline, were left in a very destitute state, have availed themselves of the greater field for employment in Scotland. Rev. Mr. Deviney has resided in the parish for the last three years, and thinks that within that time vagrancy had increased double, from the general want of employment in the country parts. There are many able-bodied persons who can obtain no work for half of the year; these are not holders of land, but merely occupy a house, for which they pay 1*l.*, getting as much land as they can manure from the same person who lets them the house. For the last year a single Sunday has not passed in which there were not applications for collections to be made for the sick, infirm and destitute. Mr. Greer was of opinion that that class of persons had decidedly decreased within the last three years. Many have died off, and some, in consequence of the cheapness of provisions, are now able to provide for themselves; for though there is less employment, from the loss of the linen trade, there is more demand for agricultural labour, in consequence of the increased reclamation of ground. The Rev. Mr. Doherty thought "that there was a decrease of mendicancy in the last three years, owing to the great emigration which took place in the years preceding; but unhappily many have been retained this year, and the emigration has consequently diminished." Mr. Walker, for the last three years, had been in the habit of employing from 40 to 100 labourers, and has found more difficulty in procuring them this year than in any year in the preceding seven, during which time he paid 9¼*d.* per day through the year, and reclaimed from 20 to 30 acres in the adjacent parish.

In the summer season, said Mr. Greer, when provisions become scarce, the men, after having planted their potatoes, shut up their houses and go to England, where wages are higher, and the women and children become mendicants. Of those the greater part are natives of the parish. Wandering beggars give very little annoyance. Greer remarked, there are hundreds of persons who keep their houses that are much greater objects of pity than those who become mendicants; "the poor are certainly very poor." The Rev. Mr. Deviney said "that if mendicancy has not increased, there is no denying that poverty has greatly." The small farmers have no motive to industry: they are afraid to improve either their land or houses; the "moment they do so," added Greer, "the rent will be raised."

There is scarcely any such thing as an able-bodied male beggar, they are all women and children; they generally travel in families, except in cases of infirmity. They never beg on Sundays. When the gardens are planted and their husbands gone in quest of work to England or Scotland, the wives and children of employed labourers frequently beg. Cottier tenants

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tenants never wander about seeking alms, though their families do. Mendicants are generally from among the agricultural labourers; there are some cases of weavers, but it is mainly confined to persons who have been engaged as small farmers or labourers, a great many of whom have become houseless wanderers, in consequence of the efforts made of late years by the gentry to clear their estates of cottier tenants. When such tenants, remarked Mr. Darney, go first out to beg, they leave the place where they are known, but the sense of shame which prompted them to this soon wears off. None of the farmers in this parish have at an advanced age transferred their farms to their children, and gone out to beg. Those who go for work to England seldom beg their way through Ireland.

The parts of the country to which they belong cannot be ascertained exactly; some come from Connaught, some from Munster and from the mountainous districts of this country.

The tinkers are the only class of beggars whose habits of mendicancy become hereditary; the other vagrants beg through necessity, arising from loss of health and want of employment. They march six or eight miles into the town on Wednesday, which is "helping-day," a custom no doubt holding out great inducements to mendicancy.

Women are often seen in the evening with three stone of potatoes, and are sometimes even obliged to unload in the course of the day.

An able-bodied beggar generally obtains in a day more food than he can consume. They very rarely beg from passengers in coaches, or on Sundays in the avenues to places of public worship.

The quantity of relief given is generally in proportion to the number of applicants in each group. In times of distress different members of the same family frequently apply in turn to the same persons, and at the houses of the gentry when they are allowed to come. An infirm person generally gets more than an able-bodied person, particularly in meal or money.

The beggars sell their surplus collections to the poor housekeepers, and with the money they receive usually purchase tobacco, and sometimes drink. Mr. Deviney knew one instance of a beggar who had five daughters, to each of whom he gave 30*l.* "He had an old wife, whom he buried at least a thousand times, though she is still living."

It sometimes happens that the able-bodied persons who ask charity in times of great distress allege that they cannot obtain work, but the general plea is sickness or age. In this district they would willingly accept clothes where they are able to get them; they frequently ask them for the purpose of being decently clad for church or chapel. Dr. Davis said they never have refused to have their sores cured on account of the advantage of exposing them; neither has the exhibition of maimed or diseased persons been of danger to women *enceinte*. The parents of blind or deaf and dumb children have never been known to refuse the offer of getting them into institutions. Such objects are not usually exposed, except by those stationing themselves on bridges or thoroughfares, on market or fair-days. Dr. Davis has attended many children of beggars in ill health, who were taken about of necessity, because their parents had no places to leave them in.

The habits here are not dissolute, nor are they concerned in any outrage upon property or persons; the farmers do not complain of their thefts, but, on the contrary, consider them quite as honest as other people. The confirmed vagrants would not be willing to leave home, nor do they go to England or Scotland in search of work. On the whole, they show the greatest kindness to their children, and never borrow or hire any here to take round with them for the purpose of exciting compassion.

Their families are larger than those of other people; the poorer they are the more children they have. Mr. Fenwick said that begging is frequently the effect of improvident marriages. There is not an illegitimate child, said the Rev. Mr. Deviney, at present known in the parish. The beggars here live to a great age, some to 70 or 80 years. No case of death from actual starvation has occurred here.

An able-bodied man, it is supposed, subject to the same casualties as the labourer, would find it more his interest to work than beg, as a stigma attaches to the character of the mendicant.

It is usual to give relief indiscriminately; the labourers say they conceive it one of the first duties to give to all who ask. There are very few who become beggars, except through extreme necessity; they are generally infirm persons and females, who by the death of their husbands have become destitute. Mr. Fenwick said that women who could earn 3*d.* per day would never become beggars. There are cases of mendicants who have refused work, but in no instance have those who could procure employment and support by their own industry taken to begging. No inquiry as to their character is made by those who give relief.

In the town the quantity of relief given is sometimes limited; but in the country the farmers give to all who come; from three to seven potatoes are given to each. There are none supported as pensioners on particular families; the relief given by farmers and shopkeepers would generally be sufficient to feed an additional person throughout the year. Wednesday in Stranorlar, and Friday in Ballybophay, are the helping-days. The shopkeepers give money, food, bits of soap and bits of tobacco.

Mr. Fenwick said, the support of the beggars falls certainly most heavily on the poorer classes of farmers, who are least able to bear it. Mr. Stewart says that his father gives his standing labourers additional wages, in consequence of knowing that they are subject to a positive tax for supporting the poor. The difference he makes between the wages given to those and to occasional labourers is fully 3*d.* per day.

It was the opinion of Mr. James Holmes, that taking into consideration their wants, exclusive of food, clothing, &c., they seldom get more than they require; but certainly it is impossible to deny that some get more and some less than they should.

Robert King knew a case of a shopkeeper at Ballybophay putting 5*s.* in halfpence on his counter

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counter on a helping-day, and giving it all away at the rate of only a halfpenny to each person. Rev. Mr. Deviney knew an instance where a woman with children, having as her whole stock but one peck of meal, divided it with beggars during the day in a time of extreme scarcity. Mr. Fenwick endeavoured at Raphoe to establish a fund for the relief of the poor, by voluntary contributions among the farmers, but he was unsuccessful; many who would have been willing to contribute refused, because others could not be found to give their shares; but on the whole he supposed some such plan would be generally acceptable if it were made general. Mr. Walker thought that any system of taxation for the relief of the poor would be opposed by nine-tenths of the people; his own opinion would be in favour of it; but people are terrified by the experience of its effects in England.

Rev. Mr. Deviney was quite sure that the opinion of the whole body of small farmers would be opposed to it, and thought, if the fund was raised from the occupiers of the land, it would be much better to have matters just as they are; but if any plan could be devised by which the burthen might be made to rest upon the property of the country, it would be desirable. Mr. Armstrong felt very little loss in what he gave at present; though it is a good deal, it does not seem to lessen his store; but he thinks that if he was obliged to make up the value of it in one sum in the course of the year, he would feel it severely. If Mr. John Griffith was sure that the money would go to support the real poor, who cannot maintain themselves, he would be willing to contribute money in his own parish; but he thought his neighbours would not. They give what they like now; they then would have no choice. They do not miss what goes in charity; what is given to the poor never makes, they say, the less. But it is not those who go out that are the greatest objects; the poorest often remain within. Mr. M'Loughlin would prefer remaining as he is. "He would certainly have no objection to help those who could not help themselves; but he does that every day without feeling it much." Mr. Stewart stated that he endeavoured to establish a voluntary fund in this district, after the cholera among the farmers and shopkeepers, but he was unsuccessful; they generally complained that even though they consented, others would refuse, and the burthen be thrown wholly on them. Among the better class of farmers he did not find such an indisposition to consent to the plan; but the poorest persons, feeling that charity was a kind of religious duty, invariably preferred giving themselves.

Rev. Mr. Doherty thought that, provided the fund came from all in proportion to their property, it would be very agreeable to the farmers and shopkeepers; but it would be found quite impossible, if it were sought to make the burthen fall exclusively on the occupying tenant; they have it not.

Thomas Magill "thought the mistress would rather see the beggars coming back and forward, it amuses her; and as to what we give, we never keep any account of that; what is given in charity never lessens our stocks." John Gunning would undoubtedly contribute to such a fund, provided the absentee nobility and gentry were obliged to contribute at least double what those do who reside.

Mr. Spence would be in favour of poor-laws on the same conditions.

Rev. Mr. Steel, P. M. says, "Throughout the whole circle of my acquaintance, I have no doubt that the most decided hostility to any system of compulsory assessments exists. It is believed, and it is the doctrine I have taught those with whom I have intercourse, that such a tax would diminish those feelings of spontaneous benevolence which it is desirable to promote; and I have invariably looked with the greatest horror on the English system of poor-laws: I consider that it has increased crime as well as pauperism. I view it as a question closely connected with Christian ethics, and I think if I were obliged to give 1*s.* in compulsory assessment, I would lose all moral merit of charity. I entertain the same opinions with Dr. Chalmers, under whom I have studied, on the subject."

Mr. Gunning would be most anxious to see a well-regulated system of poor-laws, and would be willing to contribute in money even much more than he does at present to get rid of the annoyance he now suffers.

Mr. R. Smith thought matters were quite as well as they were. Setting in case the thing is to be raised in money, there must be persons to applot it, persons to lift it, and persons to give it, and all those we should pay as well as the poor; we are nothing the worse of what we give at present; and as for the landlords paying it, "it is very little they pay for their own tenants."

Mr. James Holmes "would agree to the payment of a tax, provided all paid in proportion to their means; the burthen at present is very great upon those who cannot well bear it; and poor-laws would force those who give nothing to pay their share; but he thought absentees should pay double as much as residents."

Mr. Cockran "had no doubt the payment of an annual sum would be preferred to the present plan."

Ralph M'Kinnely "thought that if any tax for the support of the poor was imposed on the occupying tenants of Ireland, they would all be soon beggars, and he would much rather give help himself than let others do it for him."

Hugh Boyle "would be for a moderate poor-law, with even-handed justice for all men; let every man contribute according to his means, and let the absentee, who has hitherto paid nothing, give his share; but you will find all those people who do not live on the high roads object to it, because they do not feel the burthen as we do."

Andrew Allen "would sincerely rather pay a moderate tax than be bothered as he is at present with beggars."

John Kean "never refused to share what he had with the travelling poor, and never yet missed it; we want no more taxes, we have too many."

Edward

VAGRANCY.

Ulster, County Donegal.

Examinations taken by P. F. Johnston, Esq. J. R. Barry, Esq.

Parish *Stranorlar*, including Towns of *Stranorlar* and *Ballybophay*. Bar. *Raphoe*.

Edward Kean "disliked the name of a tax; we have it not to give; what we give to the poor God gives us back."

James Johnston, esq., justice of the peace, "thought the farmers would not prefer it; the shopkeepers certainly would; and thought himself it would be very desirable if a parish had power to assess itself for the relief of the aged and infirm, with especial care that the contributors alone should have complete control in judging of the necessity of assessment and the mode of distribution."

Mr. Geer "was certainly in favour of a provision for the poor, on the condition of its coming upon property generally. In all cases of tenancy-at-will, the landlord paying all the tax, he would establish a graduated scale, according to the length of the leases, increasing in the proportion payable by the tenant, in all cases according to the length of the term by which he holds, throwing the whole burthen on persons holding in perpetuity, and thereby giving a bonus to landlords to do that which he considered quite essential to the improvement of the country, feeling as he did, that the system of tenancy-at-will retards most materially the progress of improvement and general prosperity."

A religious feeling is the strongest motive in inducing the poorer classes to give relief; it is never extorted by violence, nor from a fear of the beggar's curse.

Dr. Davis never knew diseases spread by the system of giving a night's lodging to beggars.

Mr. Johnston, J. P., never heard any charge preferred against a mendicant before their bench; nor are they known to spread discontent or stories about the country.

Those who have become vagrants in this country are generally persons who cannot work, the families of labourers who make periodical journies of mendicancy, and return to their houses when the husbands get employment, and when the potatoes are fit to dig.

The Vagrant Act has rarely been enforced in this country; it would be considered most arbitrary and unjust to do so, under existing circumstances. Mr. Johnston thought if a resource were provided, those laws which at present are objectionable would be necessary.

There is no house of industry or mendicity in the neighbourhood; it is generally believed that the poor would not be willing to avail themselves of such relief; they like their liberty very much, and all who could otherwise maintain themselves would generally prefer doing so, and would probably use a greater exertion for the purpose than they do at present to avoid mendicancy; but it is supposed that the very destitute poor, who really find difficulty in moving about, would be glad to avail themselves of it. Cormac and Hanna Ward are an old couple, living in a hut near Ballybophay, age 75 and 73 years. "I have been married to this old man odds of 50 years; he is hardly able to move for six years; we had 13 children; 11 of them are lying in the church-yard at Stranorlar; we have one boy living and married in Scotland, and another in the Rifles. I go about the neighbourhood, and get a few potatoes, a little meal, sometimes a drop of broth, or a wee bit of meat to make it, a few sods of turf. I scrape up some manure, and planted that wee bit of garden yonder; we make it out tolerably well; but ould Cormac is very bad with the asthma. Dr. Davis is very good to him, and so is parson Fullerton; God bless them; and though we do not belong to him, he often helps us."

A more miserable hut cannot be imagined than this poor old couple occupied. The wretched old man had scarcely a rag on him; his bed was a lock of straw on the ground; he coughed incessantly, and relieved himself sometimes by taking a sup of the syrup which Dr. Davies gave him. On being asked if they would go into a house where they would be comfortably clothed and lodged and fed, their answer was, "We have been 30 years in this house; our children died in it; some of them were born and nursed in it; the spire of the church where they are laid is within view of the door; we would rather stay here for the little time we have to live, on a meal a day."

Persons who attended the Examination.

Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. *Aughadowey*. Bar. *Coleraine*, (Half Barony.)

Rev. Mr. ALEXANDER, rector.—ALEXANDER BAIRD, farmer, 33 acres.—JOHN BISHOP, farmer, 30 acres.—Rev. Mr. BROWN, presbyterian minister.—Rev. Mr. BRYCE, seceding minister.—Dr. FULLERTON, dispensary surgeon.—DAVID GILMOUR, farmer, 33 acres.—JAMES GLASS, farmer, 40 acres.— —— HENRY, farmer, 16½ acres.—THOMAS M'CLEAN, labourer.—DANIEL MOON, farmer, 100 acres.—BARNEY MOONEY, farmer, and under-agent to the Ironmongers' Company.— —— ORR, esq. J. P.— ——OSELAND, esq., agent to the Ironmongers' Company.—Rev. Mr. ROLLESTON, curate.—JOHN WALLACE, farmer, 14 acres.

THERE are about 50 beggars in all the parish, of whom 34 are badged. These latter are residents, and the strangers sometimes nearly equal them in number. Though the population now is 2,000 greater than it was 20 years ago, the number of beggars has decreased. "Provisions and clothing," said Moon, "are now much cheaper. A shirt that costs 2*s.* now would have cost 5*s.* then; 3*l.* is equal fully to 4*l.* 10*s.* of that time. The cottiers' houses too are cheaper, for the farmers build and set them, in order to enable them to pay the high rent of the land. They plant more potatoes too now. But the principal reason why the beggars are fewer is, that the ground is better laboured. One man can raise more on 15 acres than the whole townland formerly would, and there is a good corn crop after the potato crop." "They drink less now," said Archbold; "every one who lived on the road side used to keep a shebeen house, but there is not one now for five that there used to be."

VAGRANCY.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parish *Aughadowey*. Bar. *Coleraine*, (Half Barony.)

"Beggars are more numerous about May and August, when they frequently pass to the salt water. Potatoes are then scarce, and they shut up their houses, and come down here. If they have a cow, they turn her out; or if she is a milch cow, they let her out for hire, or put calves to suck her."—(*W. Moore.*)——All our weekly beggars are residents, but some slip in from the neighbourhood. There are four women for one man, and the males are in almost every case infirm or old. "A male beggar, however," said Mr. Alexander, "beat my gig the other day into Coleraine." Some strangers are strong men, and they stay in the roads, and send in their wives to beg; they are ashamed, or think they would get nothing; but none of the native beggars are able for work." One man, nearly 90 years old, goes regularly to Scotland for work; and none of them beg, except from necessity. At least one half of the native poor beg singly; perhaps there is not an average of more than one child to four women. "Strangers," said Gilmore, "have a flock at their feet." The men are ashamed to beg, and would not be helped. The women have less employment open to them; but a strong woman can support herself by working about a bleach-green, and by weeding and shearing for farmers, and getting grass for cows, for which she would get 5*d.* a day. In summer they might get work for about a month and a half; during harvest they would get 9 *d.* a day. During the spring and summer months they might get perhaps about three months' work, at an average of from 4 *d.* to 6 *d.* a day.—(*Gilmore.*)——"I have given a woman," said Moon, "6 *d.* a day for 90 days in summer, and 9 *d.* in harvest time. In winter time, when they cannot remain out, they spin. None beg on Sundays, and not one in 150 labourers has his wife begging while he is at work."—"I have known, though men earn from 9 *d.* to 10 *d.* a day, their wives begging," said Moon. "They are greedy," observed Gresham, "and that makes them do so, not that they have a large family or are in necessity."—"I have known a man beg," said Mr. Knox, "who had 15 guineas in his pocket. In summer one out of four beggars are cottiers, who come from the mountain; but last year there were not 12 in all begging here. All object to it until they are broken in." Cottiers here are also weavers, and can employ in some way their spare time. Of the nine badged male beggars, three were weavers' bleachers, and one a blacksmith, the remainder labourers; and the remaining 29 of the whole number of badged persons are females. No servants beg when disabled or out of employment. Cottiers, when reduced to beggary, leave their own part of the country; they would not be helped there, and are ashamed to be seen begging by those who know them. "One man," said Baird, "who comes from Banagher and begs, used to be always in a hurry to set his potatoes. He was so rich that he gave 30 *l.* as a portion to his daughter."—"I have met," said Moon, "young women going back to Coleraine, who had been begging, with bad clothes on their back, and known them to undress outside the town. One man gave up his farm to his son, in order to beg. He had saved his master's life when a servant, and having got presents frequently from the gentry, who liked him on that account, he said he found begging so pleasant, he took it up. I have know him," said Moon, "lay a pound on the table when returning from begging in the county of Antrim." Few pass through this parish on their way to England or Scotland for work, and these pay their way.

The beggars are usually from the mountainous districts, Tyrone, Donegal and Derry. Those who live on good land are better off, though the fuel is dearer.—(*Moon.*)

But one out of the 34 badged beggars is known to be the child of a beggar. "The children," said Wallace, "usually become industrious. I had a boy as a servant for two summers, who was begging with his mother when I hired him. He came the third summer, but I could not employ him. He was a very good boy." The children see work going on, and are willing to take a share in it, but the beggars sometimes do not like them to do so. Nineteen out of 20 have reluctance at first to beg, and many live in the greatest distress rather than do so. "A travelling beggar," said Mr. Alexander, "whose wife and children I assisted, bought afterwards a farm for 30 *l.*, and told me of his intention to do so."—"I find," said Mr. Brown, "the same names are now on my list, which were there 60 years back, and I therefore conclude them to be the descendants of beggars. It is very hard to rise, and many are thus broken down; but not one in 20 begs from choice."

A woman with three children could get more than five stone every time she went out, and such a woman has often sold two bushels in the day. They can here, and do, keep three persons in a house. Such women often refuse potatoes; but very little meal is given, as potatoes are very plentiful here; but infirm or old men get a little, and perhaps a few halfpence."—(*Glass.*)——"On bad days they cannot get five stone," said Wallace, "but sometimes they sell near that." Moon had heard farmers complain of having lost their customers altogether by beggars selling potatoes. "I know a beggarman," said Gilmore, "who, besides the meal he collected, put potatoes in a pit, and said he would rather let them rot than sell them for 6 *d.* a bushel."

The quantity given varies according to the number of the applicants. "A frail woman" would get as much as a young woman with children; and the farmer would get meal. The blind and cripple get most, and generally meal. Strange beggars often divide, the mother begging as a widow, and the children as orphans, while the father remains behind, or applies separately. A strong woman is refused far oftener, and is assisted less abundantly, than a cripple or a blind person. "One mile of a cripple," said Baird, "is as good as two of a sturdy woman. When he is not able to walk, he gets himself wheeled about in a barrow."

Beggars usually sell their surplus earnings to the poor of the neighbourhood, and know very well where to find a purchaser. They rarely buy spirits, and then not more than half a glass, as they would not be helped if seen drunk. "They generally buy tea," said Gilmore, "or tobacco, 1 ½ *d.* worth at a time, but not clothing; that would go against their trade, for if they were ragged, they would make more." John Mooney said he had often known

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known them to sell clothes they had got from gentlemen, and had seen one woman lay out what she had sold them for in buying spirits.

The stranger beggars are generally women; they have often three or four children, and say they could not support them; and that their husband is dead, has deserted them, or is out of employment, which is frequently untrue. They state they have children ill of the small-pox or measles. "The fair beggars," said Murray, "are good actors; they keep themselves ragged to get money. I have seen a woman, who pretended to be blind, walking about alone." Those who beg for money bring certificates, but they are not believed to be forged. Very few children afflicted with diseases are carried about to excite compassion. One woman who has two children, one with water on the brain, and the other a cripple, would not refuse, excepting perhaps from affection and a wish not to part with them, to have them taken into an hospital.

Beggars are not generally bad characters, with the exception of those who attend fairs. "They never," said Moon, "take anything from my house, though no look out is kept on them, either there or in other places. Clothes have sometimes, but not often, been stolen in the country, but nothing else." The more respectable class are those who emigrate from this parish, nor are there any who beg who are not disabled. Beggars are very seldom known to beat their children badly, "they have too much affection for that." Their kindness does not, however, extend to those of their own class; they do not divide their earnings, and seldom even send a beggar to those houses where they have been themselves assisted. Children are often borrowed, but never hired by them, to take with them while begging.

There are five single women for each one with a family among beggars.—(*Moon.*)——Mr. Alexander had married a beggar; Mr. Brown never. They are in general long-lived, and are certainly much better off than either labourers or small farmers—(*All*).——There are but few illegitimate children among them. Mr. Brown had never baptized one.

No inquiry is made as to the character of the applicant. If they are residents, they are known; and if not, the appearance of distress alone is considered. Few beg from indolence, and all have at first a great objection. Mr. Brown said that there are twice as many beggars when provisions are dear as when they are scarce. Some prefer begging to labour, but having once adopted, they frequently continue the practice. The inclination to accept employment is so great, that men frequently offer to work for their food. Moon said, however, "I offered a man work for his food, and he asked me how his family would be supported. Your daughter, I said, has more curls in her hair than mine has."

Beggars take care not to have a full bag, lest they might receive less on that account. "I have known them often store bushels of potatoes in my house, and then go about the country begging. They would sell them at 10 *d.*, when the market price was 1 *s.* a bushel, to the cottiers. A 'beggar's crop' is very common here, when the seed is got in that way. No inquiry is made as to the amount already received by the beggar."

A night's lodging is never refused. "I have some one with me every night," said Mooney, "and I see them get a better breakfast than I can take. I live near the road, and have more on that account. They generally lodge with the cottiers, and the farmers give them straw to sleep on; they do not bring it back, but leave it with the cottier for manure. Clothes are very seldom given, and then only by ladies. My mistress never refuses them lodging; and many is the night I cannot see my own fire for them." Potatoes, meal and milk are usually given. A couple of handfuls of potatoes or one of the meal, and maybe, if it is plenty, a quart or two of milk. Some give heartier than others. Money is given only by the gentry; the farmers have it not, and do not miss food; but the beggars get enough of halfpence to buy them tobacco.

On a helping-day all the beggars are out, and all are assisted. From one to two dozen of them go round on that day. "The bushel of potatoes stands at the door, and every one that comes gets something out of it."—(*Mooney.*)——There are very few, if any, pensioners. "The farmers and labourers," said Mr. Orr, "never value what they give; they have no regular allowance." The cost of a labourer during the year is about 6 *l.* with diet, and 12 *l.* or 13 *l.* without. None give away in charity so much as this in the year; 30 *s.* a year might be a fair average for a farmer of 30 acres. "If the farmers," said Moon, "gave away what would maintain a labourer, the beggars would not be able to find stores for their potatoes." The farmers give much more in proportion than the gentry. The beggar lifts the latch and stands inside the door, and the wife sees him before he asks. "I have seen many a cottier," said Mooney, "help heartier than a farmer."—"He gives much more in proportion than the rich," said Moon, "for a couple of handfuls of potatoes is as much from him as 6 *d.* from Mr. Alexander. Still a labourer never will allow that he misses at the end of the year what he has given. He would rather contribute voluntarily than pay a tax two-thirds less in amount."

All give from a feeling of duty, which is strengthened by habit. "The shopkeepers," said Mr. Orr, "except on helping-days, turn the beggars away, being tired out by them. Relief is always given from charity, and not because it is the custom or fashion. The prayers of the beggars are prized, but if he cursed, he would be turned away. I have seen a woman shake the dust off her feet and curse because she got nothing; nor is even a lone woman ever induced to give for fear of violence. If any kind of provision was made for the poor, the farmers would certainly after a little while cease to contribute as they now do."

Disease has never, except in one case of small-pox, been spread by beggars; "nor," said Mooney, "do they lead idle habits; they are here to-night and away to-morrow; but they are great tellers of news, certainly."

None become beggars until they are disabled, and these cannot of course return to industry. "No punishment has ever been inflicted, nor would it have any influence," said Mr. Orr;

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Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Mr. Orr; "pride is stronger than the fear of punishment; and they never beg now until driven to it by necessity."—"The general feeling would be greatly against any punishment," said Mr. Alexander; "I would not like to be the man that would give evidence against the beggar."

"There is a house of industry in Coleraine. I knew one beggar who went in there leave it, probably owing to the confinement; and he might, from a desire of a novelty, have wished to get out."

Persons who attended the Examination.

Parishes *Coleraine* and *Killowen*.

Barony, Town and Liberties of *Coleraine*.

Mr. BLACK, farmer.—Mr. JAMES CALDWEL, churchwarden.—Dr. CARSON.—Rev. Mr. DOGHERTY, roman-catholic priest.—Mr. D. DUNLOP, shopkeeper.—Mr. EDWARD GRIBBEN, shopkeeper.—Mr. JAMES GRIBBEN, churchwarden.—Rev. E. HARVEY, rector of Coleraine.—Dr. HUSTON.—SAMUEL KNOX, esq., mayor of Coleraine.—Dr. LEVER.—HUGH LYLE, esq.—Mr. WILLIAM MARK, shopkeeper.—Rev. Mr. M'CORMICK, protestant curate of Coleraine.—Mr. JOHN M'KEE, churchwarden.—Dr. M'NEAL, dispensary surgeon.—Rev. Mr. MAGILL, roman-catholic curate.—Rev. Mr. SILLETO, rector of Killowen.—Mr. JOSEPH WILSON, farmer.

BEFORE the establishment of the Mendicity, from 160 to 200 vagrants begged in and about Coleraine; they were helped in general on fixed days by the gentry. From 12 to 20 now beg. Those who are relieved by the Mendicity are allowed to beg in the country parts, and the number of country beggars was stated by the farmers to have rather increased since the establishment of the institution in Coleraine. One farmer said that from 18 to 20 called daily at his house, on an average. The decrease in the town is very great since the establishment of the Mendicity; but there is an increase in the immediate neighbourhood, from the insufficiency of relief afforded by that institution. In July and August, vagrancy is most common; and the usual excuse for begging is the pretext of bathing for sickness at Port-Stewart and other places along the shore; the hope of extorting money from the strangers who visit Coleraine and Port-Stewart in these months is the real cause, together with the want of skill and capital, which prevents cottiers from raising a sufficiency off the land they rent to support them during the whole year, and laziness, which makes them disinclined to work, which all, or most of them, could procure at home. Wives also, who beg while their husbands are in England, come to this neighbourhood, because it offers a good prospect of obtaining money in alms from strangers and visitors. The home poor are usually relieved in the Mendicity; but there are many strange beggars, particularly in summer. The women are more numerous than the men, and almost always able-bodied; many of the men are infirm. Strange beggars travel in families. Women are not able to earn much by work, and are seldom able to procure it at all; more commiseration too is felt for them than for men; hence they form the majority of beggars. Begging on Sunday is not known; even those who beg on all other days do not beg on Sunday; not uncommonly the wives and children of employed labourers or cottier tenants beg. The wages of 8*d.* or 10*d.* a day is not sufficient to support a large family, hence the custom has been introduced. It is supposed that about a third of the beggars in Coleraine in the summer season, after having planted their potatoes, wander about the country seeking alms.

Tradesmen are far more reluctant to beg than cottier tenants. No mechanics are beggars. Servants disabled or in want of employment never beg; they are supported by their relations or acquaintances till they can procure a place, if not disabled; the females spin and knit and work in the fields. Cottier tenants go into parts of the country where they are not known, to beg; they would not be helped where they are known. No instance is known of farmers at an advanced age transferring their property to their children and having recourse to begging. Those who go to England for work pay their way.

Vagrants generally belong to the upper and mountainous parts of Antrim and Maghera, and Dungiven in Derry, and are the natives of country districts.

The proportion of vagrants themselves, the children of vagrants, is very large. Instances were mentioned in which begging had been perpetuated in a family from the great grandmother and great grandfather downwards, and again, from the grandfather and grandmother downwards. The children of beggars are refused relief when they grow up, and farm service is offered to them; few or none of them however stay long, they return to their original habits. Vagrants, who are themselves the children of vagrants, are stated to be more numerous than those reduced to vagrancy by destitution. Mr. Black, a farmer, mentioned a countryman, who, at a time when he knew him to be possessed of a cow and a horse and to be far from want, left his house and sent his wife out also to beg. The average daily earnings of a beggar are about 2*s.*; an able-bodied beggar will often get 2*s.* in the day and what he requires for the day's support besides. Few obtain much from passengers in coaches or cars. None are permitted to beg on Sundays at places of religious worship, but some few beg at the roman-catholic chapel.

In general, the quantity given to vagrants is increased in proportion to the numbers of those who apply, and it is a constant practice for different members of the same family to apply successfully for relief to the same persons. A blind man or a cripple is never refused, and is helped more largely. Blind and crippled beggars are remarked to be great drunkards. A strong man, from his ability to travel a greater distance than the infirm, will obtain much more than will support himself and family, but the gains of a blind man, a cripple or an idiot, will probably exceed them; the gains of an aged or orphan beggar will be less.

When

VAGRANCY.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Parishes *Coleraine* and *Killowen*.

Barony, Town and Liberties of *Coleraine*.

When vagrants obtain more food than is necessary for their own consumption, they exchange it; they generally purchase luxuries by the money raised by the sale of their surplus collections. Tea more especially was stated to be taken by beggars three or four times a day. They are compelled to dissipate, as the only enjoyment open to them, because if they were to exchange the surplus for articles of real utility, as clothing or furniture, they would destroy their power of exciting compassion. Beggars are an improvident and lazy class. Men who beg one day will often lay by three. Some who were in the habit of frequenting the shore, and teazing the visitors in the summer, were stated to have made considerable earnings, and one man in particular was known to have saved 14*l.* in three years by these means; they sometimes excuse themselves by saying that they cannot get work; more often they plead ill health or accidents; rags, dirt and the appearance of being crippled and diseased are fostered for the purpose of exciting pity. Instances were stated by the medical gentlemen, of vagrants producing sores on their bodies for the same purpose. One woman had a cancer on her breast, which she was in the habit of exposing most indecently in the streets; the same woman broke her arm; Dr. M'Neil set the arm and dressed it; the woman tore off the dressings; the arm was again dressed, but she acted in the same manner; ultimately she was left to do as she liked; she exhibited the cancer and broken arm, and made a great deal of money. Fairs and markets are the great show places for exhibiting sores in. Beggars are unwilling to be well clad, from the fear of becoming less piteous objects. The roman-catholic priest stated that some beggars were in the habit of going to chapel, where they always appeared decently clothed; very commonly, women who part from their husbands in order to collect more money by begging separately, or who beg while their husbands are employed, say that they are widows; sometimes they ask money for burying their husbands. It is not easy to get blind, crippled, or deaf and dumb children into institutions for the relief of those so afflicted. Idiots and deaf and dumb children are great sources of gain to a beggar.

It is remarked that the women are generally bad characters, and the children they carry about with them are noted for theft, lying, fighting and cursing, and prostitution. Petty thefts have been committed principally in the houses of those who lodged them. The confirmed vagrant would not be willing to emigrate to America, and is never known to go to England or Scotland in search of work; they train their children to go to houses, and send them out to beg in the streets. If the children return unsuccessful or have been unable to make up the fixed sum which the mother has ordered them to collect, they are severely beaten. Children have been found wandering at night in Coleraine, and afraid to go home; the hire of children is very common.

Beggars almost always have large families, but they have never been known to marry while beggars, and many of the children are suspected to be illegitimate. The mortality among the old is not great; the weak children are generally killed by the cold and wet.

An able-bodied man can ordinarily collect twice as much by begging as he could earn by labour.

Those who give have no knowledge of the character to whom they give; the prevalence of private charity is found to be prejudicial to the morals of the labouring classes. It is true of strange beggars, that they mostly prefer their wandering life to that of the labourer with equal earnings; and no one will trust them with work. Mr. Black had offered them work, as the sure means of getting rid of them.

There is no endeavour made, before alms are given, to find out how much the beggar has collected during the day; and alms would be given to a vagrant of whose character the givers are totally ignorant.

In the houses of the poor, a night's lodging is often given to vagrants; some beggars let lodgings to others; it is not usual to give clothing; the relief given usually consists of potatoes and meal in the country. Potatoes, when cheap, are refused. Milk is extensively given by the farmers, as food is more ready to this class than money; they prefer giving food, but the beggars in all cases prefer money.

There is no fixed quantity of food given daily; a handful of meal, two handfuls of potatoes, or a halfpenny, is usually given; a few old servants are supported during the year by families on whose bounty they are pensioners. A farmer holding 30 acres of land, was stated to give on an average 4*s.* weekly, for nine months in the year, the three winter months, when the country beggars are few in number, being excepted. A respectable shopkeeper was stated on an average to give 3*s.* weekly all the year round. The yearly amount in either case is the same, being somewhat above 7*l.* These calculations were taken from the experience of the different farmers and shopkeepers present, before the establishment of the poorhouse. Some declared that they considered themselves to be relieved to the full amount of 5*s.* weekly by the establishment of that institution. Since the establishment of the poorhouse no shopkeepers have been in the habit of giving any weekly allowances to the resident beggars.

The relief of beggars falls particularly on the middle classes, as farmers and shopkeepers are more often at home, and access to them and their families is more easy, appeals to their feelings more common, and are seldom made in vain; the labouring people possessed of an acre or half an acre, give as far as their means will allow, and even further.

A great deal more is given to some beggars than they require, from the impossibility of finding how much each beggar has already received, and such uncertainty leads to waste of provisions.

A handful of meal or two handfuls of potatoes will be given on some days by a farmer of 10 acres to between 20 or 30 applicants. Since the establishment of the poorhouse, the shopkeepers in Coleraine have ceased to give to beggars; before that time, each had generally

Vagrancy.

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Parishes *Coleraine* and *Killowen*.

Barony, Town and Liberties of *Coleraine*.

rally a helping-day, when he would give away 2 *s.* 6 *d.* or 3 *s.*; he would give away a little also on other days. The shopkeepers generally gave in halfpence. Small farmers are driven to purchase at the close of the potato crops, when the price of potatoes is exorbitant, who, but for the daily calls on their charity, would have had a store sufficient to last them till the new crops came in. Without any exception, the farmers and shopkeepers would prefer giving a regular sum annually to remaining open to the annoyance of beggars and the risk to their property, from encouraging such a class, provided the assessment be fair, and those who pay have a perfect control over the rate.

Relief is given to vagrants, from the fear that they are suffering under extreme privation. In the town relief is often extorted by mere importunity, when money, which is denied to the sight of destitution, is carelessly flung away to get rid of clamorous teazing and interruption. There is no instance known where relief is given to able-bodied men from fear of violence, nor is there any dread of the beggar's curse.

Contagion is propagated by the custom of giving a night's lodging to beggars. Dr. M'Neil attributed the introduction of fever in 1817 into Coleraine to travelling mendicants. Cursing, lying and other immoral habits are taught by associating with beggars.

Those who have long followed a vagrant life never return to industry, and those who beg ultimately become a separate class.

The mayor of Coleraine stated that he had frequently threatened beggars with a committal to prison; there was a local act which empowered him to do so, but as it did not provide for the maintenance of the beggars, it was in fact a nullity, and he never attempted to put his threat in force; the threat is stated to have been successful in general. None had been known to starve from being hindered from begging by fear of punishment. A most unqualified condemnation was expressed of severe laws to put down vagrancy. After the poorhouse was built in Coleraine, street begging was endeavoured to be restrained as far as it possibly could be.

There is a mendicity in the town of Coleraine. It is thought that deserving objects only would be willing of their own accord to enter a poorhouse, where the food and lodging was equal to that of the labouring classes, but it would require compulsion to make the lazy and drunken enter a poorhouse. Some beggars have refused to go into, and some have left the poorhouse in Coleraine.

Persons who attended the Examination.

Par. *Upper Cumber*.
Bar. *Tyrkeeran*.

—— Blair, farmer.—Rev. Mr. Brownlow, rector, Upper Cumber.—Rev. Mr. Burrows, presbyterian minister.—Mr. R. Campbell, farmer, 30 acres.—Mr. J. Christie, farmer, 21 acres.—Mr. Craig, agent to the Fishmongers' Company.—James Divine, farmer, 50 acres.—Edward Divine, shoemaker.—Mr. Andrew Dunn, farmer, 30 acres.— —— Dunn, farmer, 120 acres.— —— Griffith, clerk.—Mr. Handcock, farmer, 27 acres.—Rev. M. Hayden, rector of Lower Cumber.—Rev. Mr. Henry, roman-catholic rector.—Mr. Hunter, churchwarden.— —— M'Closky, farmer, eight acres.—Thomas M'Givigan, carpenter.—John M'Ivor, farmer, eight acres.—Andrew Millar, labourer.—William Millar, an old beggar man.—Charles Morrison, farmer, eight acres.—William Mullen, labourer.—E. O'Neil, labourer.—James Smith, farmer, eight acres.

The number of vagrants in the parish is about 100; there are four times as many in summer as in winter. During winter and spring six families, on an average, apply daily for relief at a farmer's house; during summer as many as 20. Mr. Handcock said, "I have had 30 families apply for relief to me on a helping-day, when the beggars take the farmers' houses on their way to the gentry. The farmers give every day; and many apply for and receive relief who are not fit objects of charity." The number of beggars has latterly decreased, owing to the cheapness of provisions and the goodness of the seasons. "I remember," said Mr. Dunn, "double the number seven years back." A cottier pays from five to six guineas a year for a cabin, half an acre of ground, grass for a cow, and leave to cut turf. In a bad season his half acre of ground would produce him but little; and when provisions were dear he would be obliged to beg. Latterly, owing to the cheapness of the market, a cottier can (though employment is not more common than it was seven years since,) support himself in comparative comfort.

Vagrancy is most common between the crops of potatoes, when two or three families, on an average, among the cottiers are obliged to go out and beg. "The number of cottiers," said Mr. Dunn, "has greatly increased in the parish. When I came to live in it 50 years ago, there was not a cottier in the village of Clady, and now there are between 50 and 60. Between the crops too the farmer is scarce of money; and though the land wants labour, he cannot pay for it." Christie said, "I have hired labourers at 4 *d.* a day, though I never knew them do half a day's work for it; but in general the farmers could not afford to give even so much between May and August. Half the beggars do not belong to this parish, but take it in their wanderings. Many have their head-quarters in the village, and come back on Saturday night to spend Sunday at home, and then set off again on their travels on Monday mornings. Three out of four of them are women, and they are sturdy; but the men are old, with the exception of a few blind and cripple. When the women have their husbands with them, the husband does not come to the door, but sends the wife, for fear he would not be helped." The wandering poor generally move about in families, averaging about four or five persons.

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persons. Women are the most numerous, because there is no employment for them; they have less shame, and are more readily helped than men. Many of them are widows, and some of them have been deserted by their husbands. "Many a sturdy woman I have seen helped," said Mr. Dunne, "even when she had not children with her. A farmer might say a sharp word to her perhaps, but he would be sure to help her; indeed, every one that calls gets something."

Begging is unknown here on Sundays. "A man came to my house on the other Sunday," said Campbell, "and asked for a few potatoes, for God's sake; but I never saw the like before; he said he had just come from Scotland." Some few labourers with large families have their wives begging in summer, even when they are themselves in employment. "Sure, Sir," said one labourer, "9*d.* a day would not support a family of nine or 10. Still, if they can help it, they do not let them beg; but maybe one in every 20 of them cannot help it."—"I have only two children," said Mullen, "and could not keep them without some assistance, for I am idle half the year, and will scarcely be able to earn my meal from this till Candlemas." From 50 to 60 cottiers' families in the parish are obliged to beg occasionally in summer; but not more than two or three out of 50 in the village shut up their houses and become regular vagrants. "Tradesmen," said M'Gwigan, "are very unwilling to beg; I have known them live on one meal a day rather than do so; and some of them, who do not earn 6*d.* a day, will not allow their families to go out." There are five labourers for one of every other class begging. "No weavers who hold any land have been reduced to beg, but some few who had no land to keep them from the market."

Servants when out of employment are always assisted by their friends. When cottiers first are reduced to beg, they go where they are not known, though some few stay among their friends. "Where there is one that stays," says Mullen, "there are 10 who leave." "Cottiers go from home," said Mr. Handcock, "because they would not be helped if they staid." But one instance was known where an old farmer had transferred his land (six acres) to his son, and had voluntarily become a beggar; but sometimes the parent is obliged to do so, from a breach of the agreement by which his son was bound to maintain him. "The son is well able, in the case mentioned," said M'Ivor, "to support his father; but the old man wants to get something for tobacco, and to save the son; besides, he begged long ago, when the son was very young." Very few who are going to England or Scotland for work beg their way; they generally gather up a few shillings, or get assistance from their friends, and carry oaten cakes with them to support them, so that they have only to pay for their lodging 3*d.* a night. Sixpence will carry a man to Belfast; and he will get from that to Liverpool or Glasgow for 2*s.* 6*d.* "I went myself to Northumberland," said one labourer, "for 10*s.*; and work is almost certain to be had there." Another said, "I went to Lincolnshire for 15*s.*, and got 3*s.* 6*d.* and 4*s.* 6*d.* a day wages there."

The stranger beggars usually come from Strabane and Donegal, the mountain districts. "The farmers," said Mr. Brown, "charge a very high rent for cabins there, owing to the ease of procuring fuel."

"Those who have long known the trade of begging," said Mr. Handcock, "seldom leave it off; and the children of beggars, if they remain too long at it, seldom turn out well; but they generally go to service at 12 or 13 years of age. It is usual to offer for work to a child of that age, when seen begging with his mother, and the farmers have no objection to do so. Many children that have been taken in this way have turned out well. Accidents, sickness, high rents, &c., are the excuses usually given for begging; by the latter cause especially many respectable farmers have been rendered destitute."—"Not one out of 20," said Mr. Hayden, "are professional beggars; those who are, attend fairs and markets, and are the worst kind of beggars."—"I know only one person begging," said Mr. Brown, "who could work. Women have no employment, and therefore sometimes do not dislike begging."—"I have known men," said Mullen, "work for 2*d.* a day rather than beg."

A woman with children might (excepting in the three summer months,) obtain three stone of potatoes in the day, and they would get little or no meal. In June, July and August she might get about a stone of potatoes, and three or four handfuls of meal, about three pounds. Miller, an old beggar, said, "I do not get more on an average than half a stone of potatoes, and very little meal." Begging is not permitted at places of worship; and very few coaches pass through the village.

A woman with children is helped much more plentifully than one without them; a fuller handful is given, and she is never refused. "I have seen," said Mr. Handcock, "beggars stopping at a gate, and asking others how much they had got." One farmer said he had often heard beggars lamenting that they had not children, for that a woman with them was never refused. If a family be large, they divide when near a village or a gentleman's house; the mother and the youngest child go together, and the elder children beg separately, as does the husband, if he is not ashamed to apply. Dunn said, a strong man would not get by begging enough to live on; a cripple or a blind person would get most at a time, but could not get so far in the day as a woman with children. The appearance of strength is greatly against a beggar. One man said, "I am the worst of all, for I am too ill and weak to work, and because I look strong, the people do not like to help me; but women are helped, whether they are strong or not."

Miller said, "If I get more potatoes than I want by one day's begging, I would stay within the next before I would sell them; but most beggars sell what they do not want to cottiers and farmers."

Poor cottiers themselves sometimes beg their seed potatoes; and a beggar's crop is a common name for a crop of different kinds. Beggars generally purchase what they call kitchen (a general term for anything that is eaten with the potatoes). Tobacco and whiskey and

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and tea are the principal luxuries in which they indulge. "I lodged a beggar," said Mr. Blair, "who by 10 o'clock in the morning had collected three stone of potatoes; he said he could not sell, and would not go out any more, but afterwards he did so."—"They like," said Mr. Handcock, "to have an attractive livery, and constantly keep begging suits." "The women who come to church," said Mr. Brownlow, "have much better clothes on than those they beg in. The farmers and gentry would rather help those who keep themselves neat and clean; but the poorer classes think that rags and dirt are a proof of destitution." M'Gwigan said, "A man would beg for 100 years before he could save anything; 19 out of 20 have not enough to bury themselves."—"I know a man," said Morrison, "who told me he got so rich by begging, that it was a sin to beg any more." Miller, a beggar, said, "I have a house in which my sister-in-law lives, and she pays me 1*l.* a year rent for it. I have two children, one nine and the other seven years old, and I will beg until I can get them on in the world, and when they are grown up I hope they will maintain me."—"Some small farmers," said Mr. Griffith, "are much worse off than the beggars."

Want of employment, low wages and high rents are the usual causes of beggary. Devine said, "The failure of the linen trade has added greatly to the number of the wandering poor, especially the women, who have now no employment whatever open to them."

Mr. Hayden said, beggars seldom give any reason at all for asking alms; they feel and act as if they had a right to assistance; they open the latch of a poor man's door, and walk coolly in, and, if relieved, seldom express their thanks, but take what is given as their right. The poor, said Mullen, would in general wear whatever clothes they can get, though some of them think that rags are useful in procuring assistance. Fair beggars occasionally produce and foster sores to excite sympathy, but they are the worst class of vagrants, and others never do so. Recommendations are very seldom brought about by beggars, and then they are not much credited. "We do not trust to recommendations," said Mr. Brownlow, "they are so easily procured; any one who is asked will sign a recommendation."—"The strange poor do not apply for relief to the dispensaries, as they find it difficult to obtain an order from a subscriber; all the home poor apply. Very few maimed or peculiarly afflicted persons are taken about to excite charity; and those who have children deaf and dumb, blind, crippled, &c., would be glad to get them into an institution."

"The beggars," said Mr. Handcock, "are as honest people as any in the world, and not given to drinking. Tobacco may be considered almost a necessary of life, as it frequently supplies the want of food. They take little whiskey, and indulge in no other luxury but tea." There are no beggars' lodging-houses in the parish; and the cottiers with whom they stay, though they often have more than one family with them at a time, never see them drinking. Thefts are very seldom committed by them. I knew, however, one woman," said Mr. Handcock, "who lifted yarn from six different people; but in general they are not suspected of being thieves."—"I know," said M'Gwigan, "a man who has lived 20 years in the town, and has always had his fireside crowded with beggars; and I never heard him complain of having lost anything by them." Devine added, no cottier's wife would be afraid of a man stealing because he was a beggar. Any strong beggar would be glad to emigrate; but the generality of them are weak and old. M'Gwigan said, "I know a woman who had a bit of land, and begged while her children were small; and now her children work the land, and she is doing bravely." Beggars are very affectionate to their children, but are jealous of each other; in other points they are generous. I have known many of them, said Mullen, divide with those who gave them lodging at night. It was not believed that beggars, considering their general infirmity, and their being prevented from going out on rainy days and in winter, could hoard anything. Mr. Griffith, however, said, "I know one man who begged both in the north and south of Ireland, who told me he had saved 24*l.* in two years, and had spent 10*l.* more; he still begs. He said he would not have got so much, but that he is nearly blind, and that much less was given to him now than formerly. He said he got his money after dark in the towns, and that nobody refused him, as they thought he was in want of a lodging. Meal was generally given to him in the country, and money in the towns."

Beggars have never been known to borrow children, though many farmers had heard women say it would be better for them if they had them.

Beggars' families generally average four or five persons; some of them have as many as seven or eight. Mr. Burrowes had married persons to whom he gave charity. "The lower classes," said he, "marry while very poor, and then get worse; there are more illegitimate children, too, among beggars than among other classes. They are usually long-lived; not eight of our home-begging poor have died in the last nine years."—"They get better diet," said Mullen, "than labourers, and live long from exercise; but their children are weak and small, from lying in wet corners, and some never become strong." No case of starvation was ever known in this parish.

None of the men who beg are strong, but many of the women. Mullen said, a woman could make four times as much by begging as by working. If an able-bodied man is with his wife, he stays behind, either from shame or because he would not be helped, and sends her to the door.

There is no knowledge of the character of the beggar. "There will be a dozen of them," said Mr. Handcock, "sitting in an evening in my kitchen, and I will not know one of them." "Not one in 20 beggars," said Mullen, "chooses that trade unless he is obliged; every one dislikes it."—"I know some in the parish," said Mr. Burrowes, "who have only one meal a day, and yet do not go out to beg, and they are much worse off than the common mendicants." Kara said, "My father, who is a farmer, has offered work to beggars, and never found it accepted." Mr. Burrowes said, "I offered work once to a beggar for experiment;

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it was in the middle of the day, and I gave him his dinner, and he was to work afterwards. He went to the field, but slipped away, and did no work." O'Neill, a labourer, said, "I lodged a man, his wife, and five children, who were begging about the country, until they could settle themselves at work: they are now getting on well, and lodging with the farmer who employs them."

No inquiry is made how much the applicant has already received. The gentry sometimes keep a list of the poor, and only help those whose names they know; but the farmers give every day, and to unknown much oftener than to known applicants.

A night's lodging is never refused to a beggar by a cottier or small farmer. No payment is taken; but sometimes the straw which has been begged from a farmer as a bed is left behind for manure. "I give lodging," said M'Closky, "to all who ask for God's sake; I am scarcely ever without some lodger, though they seldom stay more than one night with me." Gentlemen sometimes give clothes, but the farmers cannot afford to do so; five or six potatoes or a handful of meal, in May, June and July, is the relief given to each." Christie said, "I have had weak and even strong persons refuse potatoes of me, and request meal." Mullen said, "The potatoes had the rot when they refused them." From a pint to a quart of buttermilk is frequently given in summer to a beggar who does not carry a can. Farmers have no money to give, and do not miss the food; but the beggars always prefer money to buy tobacco, and many of them would rather go without a meal than their smoke; besides, they cannot always find a buyer for what they want to sell."—(*Dunne.*)——The shopkeepers mentioned, that much more tobacco was sold on Saturday than on any other day in the week, because on that day from 40 to 50 persons were relieved at the houses of the gentry.

"The quantity given is limited," said M'Closky, "only by the heart of the givers; many a one helps out of the meal and potatoes that he had just bought: two handfuls of potatoes are generally given, or a handful of meal, if the beggar be old or infirm, and unable to carry potatoes." There are some few pensioners on the bounty of the rich. The wages for a labourer during the year are 6*l.* and his diet, or 12*l.* without it. A farmer of from 10 to 15 acres might give away, on an average, yearly about 17*s.* worth, or a stone of potatoes (value 2*d.*), one pound of meal (value 1*d.*), and 1*d.* worth of buttermilk, in the week. Mr. Handcock, on hearing this calculation made, said, "20 handfuls of potatoes in the week would not excuse a farmer living near the high-road, and six handfuls of meal besides." "I am sure," said Griffith, "my charity costs me much more in the year, and I think it a low average for a farmer of 15 acres." The farmers did not wish to calculate in any way what they gave. One or two of the shopkeepers stated that they gave away more than the amount stated in the year, partly in halfpence, and partly in soap, tobacco, &c.

"The relief of the beggars falls almost completely on the farmers and shopkeepers. Gentlemen have helping-days, and sometimes shopkeepers; but the farmer helps every day, and his door is always open."—(*M'Closky.*)——"The poor," said M'Gwigan, "give much more than the rich; I have known a poor man help when a farmer would not." Mullen said, "I have seen a labourer give charity as hearty as a farmer; they never refuse lodging, and often divide their meal with the beggar. When I had nothing else to give, I used to lodge the beggars for two or three nights together."

The number of beggars varies from one to 12 and 14 daily at a farmer's house, and all are assisted, receiving either potatoes or meal. "They give as freely," said M'Closky, "what they buy as from what they grow." The farmers said they would dislike a tax, because it might be demanded of them when it would be inconvenient to pay, but now they give exactly as it is convenient. "A tax on the landlord," said several, "would be just the same as a tax on us, for you may be sure he would raise the rents of our land on us for it." —"The best way would be to tax all property, if you tax at all, and make the absentees pay more than the residents; but if we had employment, we could and would take care of our own poor."

Charity is given generally from motives of kindness, but sometimes from custom. "Many," said Miller, "give for the sake of the bravo of their neighbours that are seeing them."—"Why do you say that?" said another; "how would I know what another man gives? though, to be sure, I would not like to have a bad character in the country."—"Not one in the year," said Mullen, "gives from being compelled to it, or from any reason but charity. All that ask now for God's sake are helped; but if we had a tax, we would send the beggars to the man that distributed it." Beggars never endeavour to obtain assistance by cursing. "I saw one this morning," said Mr. Brown, "open the latch and walk in, saying, 'Anything to day?' The answer was, 'Nothing;' and he went away with perfect good feeling."

Many persons stated that they had never been a night without some beggar in their houses, but that they had never got any infection from them, nor were the morals of the children believed to be injured by them. One family in particular was mentioned, in which were nine children well brought up, and yet the house had never been without one or two beggars in it. Vagrants were not believed to circulate stories or discontent. Those who beg in summer often work in winter. "I have seen men begging," said Miller, "when they could not get work, but returning to employment when they could get it; but when a man has long been a beggar, he does not often leave it off. Widows have often to beg while their children are young, and they leave it off when their weans are able to assist them."

No punishment for vagrancy has ever been inflicted, nor would they wish to do more in any case than refuse relief; but this would be done generally if any tax were imposed. The farmers themselves say they would not then relieve, and the habit would soon wear off.

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Bar. *Kenaught*.

The nearest mendicity is in Derry. The poor would rather have insufficient comfort and their liberty than be confined in an institution. They dislike entering Derry, because of the mendicity established in that city.

Persons who attended the Examination.

DAVID CATHER, esq., J. P.—Mr. COLE, grocer.—Dr. DILL, dispensary surgeon.—Mr. DOHERTY, grocer.—Mr. FOREST, farmer and agent.—HENRY GREIR and others, labourers.—ROBERT HENRY, court-keeper.—Mr. HUNTER, grocer.—Mr. LANE, solicitor.—MARCUS M'CAUSLAND, esq., J. P.—SAMUEL M'COY, small farmer.—Rev. Mr. M'DONOUGH, roman-catholic curate.—Mr. MOODY, linendraper.—Mr. O'HAGAN, schoolmaster.—Rev. Mr. OLPHERT, rector.—Mr. O'NEIL, baker.—Rev. Mr. PORTER, presbyterian minister.—Mr. PROCTOR, grocer.—Rev. Mr. STEEN, presbyterian minister.—Mr. STEWART TATE, small farmer.

THE number of beggars is very large, but they are principally strangers. Messrs. Cole, Olphert and Steen believed the number of residents to exceed 40. Mr. Proctor said there were from 20 to 30 resident in one street in the town; 40 have frequently applied at Mr. M'Causland's for relief in one day, but many of these were strangers. The same gentleman has often distributed 3*s.* or 4*s.* on a particular day in each week, at a halfpenny or a penny to each applicant. Mr. Proctor said that 58 had been relieved in one morning at his house; a slight increase in their numbers was observable; but Mr. Proctor had seen many more in seasons of scarcity. The season when vagrancy is most common is in spring and the beginning of summer, between the two crops. In winter, though the poor suffer much, yet they have sufficient food, and are kept at home by the inclemency of the weather. The greater number, especially in summer, are strangers who come from the mountainous districts to this, which is a richer parish. Three-fourths or nine-tenths of them are women or children; the former able-bodied, from the age of 18 upwards. Two-thirds of the women are non-resident. The men are all infirm; they go about in families of from three to six. Female beggars are more numerous than male, from want of employment or desertion of their husbands, and from the mothers of illegitimate children being frequently obliged to become vagrants. Greater sympathy, too, is felt for women, and they are therefore, as they obtain greater profits, more likely than men to adopt such a mode of life. Moreover, in almost every part of the country it will be found that there is little or no suitable employment open to the female population. Six or eight women whom Mr. Proctor employed at 3*d.* per day, left him to go and beg. The women who beg are generally able-bodied; the men invariably infirm. There is no street begging on Sundays. Very few employed resident labourers have their wives or families begging; but a few strangers from Dungiven, who get occasional work here, are obliged to send their wives and children out as mendicants. In mountainous districts the cottier shuts up his house and goes in quest of work while his wife and children beg. All beggars, at least in summer, with scarcely an exception, are cottier tenants. Very few tradesmen and unemployed servants beg in the towns only, and not in country parishes. One instance, however, was known of a farm servant who had become a mendicant, which mode of life when they have once adopted, they very seldom return to industry; but their general custom is to fall back upon their relatives. Cottier tenants are ashamed to beg at home, they go to a distance. Henry Greer knew two cases where a cottier who had a cow turned her out to grass, shut up his house, and went with his family to beg. No old farmer has voluntarily become a beggar. Not five persons pass on their way to England or Scotland in the year; the few who do, pay their way, 2*s.* or 3*s.* being sufficient to carry them over.

The vagrants are generally natives of mountainous and bog districts, such as Dungiven and the county Donegal. They pass through Limavaddy on their way to the sea shore, whither they go to bathe.

Mr. Proctor had known three successive generations beggars, and other witnesses two. Farmers have a great disinclination to hire as servants the children of beggars. "Not in one case out of 100 do they try," said Proctor, "to better themselves." Mr. Steen, with whom the other witnesses agree, observed that the daughters of beggars turned out badly, while the sons, even of prostitute beggars, generally become industrious. The widow of a sweep, herself a beggar, had brought up her sons as such. Mr. Porter took a beggar's daughter into his service, who turned out well. One-half or two-thirds of the old beggars have once been comfortable; in general they ascribe their destitution to the loss of their farms or misfortune in trade, high rents or accidents, such as the death of a cow, &c. "We would have no beggars," said O'Neil, "if they had work." Laziness and the hope of profit sometimes tempt women to begging. Mr. Porter had never known men commence begging except from necessity; but when they had once adopted it, the facility of obtaining relief leads them to continue the practice.

A woman with children may get half a bushel of potatoes and some meal in the day (value from 6*d.* to 10*d.*), and often more than she could consume; an able-bodied man could not obtain anything. Few are found about the public coaches, but they infest gentlemen's carriages. None are permitted to beg on Sundays at the avenues of the places of worship. The quantity of relief given varies according to the number of applicants; but women without children, or even with one or two, have often been refused, in order that assistance might be given to those who have more. O'Neil remarked, "The greater the object,

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object, the greater the charity." Many children apply as orphans, whose parents are begging separately from them, in order that the aggregate amount of their collection may be more. The families of strangers have often been observed to divide in this manner on coming near a house: residents, being known, never attempt such a deception. The blind and crippled, and women with children, are never refused. The witnesses said, "If they had but one potato they would divide it with them." Mr. Porter, however, had known an individual who often refused to help the blind because they were always relieved, and got so much. An able-bodied woman with one or two children collects more in the day than a cripple, as she can travel farther, but the other gets more at one house. Children, unless when young, in which case they are carried about, are able to travel a considerable way with their mothers, and of course increase their gains.

Beggars sell their surplus food, and often dispose of 6*d.* worth at a time to a labourer. They know the houses where they will find a purchaser. With the money they raise in this manner they buy tea, tobacco or spirits. Drunken beggars are generally those who make the most; such as the women, the blind and the crippled; they never purchase clothes, but have often good clothes under the begging suit. Beggars are generally improvident, but some instances to the contrary are known. One woman complained to Mr. Porter of being robbed of 12*l.*; another, an unmarried beggar-woman, lost 57*l.* The latter case was tried at the assizes. A beggar named Tracy purchased an annuity for 30*l.* or 40*l.*; upon being asked how he had become possessed of so large a sum, he at one time said that he owned land which he sold; at another, that he acquired the money by begging.

The men always say they cannot get work, though they have sometimes refused it when offered to them. Mr. Porter once offered a beggar-man work at 8*d.* or 10*d.* a day; but on getting 1*d.* he instantly ran away; he never afterwards saw him. None except the regular beggars who attend fairs produce or foster sores; they always appear in rags. Mr. Porter had known farmers' wives to give a preference to decently clad persons, believing them most in want. Very few, if any, beggars have recommendations; they usually have recourse to falsehood; but those who have are generally a better class, and bring with them a certificate corroborating their statements; these certificates have never been known to be forged. Beggars do not apply for medicines; but this may be attributed to the difficulty of procuring dispensary tickets. Still it is not supposed that if diseased they would refuse to be cured, lest their gains should be diminished; and very few expose their afflicted children for the sake of creating additional sympathy. They would not wish to purchase the additional profits at the price of the child's exposure. The children are often, from necessity, badly clothed; but clothes, when given, are frequently ill disposed of.

The habits of vagrants are in general dissolute. From this opinion, however, one or two witnesses disagreed, who thought them as moral as other classes. They meet in this town, though it is stated not to be the custom in country districts, every Saturday night to drink and smoke. They never commit outrages upon person or property, but sometimes pilfer from farmers by digging potatoes and pulling beans. One case was mentioned of a woman who lodged with a farmer rising in the night and stealing two or three hanks of yarn; but such instances are rare. They have never been found guilty of assassinations. A confirmed vagrant would refuse to emigrate or to work. "A man," said O'Neil, "would rather beg at home than work abroad." Vagrants never go to England or Scotland in search of work; they show the same kindness to their children as parents of the labouring classes; they never share their earnings with the more destitute, but point out where they have been relieved themselves; they frequently borrow children, agreeing to lend them in return.

The usual number of a begging family is from three to five. Few, if any, marry while beggars, but they are very frequently persons who have married early in life. Beggars have more illegitimate children in proportion than any other class; indeed the illegitimate children were stated to amount to three-fifths of the whole number. Beggars are generally long-lived, many of them being from 70 to 80 years of age, and the children are generally healthy. No case of starvation has been known in the parish.

An able-bodied man is rarely assisted unless accompanied by children.

Except among the resident poor, the characters of none who beg are known. Labourers are not tempted from industry by the facility of obtaining alms; but the women are inclined to beg. Not one in 100 among the vagrants would beg if they could obtain work. "Very few indeed prefer mendicancy to labour." All the witnesses, farmers, would be unwilling to trust them, and some regular beggars have refused work; but this does not apply to those who have been reduced to temporary beggary from destitution. Inquiry is seldom made of the mendicant as to the relief he has already procured, but they generally take the precaution of emptying their bags on approaching a house. Alms are given to all, the character of the resident poor only being known.

A night's lodging is constantly given, both by the farmers, cottiers and labourers, the only recompense being straw carried by the vagrant; 3*d.* a week is usually paid in towns for lodging. Clothing is never given by farmers to beggars, being reserved for their own labourers. Meal, and sometimes halfpence are given, especially to the infirm; but the usual relief consists of potatoes, which however are often refused by the old, and even by women who are able to carry them. A pint of buttermilk is often given to a woman with three or four children, and she may obtain three or four quarts in the day (value 1*d.*) The farmers prefer giving food, being ready at hand, and is less missed than money. Shopkeepers give money, which the beggars prefer.

Farmers sometimes fill a certain vessel and say that they will stop when it is out; but they never do; the last obtains as much as the first. Two handfuls of potatoes and one of meal is the usual quantity given. There are some few persons pensioners on wealthy families,

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Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. *Drumachose*, including Town of *Newtown Limavaddy*.

Bar. *Kenaught*.

lies, for the most part nurses and old servants. A holder of 30 acres of land may give nearly 1*s.* in the week, or from 30*s.* to 52*s.* in the year, principally in food; a farmer with 10 acres as much, and sometimes more. Mr. Hunter, of an adjacent parish, a farmer, gave away 6*l.* in the year. Many shopkeepers in country towns give an allowance of one halfpenny a week to each. Proctor estimated the sum thus given by him at from 6*l.* to 7*l.* annually. The average on the shopkeepers is from 2*l.* 10*s.* to 4*l.* in the year. It is not customary for small farmers to plant small portions of ground, and appropriate the produce to charity.

The relief of beggars falls heaviest on the shopkeepers and farmers, who are the most charitably inclined; the gentry only help on one day. Messrs. Steen, Olphert and Porter thought that the clergymen were taxed above their means; but the other witnesses did not agree in this opinion. The shopkeepers and small farmers are more open to personal appeals than the gentry, and consequently more annoyed; they give more in proportion, and feel more the loss of what they give. Cottiers and labourers are seldom able to give anything but lodging, which they freely afford.

Beggars frequently obtain more than they can consume, and this necessarily leads to waste.

A holder of 10 acres may give about 10*s.* quarterly, many of them about 30*s.* per annum; shopkeepers give away on helping-days from 1*s.* to 2*s.*; some however give nothing except on these days. Proctor gives, on helping-days, to each of perhaps 50 persons, a farthing's worth or a little more of tobacco. Few or none are acknowledged to be reduced to want by charity; "God," say they, "gives them a blessing." Nor is it admitted that the feeling of charity has ever pauperised a labourer by leading him to bestow more than his means would allow. Both farmers and shopkeepers would willingly assess themselves, if they could compel those who now refused to subscribe; they agreed that no voluntary contribution of any kind could succeed; they believed that the poor might be supported at less perhaps than half the present expense; they would wish to regulate the assessment as they thought proper, and would take the recent government regulation as the measure of each man's payment. They were all anxious for a change of the present system, and would prefer an assessment on each parish by itself to a general tax on the country at large. Relief is given from pure charity, and not from fashion or by reason of the importunity of the beggar. If there were an assessment of the abovementioned kind, "nothing," said Proctor, "would be given in straggling charity." Relief is never given through fear of violence. "The people here," said several witnesses, "are not such fools as to mind the beggar's prayers or curses."

Dr. Dill knew of fever, measles and small-pox to be spread by vagrants. Robert Henry observed that in dear times infection had always been disseminated by the influx of strange beggars from Dungiven, Strabane, &c. The association caused by giving lodging is very injurious, especially to the farmers' sons, who form connexions with the female beggars. Vagrants are noted for giving information about illicit distillation and smuggling, but have not been known to disseminate personal or political discontent.

Confirmed vagrants never return to industry, but the young often do; cases were known where common street beggars had turned out industrious servants.

No punishment has ever been inflicted, indeed there being no power to do so. In Strabane, vagrancy was effectually repressed by bangbeggars, and elsewhere by withholding relief; but the fear of punishment will never restrain from begging those who may be reduced almost to starvation. The general opinion was opposed to the enactment of any vigorous laws against vagrancy; it was always sufficient punishment to withhold relief. Some of the parishioners said that they should not object to severe penalties on vagrancy, if there were a provision made sufficient to keep the indigent from starvation.

The nearest house of industry is in Derry, 13 miles off; there are also similar institutions in Coleraine and Ballymoney. None of the undeserving, and very few even of the deserving, would enter an institution, though the food, &c. might be equal to that of the labouring classes. O'Neill said "they would lie at the back of a ditch first." Beggars have frequently fled from places where mendicants were established. Mr. Porter knew a woman leave a house at Belfast, where she was most comfortably situated. Mr. Olphert knew a prostitute to be exceedingly destitute, whom he got into a very comfortable penitentiary at Derry, yet she left it in despite of every entreaty, and became a beggar. Robert Henry said, "they would not willingly enter a house of industry, as they made more at present."

Persons who attended the Examination.

Par. of *Dungiven* and *Banagher*.

Bar. *Kenaught*.

—— DOHERTY, wandering beggar.—Rev. Mr. GIBSON, presbyterian clergyman.—JOHN IRWAN, farmer 50 acres.— —— KING, esq., gentleman farmer.—Mr. KYLE, collector of county cess.—MICHAEL M'CLOSKEY, farmer 22 acres.—MICHAEL M'CLOSKEY, farmer 12 acres.—Mr. MITCHELL, churchwarden.—HENRY MORRISON, grocer.—ANDREW MULLEN, small farmer seven or eight acres.—JAMES O'HAGAN, farmer 16 acres.— —— O'KANE, woollen draper.—ANDREW QUIGLEY, farmer 11 acres.—Rev. Mr. Ross, protestant rector.—MICHAEL ROSS, esq., gentleman farmer.—BRYAN M'TAGUE, and several other labourers.

N. B.—The small farmers in this district all labour occasionally for others, and combine the wants and feelings of both classes.

THE number of vagrants is very great, probably from 60 to 70. More than 50 call at Mr. O'Kane's shop on a helping-day (Monday), and there are many who do not call; at Mr. Morrison's

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Bar. *Kenaught*.

Mr. Morrison's shop, on the same day, 60 frequently apply; from 70 to 80 have applied for alms at Mr. King's on helping-day, 21 of the residents only being the usual number of applicants to him on each helping-day within the last six weeks; this number was taken from his list. There are not near so many now as when the markets were high, five years since; perhaps not more than a fifth of the number; 1828–9 being a year of particular scarcity. One witness who lived on the great high road from Newton-Limavady to Dungiven, said the number of those who had applied for relief had decreased greatly within the last 18 months.

The number of beggars is greatest from June to August or September. In winter, when they are fewest, there are from 40 to 50; provisions are then plenty, the days are short, and the inclemency of the weather, together with the want of shoes, prevents them from going out to solicit alms. Three-fourths of those who are relieved in the village are residents, as is proved by their attending regularly every helping-day; the remaining fourth are strangers passing or bathing-places in summer, or going in search of work from Donegal or Derry. Three-fourths are women with children, two-thirds of the women being from 20 to 50 years old, and many of them able-bodied. The men who beg are always in some way infirm, and generally from 60 to 80 years old; a great many are fully 80. An able-bodied man does not apply for alms, and not more than four out of 70 are able for a day's work. There are on an average two children to each woman, and sometimes five or six with one. Some falsely say they have children whom they have left in the house, but these are "the cunning hawks." The greater number of women arises from their being unable to get employment so easily as men, and from the small wages they get when employed; sometimes from the desertion of their husbands; and very often because the men are ashamed to beg, while the women are less influenced by that feeling; they are frequently indeed compelled to beg while their husbands are in search of work. The men are invariably impotent and infirm, the women often strong and young, but with large families.

None, at least of the residents, beg on Sundays. Some few, perhaps, of the travellers ask assistance on their way, but even they rarely.

"No labouring man in employment," said M'Closkey, "would allow his wife to beg; but as they have not employment for more than one-third of the year, they often must."

O'Hagan thought, in harvest time, the custom was more common than at any other season, the husband being at work at a distance, and the wife having no other immediate means of support. In scarce seasons, cottiers shut up their houses, and send their wives and children to beg; in general, however, "they cling to their holdings, and have a wonderful fund of endurance."—(Mr. *Ross.*)——Perhaps 50 in the union are obliged to shut up their houses, and in scarce years the number might amount to 100; the average being considerably above 20. No farmers of eight or nine acres beg; "they stick to the walls, no matter how poor." The labourers, as being the largest class, furnish most of the beggars. The small farmer is frequently worse off, but will not beg. Few tradesmen or mechanics beg; weavers earn a shilling a day, and if driven from their trade, turn to labour; "anything but beggary;" some, however, of the strangers say they are reduced tradesmen. Few or none of the servants beg, even when disabled; they generally fall back on their relations, as very few of their masters assist them. Cottiers in general would not be relieved in their own neighbourhood; but Mullen knows two or three persons near him having cottages, who go about as beggars, while others are "working sore."

Some few farmers, after having given their lands to their children, have, from the general destitution of the family, been obliged to go out and beg, but have never done so voluntarily.

A beggarman lodging in the village has two sons having good farms, which he gave up to them; but his expulsion was owing to a quarrel with the daughter-in-law, a thing which very often occurs. In Mr. Ross's parish a man gave up his farm to his son, and collected halfpence enough to pay the rent and tithes. The rent was 3*l.* 10*s.*, the tithe 7*s.*

Persons going to England for work generally pay their way, laying by for that purpose for some time previous. 5*s.* is the least sum which would support a man on the way to Northumberland; it would require 2*s.* to take him to Belfast, unless he was a very "supple fellow," in which case he might get there for 1*s.* 6*d.*, and he would have three days' travelling on the other side, the smallest sum for which he could support himself being 1*s.* a day. They generally take oaten cakes with them, and when in Northumberland have frequently been seen lying by hundreds in the ditches.

Beggars come generally from mountainous or boggy districts, to which they are attracted in the first instance by the cheapness of rent, fuel and pasture. They are usually from Donegal, and sometimes from Derry, owing to the fear of the mendicity there.

The children of beggars, if able, always work to support their parents; four or five cases were known where the children continued the begging trade of their fathers; and Mr. Ross had known four or five children of beggars run away from service. They may often be reduced to beg, from the distrust of them entertained by the farmers, which prevents their being taken into service.

"Begging, however," said O'Hara, "does not run in the blood like some other diseases."

Almost all have had at some time some little holding, but have been reduced by high rents and want of employment.

The small farmer first becomes a labourer, and then sinks to beggary; still beggar is a name that every one detests; some few have been reduced in trade. "I have known," said Mr. Ross, "a decent farmer who would not beg, declare he had not seen his own fire for a fortnight."

None adopt begging voluntarily, but, on the contrary, they prefer the greatest hardships to seeking alms.

VAGRANCY.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. of *Dungiven* and *Banagher*.

Bar. *Kenaught*.

"I might get a good lot, if able to travel," said Doherty, "from three to four stone of potatoes when they are plenty. I have known myself get six pounds of meal in the day; if potatoes were 1*s.* 6*d.* a bushel, as they are often in June, I would only get maybe half a stone; if meal was 2*s.* 6*d.* I might get three handfuls, not quite a pound; and if I had a wife and two or three children, I would be always pinched enough."

One day with another, a beggar will not obtain more than he could consume if he eat according to his appetite. In reference to the statement of Doherty's, Mr. Ross and some others remarked, that a beggar would probably understate his earnings. There are very few beggars who make an attempt to obtain money from coach passengers, and those who do do not get any.

There is no begging on Sundays; "the beggar keeps something clean to put on him on that day, and does not ask alms."

The quantity given can be but little increased according to the number in family of the applicants, since the utmost relief possible is given to each. The poorest class can give very little to any, but still give them two or three potatoes; others give them as much as they can take up with their hands joined together. It is more customary for beggars to separate in towns than in the country; but they are frequently seen meeting after such a separation, the children having applied as orphans and the mother as a widow. An able-bodied man in general will get nothing. "My heart," said Irwin, "would not turn to him." Some able-bodied men, however, are assisted on their way home; "if a man is able, they think he should work."—"If I was able to travel, I would get more (Doherty), but if able-bodied, nothing."—"I do not think if I had a child with me I would get more, though a child of three or four years old could travel as far as I could, surely," said Quigley. "I would give to the children something in addition to what I would give for the man."

In answer to the question how the beggar disposed of his earnings, Doherty said, "Do not I want shoes, shirts, and a piece of tobacco?"—"In the town a market is more easy, but even in the country they sell it to labourers, who are glad to get the small quantities, especially as the food ought to be cheaper 'being got easy,' and from its mixture not being so good as that bought in the market."—(Mr. *Ross*.)

They generally buy tobacco, some few a halfpennyworth of tea, and fewer still a glass of spirits. They could rarely buy clothes, but would if they could. "Many," said Doherty," would give me more if I was clean and had something on me. If I had a good pair of shoes on, no one would give me less on that account."

Very few have the power of laying by anything, but Irwin knew a beggar, an old man, who within the last 12 months paid 20 sovereigns for a cottage for his wife, with a little bit of land. Another was known to lend a farmer who had given him lodging a pound to make up his rent.

When an able-bodied man asks alms, which is exceedingly seldom, he does so under the plea that he is out of work. The women beg under the same excuse as to their husbands; but all generally ask "for God's sake." The beggarmen are generally old and infirm; some like to appear ragged, but those who keep themselves clean would obtain at least as much. "I would give more to a decent-looking man, I would think he was more reduced," said Quigley.

They have never been known to produce sores, though they may sometimes through carelessness prevent their healing; but this is not intentionally, unless among fair beggars, who are a distinct class. None of the residents would do so; the general feeling being in favour of cleanliness.

Mr. Ross has two or three recommendations brought to him every week, and some days since one was handed to him in Derry with his own name forged to it; he does not, however, believe that such a practice as forging recommendations is general; those who bring recommendations of this kind are generally a better class of people, such as reduced schoolmasters, &c. They have never refused to have their sores cured. Many revolting feelings are produced at fairs and markets by the exposure of sores; but the disgust has not been known to produce pain or injury to women who are *enceinte*.

Beggars would, it was believed, be glad to have their blind, lame, or otherwise afflicted children, placed where they would be comfortable. This is a poor neighbourhood, and there is little temptation to act otherwise; regular beggars only would be guilty of such a practice as intentionally exposing them. If clothes were given to the children, they would oblige them to wear them, unless from a wish to keep them clean for Sundays. Beggars frequently show the clothes they have received; they leave the children in the house on bad days, telling those to whom they apply that they have done so. Morality and kindness are prevalent among all.

There are no beggar lodging-houses here. The beggar remains in the evening with the family of the man who has given him lodging, and tells them whatever news he has picked up.

"Fair" beggars go in clans; the others do not; they are never concerned in outrages or assassinations; some few women of bad character pilfer, rising early in the morning and decamping with clothes, fowl, hanks of yarn, or potatoes, but even this is very uncommon. Mr. Ross said, "It is wonderful to see how freely they are admitted into the houses, where you often see groups of beggars sitting round the fire."

The confirmed beggar would not emigrate; all others would, if able for any sort of work. "I would not love to emigrate to America, I like to doddle about my own country."—(*Doherty*.)

Confirmed or "fair" beggars never go to England in search of work, but these are very few; the greater number of mendicants being the wives and children of men who have gone to a distance in search of work. All at first beg from necessity, and not from inclination.

Mr. King,

VAGRANCY.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. of *Dungiven* and *Banagher*. Bar. *Kenaught*.

Mr. King, however, had a labourer in constant employment at 9*d.* a day, whose wife begged every summer. The number of children in this family was four, their rent was from 1*l.* to 1*l.* 10*s.*, and they had to pay 1*s.* a week for turf; such a case, however, is very uncommon. Some had been known to support their family, which consisted of seven children, on 9*d.* a day, and pay 7*d.* a week for lodging. The "sturdy" women work; they would not be assisted. Beggars are exceedingly affectionate to their children. M'Closkey, who often gave lodging to them, believes them to be as kind and as honest as others. They have not, one day with another, anything to give away or hoard up, and very many have been obliged to be buried by a voluntary contribution made at the time by the inhabitants for that purpose. Three or four collections of this kind are made each year. Beggars are not known to hire nor even to borrow children for the purpose of exciting pity.

Beggars, as such, have never been known to marry. Mr. M'Clinchy had not known one instance in five years; they have generally married when more comfortable, and have on an average from two to five children each. There are very few illegitimate children among them, not so many as among other classes. Within the last 16 years no cases of actual starvation have occurred; but at that time two persons died of starvation in the glens near this; there are many now who are nearly half starved, but will not beg. Three meals a day of potatoes are absolutely necessary for a man at hard work, but some of them have often only one scanty one.

An able-bodied man could obtain nothing by begging. Mr. Kyle had lately gone into a neighbouring townland to collect cess; he found most of the houses shut up, and could not collect it; "it was supposed that almost all were begging."

The character of those who attend regularly is known, and sometimes a few questions are put to strangers, especially if suspicious looking, but little can be known concerning them. None take to beggary from the ease of obtaining relief, nor would they adopt it unless absolutely compelled. All would feel happy at home if earning by hard labour, even less than they could gain by begging. Many who in scarce seasons are reduced to ask alms, return to industry the moment an opportunity is afforded them. Beggars constantly ask for work, and are content with less than the ordinary wages of the country. "I saw," said Irwin, "a beggar-woman working for 6*d.*, when others with her were getting 8*d.* There is now a beggarman working here for 3*d.* a day."

No inquiry is made as to the amount which the beggar has already received, but one with a full bag would not get so much unless he had a large family. Even if the character were totally unknown, relief would be afforded to a person in distress.

A night's lodging is constantly given "for God's sake," and is never in this country paid for in any way. Gentlemen only can afford to give clothes; farmers generally cannot, but when they can, give them to their own labourers; blankets are sometimes given by the gentry. In answer to the question, how much was generally given to each? "One hand," said Mullen, "does the meal, the two the potatoes." Wool and flax are also given. Some beggars carry cans, and get on an average a pint of buttermilk at any house which gives milk; a beggar may collect in this way from two to three quarts in summer (when milk is plenty), the value of which is about 1*d.* In winter they can get little or no milk, and they never obtain sweet milk. The farmers always prefer giving food to giving money, as being the most ready at hand, and as they do not in this way perceive how much they give; beggars would prefer the money, that they might get a bit of tobacco.

All get something, and are assisted freely. The farmer, if ever (which is very seldom) he appoints a limit, never adheres to it, and the last gets as much as the first; one handful of meal, or as much potatoes as can be taken by both hands together, are the usual quantities; the farmers give scarcely a halfpennyworth to each; the shopkeepers generally give a small bit of tobacco or soap. Poor persons holding half an acre, or sometimes as much as two acres of land, go round and collect potatoes for cropping it; the crop springs up of various kinds, and is called a beggar's crop. On helping-days all get something, charity being the only motive which causes the distribution.

Mr. O'Gilby has from 40 to 50 pensioners, at 5*d.* a week; his allowance to the poor is two guineas a week, besides other assistance; five pounds, and even 10 pounds of meal were lately given by him to some families.

A farmer's servant costs him about 6*l.* a year with his diet, and 13*l.* without it; such a farmer may, on an average, give 1*l.* 10*s.* a year in charity. A journeyman shoemaker would get about 20*l.* a year for constant employment. The tradesman might give away as much as the farmer. "I give away about 30*s.* a year, and I could get 60*s.* worth of work done for what I thus give away."—(*O'Hagan.*)

On helping-days the shopkeepers assist all, giving nearly one halfpennyworth to each of perhaps 50 or 70 persons, who are generally regular applicants.

Farmers are never known to crop ground with the design of giving the entire produce in charity.

The relief of beggars falls principally on the farmers and shopkeepers, who are more exposed to importunity than the gentry. The poor give five times as much as the rich, and in general the aid given is proportionally great as the means of affording it are limited. Mr. Nolan has known those who were begging potatoes to give. Even those who have but one meal of potatoes in the house, and a large family, will give or share the meal with the passing beggar.—(Mr. *Ross* and several others.)——Rev. Mr. Ross and three others near him help 20 each in a day, but think the poor give more in proportion; the very poorest are the most charitable. Lodging is never refused; nor in one case out of 100 is some portion of food.

The beggars, one day with another, do not get more than they can consume, especially if they have a large family. On bad days they are obliged to remain in the house.

VAGRANCY.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. of *Dungiven* and *Banagher*. Bar. *Kenaught*.

A farmer holding 10 acres might give on an average about two pennyworth a day; hal a stone of potatoes would go a very short way in helping those who apply; the value of half a stone is 1½*d.*, and meal is given in addition. The greater part of the shopkeepers give from 1*s.* 6*d.* to 2*s.* weekly; very few withhold relief altogether; they often lay by in the morning of a helping-day a wedge of soap, which may be value for 1*s.*, together with some tobacco, and this frequently is not enough; the soap is given in quantities of about one ounce to each. None of the people of any class will acknowledge that "God's charity," as they call it, is ever injurious to them, or that they are the worse for it at the end of the year; but still they allow that the potatoes, which during five or six months they give away in abundance, would have prevented them from coming into the market, or being distressed for want of food in the dear season; even this admission, however, is with difficulty made.

They would rather assist in this way than give a stated sum annually, though they confess they are losers by the present system. Many said, "We would rather give 5*s.* ourselves than give 1*s.* to another man to distribute for us; sure, there is no good to us in that charity."

The necessity and privation of the applicant, and not the fashion or custom of the country, is that which invariably influences the giver. Importunity does not cause a beggar to be attended to in the country, though in towns they may give them a halfpenny to get them away from the door. With the exception of the old and infirm, they would rather have them supported as they are than by an institution; many would make no exception; still, however, the more intelligent would give less if they were taxed for an institution; and it is probable that the farmer would soon begin to say, "Oh, I have got 5*s.* to pay to-morrow or next day, I must be more cautious."—(Mr. *Nolan.*)——Assistance is never given to the able-bodied through fear of violence; even when the husband is out at work, the wife is never afraid of the beggar. A beggar's prayer is much valued, but one who would curse would be turned away.

Small-pox, measles, fever, &c. are often communicated by beggars. Mr. M'Clinchy knew a case within the last year where nine of one family took fever from the child of a beggar to whom they had given lodging. The morality of the labouring classes and farmer's sons must be much injured by lodging vagrants. "Many women of bad characters," said O'Hagan, "sell their ware to them as long as it is valuable." Beggars, however, do not spread either personal or political discontent.

Very few confirmed vagrants return to industry; having once got over the shame of begging, they continue the practice, and gradually become a separate class; many of them are obliged to do so, owing to the distrust of them frequently entertained, which prevents their getting work.

There has been no punishment for begging inflicted in this district, nor would any punishment be sufficient in the present state of things to prevent it, as they do not commence begging until compelled by the strongest of all motives, the fear of starvation. The magistrates would execute severe laws against vagrancy if there was any certain resource for the poor; but the givers of relief would not even in that case feel inclined to inflict any punishment, except that of withholding relief. If public opinion was decidedly against repressing vagrancy by severity, an attempt to carry it into effect would be inefficacious, for many, even if a man preferring his liberty refused to enter an institution, would still relieve him, though not so willingly. Beggars are never guilty of outrages, nor do they ever open the potato-pits, though exposed to them sometimes even in the dear months of June and July.

The nearest mendicity institution is at Derry, 15 miles off; this extends only to the city and liberties of Derry. Beggars would be very unwilling to enter any such institution, at least if any work was required from them.

Persons who attended the Examination.

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Bars. *Loughinsholin* and *Coleraine*, half Barony.

ROBERT HOLMES, esq., J. P. and agent to the mercer's company.—THOMAS M'CAY, farmer of 13 acres.—DANIEL HUNTER, grocer.— —— THOMPSON, grocer.—WILLIAM ANDERSON, farmer of 8 acres.—Rev. Mr. RODGERS, presbyterian minister.—Rev. Mr. WADDY, rector, J. P.—Rev. Mr. M'CAMMON, presbyterian minister.—KENNEDY M'CAN, schoolmaster.—Mr. ADCOCK, innkeeper.—ROBERT ARMSTRONG, farmer of acres, and weaver.—LAURENCE O'REGAN, farmer of 20 acres.—JOSEPH IRWIN, farmer of 9 acres, and weaver.—HUGH HUNTER, spirit dealer.— —— M'CROWLEY, farmer of 10 acres.—JOHN ADAMS.—Mr. HOUSTON, grocer.—JOHN BRADLEY, journeyman baker. ROBERT LAUGHLIN, farmer of 13 acres.—Mr. Church, surgeon.

THERE are nine regularly badged beggars in the parish, but the whole number of beggars is probably 200. Mr. Rodgers thought this rather over than under the number. In the village of Kilrea, which may be considered a fair criterion, there are from 50 to 100 beggars (many from a distance of 15 miles) on a helping-day; and as it is the custom to beg by heads of families, the whole number is much larger. "There are," said Macan, with whom the other witnesses agreed, "at least 100 children in the town that you will not see. Thompson relieves from 20 to 25 beggars on a helping-day at his shop." Mr. Anderson had sometimes only three call on him in a week, but accounted for this by saying that he lived off the road, and that beggars generally keep to the great lines of communication through the country. According to Mr. Key and others, the number had increased; but Mr. Rogers, Anderson and Hunter limited the increase to the town, and thought there were not near so many beggars now in the country as formerly. Anderson said, "About five years ago there were five beggars for one that is now." Last year potatoes were so cheap that it was not worth the beggar's

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beggar's while to carry them. When asked whether the facility of obtaining potatoes would not tend to increase the number of beggars?—"No," said Mr. Holmes, "for the beggars carried a heavy burthen, and got nothing for it." As an additional reason for a decrease of begging, it was mentioned, that although there is not more labour now than formerly, yet the land was better cultivated, principally because those who had been weavers had become labourers from necessity. The rents too have been lowered here 18 per cent. by the Mercers' Company two months since; but as the period elapsed since then is so short, the number of beggars was not supposed to be as yet influenced by the change; nor, says Mr. Holmes, will it ever be so, as none belonging to the estate, if driven out to beg, would do so in their own parish.

Another influential reason for the decrease of begging in this country is, that now almost every one about here has some small holding of land, which during a great part of the year at least supplies him with potatoes, and prevents his being thrown on the market. Those who said the number of beggars had increased, generally attributed the increase to the decline of the linen trade, which threw the weavers on the world, and the consequent failure of spinning mills, which had once given employment to a number of women and children. All agreed that the number of beggars in the town of Kilrea had increased very largely, owing to the great amount of charity given by Mr. Holmes, agent to the Mercers' Company, who, among other modes of relief, gave 1 ½ *d.* every Monday to all who applied.

William Anderson, farmer, said, "June, July and August are the months when vagrancy is most common, when, between the two crops, potatoes are very dear. Many who beg regularly raise enough of potatoes to support them for a part of the year, but have by this time exhausted their stock. The small farmers in the mountains at this period either shut up their houses, or only leave one or two of the family to take care of them, and wander about with their wives and families begging. He had known farmers holding three or four acres come down and sell their cows to buy seed, while at that very time they were vagrant beggars; they afterwards returned, and lived on their own potatoes in the autumn and winter months. The fineness too of the weather tempts out many who are unable to work, and summer is the only time when the female begs, while the husband is employed, as at other times his wages, if at constant work, would enable them to provide a sufficiency of potatoes." Mr. Holmes says that many request assistance on their way to the salt water, whither they beg their way; from 15 to 20 on this estate have done so. There are fully 20 strange beggars for one resident. They pass on, but are sure to remain longest where they get most; they have, however, a regular tramp; and it was positively ascertained from the evidence of several witnesses, that the same beggars who were here on Monday, went on Tuesday to Garvagh, on Wednesday to Maghera, on Thursday to Magherafelt, on Saturday to Portglenone near this, and returned in time to begin again the same round on Monday, choosing the helping-days at each place.

Mr. Adcock, for instance, had seen, going to Maghera, those whom he had assisted at Kilrea. Mr. Rogers had met them at Magherafelt; and all concurred in saying, that after thus shifting their quarters during the week, they returned to enjoy their Sunday in Kilrea, which is the key to the counties Antrim and Derry, with the determination of commencing the same course again on Monday morning. The proportion amongst beggars of women to men is at least six to one. No young men are to be found among them, but some of the women are strong and healthy; the general age, however, is about 50. The men are all past their labour. "Not one man in 10 is strong," said Anderson. And the young women beg for their families, whom they leave in the house. On Monday it is very common here to beg without their children, after that there are more children seen; those who were seen on Monday not appearing during the week afterwards. In the country, however, the children are taken about begging; and there, from three to five would be a fair average to each woman. Robert Armstrong says, "he often had from 15 to 20 beggars at his house in the course of a day; and that in the country very few begged singly," (in which the other witnesses concurred); "and that it was only the poor of this parish who did so, and that the women, unless when aged or infirm, had all their children with them."

The women outnumber the men for several reasons: there is less employment for them. The men would not, if able-bodied, receive assistance, and are more influenced by shame. So that M'Caul "had frequently seen the men sitting on a ditch at the corner of a town, while the women were begging. But if the men were to ask for alms, the people would tell them, 'it was a shame for them to be seen begging, and to go and work.'"

The men, therefore, never will beg, unless when too old for employment, and either without children, or when they are so poor as to be unable to assist them. Another reason is, that men seek employment in England or Scotland, as the farms here are so small that the farmer and his family can work them themselves, or if not, they employ their own cottiers in preference to strangers; both because the cottier's rent is usually paid in this way, and because a man working for rent works better, and is more confided in, than a day labourer, the latter being one of a class that the farmers here very seldom employ.—(*Anderson.*)

Mr. Holmes said, they constantly offer me work for rent, and out of 11,000 every man would be glad to work, if I could give it to him. This statement was corroborated by all the other witnesses, who declared that not one in 50 who begged here was able to work, and that it was, in fact, very uncommon to meet with a beggarman capable of being employed.

Women with numerous families are the only persons who ever beg on Sunday, and even amongst them it is very rare. Mr. Holmes added, that the queen of the beggars here, who is not very strong in intellect, did so occasionally.

Mr. Rodgers did not believe that it was common for the wives and children of men in employment

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employment to beg. Mr. Anderson and others thought it a very common practice; explaining it by saying, that one was making it out in meat while the other was making it out in money; almost all, said he, coming down here to work have their wives and children begging; the man falls into employment, and the family wander about; they are unknown here, and do not mind it. I have offered the men, in harvest time and potato digging season, 6*d.* a day and their diet, and they said "they'd rather put their coat on a bush, and throw stones at it, rather than take such wages;" but then, sure, they had their wives and children supporting them. Not one in 50, said O'Regan, will employ strangers; I never did nor never would; I would prefer the man near myself. The cottiers in the mountains (but not here) shut up their houses, and wander about in summer, the wife and children begging. "I myself," said Mr. Holmes, "have seen the wives and families of cottiers whom I knew, begging at Port Stewart and along the shore. This cannot, however, be generally known, as those who go from this to the sea usually take some provision with them; or if so poor as to be obliged to beg altogether, break up their establishment once for all (not periodically), under pretext of going to Scotland. They never confess that they are going to beg, and never return to their own parishes as beggars; though, if they get a little up in the world, they are sure to come and show that they are now in a better line of life, even though they may be able to stay only a few days."—"Have not they natural affection for the place they were born in as well as other people?" said several witnesses, who all agreed with Mr. Holmes most fully in his statement.

Weavers were once distinct from labourers; but since the linen trade failed, both characters are united in the same person, who labours in the field and weaves alternately as circumstances require. Though the linen trade has been reviving a little latterly, they are not one-fourth as well off as they were formerly. "I had more profit," said Anderson, "from a web formerly than the price I now get for the web altogether."—"I have got 18*s.* for weaving a web that I would now only get 2*s.* 6*d.* for," said Irwin. All said there were 100 cottier weavers begging for one tradesman, such as a tailor or shoemaker, who never are found begging, except from old age, and who are generally then assisted by their neighbours.

All, however, are equally opposed to begging, though the greater necessities of one class may drive them oftener to it. No servants are found begging; they fall back, if in distress, on their relations and friends. Not one family in 10 here keeps a servant; those who do, hire them to spin when not at labour, at wages of two guineas a year; the usual spinning bargained for being 10 cuts a day. It is therefore very difficult to get a servant, as the farmer employs his daughters at home, and will not send them out to service.—(Mr. *Anderson*).

Mr. Holmes says, "Cottiers who are compelled to beg, are never known to do so in their own district; nor will they in nine cases out of 10 return there, though they would be better helped. No degree of habituation inures them to the degradation of begging where they are known.—(*All concur.*)——Hugh Hunter, spirit dealer, said, "No old farmer voluntarily dispossesses himself of his land in order to beg, but breach of agreement on the part of the children, or want of means, not unfrequently compels him to go out. Those who go to England or Scotland for work usually pay their way, at least if they can; they call at farmers' houses, and get either employment or food, but do not consider it begging to ask for a meal on their way to Belfast. A man can walk to Belfast, 30 Irish miles, in a day; he occasionally gets a lift on a car, and carries an oaten cake with him in his pocket. From Belfast he can get for 3*s.* 6*d.* to Glasgow, or for 5*s.* to Liverpool. I went to Glasgow last week; I paid 6*d.* for my tea in Belfast, and my passage cost me 2*s.* 6*d.* I went up to the Cross, Glasgow, and saw them standing there, and in 15 minutes they would get 10 people to ask them to work at from 20*d.* to 2*s.* 6*d.* a day, and not go more than three or four miles for it; labour was plenty there this year at first, but scanty afterwards. Very few would employ them in January next, but some stop all the winter employed at buildings. Four to one may go to Glasgow rather than to Liverpool, the expense being much greater to the latter, though they say the pay and food are much better in England, where they get beef, which they never see at home. One man from this parish staid seven years in employment with Sir James Graham, as lime quarryman; he is now returned, and is employed here.

The beggars usually come here from Ballynascreen, Garvagh and the county Tyrone. They are generally from the mountains rather than from the lowlands, as there is more pasture and less labour in the former; and the cheapness of fuel induces many to settle there. Mr. Holmes says, "Many farmers give a small piece of a bog to tenants, whom I find it very hard to get out. The usual payment for this, with a cabin, is a day's labour in the week, or three days in the fortnight, with diet when employed. The beggars generally come from the country, and have probably been originally cottiers."

Begging is by no means hereditary. The sons, when 12 or 14 years old, or even younger, hire as farm servants, especially if they or their parents have been known in the district. The witnesses thought this a very probable reason for beggars remaining in the same part of the country, in order more easily to dispose of their children in this way. When the boys grow up to be 14 or 15 they would not be relieved, and would be themselves ashamed to beg.

Hugh Hunter said, "A man and his family came begging to my father's house; we gave them a house and some potato ground, and they wrought for the rent a day in the week; and we drew his manure for him from the bog for additional work. He and his sons are now industrious, and well to do in the world. Two successive generations of beggars were never known here; almost all have at some period earned their bread by industry. They in general complain of the decay of the linen trade, and the want of employment. The women say their husbands are dead or out of work, or that they or their children are sick at home."—(*All concur.*)——The beggars certainly live more comfortably than the farmers. "We can

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see them," said Hunter, "take a glass of whiskey at the end of the town, which the others could not afford."

Mr. Holmes thinks they are at first driven to begging by necessity; and then, finding it a good business, continue the trade.

Mr. Hunter says, "Sure, in hot weather they can stop at home in the heat of the day, and do their business in the evening."

An able-bodied man would get nothing. A woman with three children would get at every house, and might probably collect a bushel of potatoes in the day; she would get very little meal. A blind, crippled or infirm person, however, receives very little potatoes, as he would not be able to carry them; but he may get from three to four pounds of meal in the day. A blind beggarman near this sold last year a ton of meal, worth from 9*l.* to 10*l.*; he is the most regular attendant we have on helping-days, and very abusive if at all displeased.—(Mr. *Holmes.*)

Others say that he lays in from six to eight tons of meal every year; gets three or six months credit at the time, and sells it at a very advanced price. This man receives constant assistance in the country and in Kilrea.—(*All concur.*)

On helping-days many apply at a car when passing (no coaches pass through the village); on other days the beggars are very few in number here, as they are scattered begging through the country.

Mr. M'Cammon says, "It is very uncommon for beggars to apply for relief at the doors of houses of religious worship; but they frequently come and ask for assistance from the congregational collections."

The quantity given is increased in some degree, in proportion to the number in family of the applicants. A woman with six children would get six times as much as a woman with one. Macan says, six for one would give to her, and she would get more in each place.

Mr. Holmes, however, said, "The proportion is not always observed, a woman with three children getting very nearly the maximum quantity. No one, however, refuses a blind or crippled beggar; they get meal instead of potatoes, but are always sure of a good day's harvest, and obtain fully as much as a woman with a large family. It is very common for different members of the same family to obtain relief from the same person, and in the same day."—"I have seen," said Mr. Anderson, "the man remain behind, the woman come first, the children next, and the man last, and all served within half an hour."—(*All concur.*)

"A strong woman would get less than an infirm one, unless she had a family with her. If single she would obtain very little at the end of the day, unless she had some very plausible excuse."—(Mr. *Holmes.*)

Small children cannot travel far, but get additional assistance at each house. A woman with grown up girls is not readily relieved; people would tell her she ought to have them at work. The daughters, however, are often taken by the farmers to gather potatoes, or for a short period, when other work is going on at which they can be employed; but they are compelled to follow begging longer than the sons.

Beggars generally sell their potatoes to cottiers, but will take very little under the market price. They do not in general (with the exception of the blind and cripples) get enough of meal to sell. "I knew a man last summer," said Hunter, "who used regularly to sell every evening half a bushel of potatoes, and take his comfortable glass of whiskey afterwards. They sometimes buy a little tea, but generally drink their money. They have drank more with me than all that are building Mr. Holmes's castle. I take a halfpenny off their glass; I used to give it to them for 1½*d.* when it was 2*d.* to others, and now I give it to them for 1*d.*"

Mr. Adcock said that the beggars frequently came drunk to his door asking for spirits; when refused, they would draw out their money to show they were able to pay for it. They generally buy spirits or tea, trusting to the shopkeepers to supply them with soap and tobacco in charity. They sometimes, however, buy bread and take it to a lodging-house half a mile from town.

Hunter says, "The beggars get more tea than the farmers' wives; most of them have their tea every morning. Clothes are very seldom purchased by them; many of them, however, here (especially the blind), are very well clad. Many, however, have rags outside, though comfortably dressed inside. The children wear what they get, but the older beggars cover it with rags. They certainly believe that raggedness is more likely to promote their objects. I knew a man gather potatoes and have them pitted, but they in general convert their surplus earnings into cash. Winter is their harvest time, when potatoes are plenty. They do not often lay up for a scarce time of year, but frequently provide against wet days, when they are unable to go out.

"Able-bodied men are very seldom found begging. The women say their husband is dead, out of work, lying ill, or that he has left them; sometimes that they have sickness in their family. All declare that they only want employment, which they are most anxious to get."—(Mr. *Holmes.*)

The beggars here generally wish to appear ragged to excite sympathy; but except in the case of fair beggars, have not been known to produce sores. Mr. Adcock had known them to counterfeit falling sickness; one case especially occurred here at the time of cholera, when a woman whom the doctor afterwards pronounced to be quite strong, pretended to be seized with it. They very commonly (especially if near sighted) feign blindness; but this was more common formerly than of late, their falsehood having been long since detected.

Mr. Rodgers once knew a beggar-woman who was in the habit of attending at fairs and linen markets, drug a child so as perfectly to produce the appearance of death. She used

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to sit on the top of a fence near the town soliciting charity, and have the child stretched out behind it apparently dead.

There was also a woman who lately begged here as a child of Dean Blacker's, and received assistance from many persons. Very few recommendations are taken about, and these are generally distrusted. Beggars who have sores do not often apply at the dispensary, and are probably not very anxious to get cured; but they have not been known to refuse relief in this way when offered to them.—(*All concur.*)

Mr. Adcock has not seen more than half a dozen or a dozen cases of children taken about peculiarly afflicted within two years.

All agreed that beggars were very unwilling to part with their children, partly through affection and partly through the hope of gain. There is no asylum here to which afflicted children could be taken, so that the experiment as to whether they would part with them cannot be actually tried. When children get clothes they are generally allowed to wear them; but the old people prefer a ragged appearance for themselves.—(*All concur.*)

The females are very often bad characters, and many farmers object to allowing them to sleep in their houses if they have grown up sons. "The beggars often meet," said Hunter, "in the evening, two or three of them, to have their tea, fadge (wheaten bread home made), sugar, and a glass afterwards;" but they are too much scattered in general through the country to congregate thus. Families are cautious about allowing beggars about their premises, but as they have in general fixed circuits, depredations would soon be discovered, and their hope of gains destroyed.

Mr. Waddy says "he is visited by many of them, and never had anything stolen." Some few thefts of clothes or yarn take place, and very rarely fowls are stolen, but the number of depredations thus committed is very small."—(*All concur.*)

Mr. Holmes states "that no men are seen to beg who are able to work; yet neither men or women would be willing to emigrate to America unless they had friends there before them.

"Confirmed vagrants never go in search of work, but many are for several seasons in succession obliged to go to England or Scotland, leaving their wives and families begging, who are most anxious to obtain employment but cannot. The kindness shown by beggars to their children is as great, if not greater, than that amongst other classes, and the mothers will scarcely every part with their children." One of the witnesses asked, "Have not the beggars hearts towards their children as well as the rich man?"

Very few beggars in this immediate parish have been known to hoard their earnings. One man who was mentioned before, a blind beggar, lays by a considerable sum every year, which he lays out in purchasing meal at reduced prices. Children are sometimes borrowed, but never hired, for the purpose of accompanying beggars and exciting greater sympathy. Hunter says, "he has frequently seen a beggar-woman at the end of the town lend them to another; and it is a common thing to ask the parent for a loan of children in this way."—(*All concur.*)

According to Mr. Holmes, the beggars here usually have families of from three to six children; "the heads of the families apply, but the number is known to be about this. They scarcely ever marry while beggars, but are frequently at the time of their marriage exceedingly poor. The men, however, trust to getting work, but when two or three children come they are obliged to go out to beg. Many have to borrow the marriage money and the price of the wedding feast, and very often have not wherewithal to pay for their bed the first night. The number of illegitimate children is nevertheless very large."

"I have baptised many," said the Rev. Mr. Waddy, "whom I more than suspected to be illegitimate. These children (if daughters) usually turn out beggars and prostitutes; I have known many who have confessed that they were not married. The children are frequently killed, and continually crippled, by cold and starvation. The houses in which they lodge are wretchedly thatched, and let in every shower of rain. One man here has 12 children, all, owing to such causes, weakly and miserably stunted."—(Mr. *Holmes.*)

Those who have not been beggars in their infancy generally live long, being better fed and cothed than those about them. All the beggars here are about 60, and almost all the women are very old, many of them above fourscore.

An able-bodied man could collect very little indeed by begging. A woman with three children would make twice as much by begging as by the most industrious labour. By spinning, if she gave up her whole time to it, she might possibly earn $1\frac{1}{2}d.$ per day; and for three weeks twice a year, she may get $5d.$ or $6d.$ per day without her diet, by weeding, collecting potatoes, and working at turf or flax; she certainly does not on an average get 25 days work in the year; the utmost earnings therefore of the most industrious woman would not on an average amount to more than $2d.$ per day, or $3l.$ $10s.$ in the year, to support herself and three young children. She could certainly in value or money make $5d.$ or $6d.$ a day with them by begging, or from $7l.$ $12s.$ $1d.$ to $9l.$ $2s.$ $6d.$ in the year.—(*All concur.*)

Irwin says, "Not one in 20 beggars is known. I myself do not know one out of 100 who come to my house; all that we know about them is, that they beg through the district, and by constant habit we become familiar with their faces."

In this Mr. Holmes agreed, and said, "I have no doubt the prevalence of private charity tends gradually to increase habits of indolence and begging: as an example, a gentleman staid here some time since for a week, and gave a penny on Monday (the helping-day) to every one who applied; the next two Mondays we had three times as many; they were extremely impudent, and asked me (when distributing halfpence) did I think they would come so far for a halfpenny? why, there was a gentleman gave them a penny the day before."

Mr. Adcock (with whom the gentleman lodged) added, that they almost tore him to pieces because

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because the gentleman left the house. The other witnesses corroborated this statement, and added, that if he had stayed longer they would have had ten times as many beggars, and would have been quite overrun with them.

Mr. Holmes thinks that none originally adopt begging in preference to labour, but having once got over the degradation of asking charity, they are not unwilling to continue the practice.

Beggars are often offered work, but seldom get the full wages of the county; 1*d.* less is the usual wages given. Irwin says, "they have not tools for their work, and they allow something for that."

"I once," said Mr. Waddy, "made an experiment on a beggar who had two or three children, by offering to give them 6*d.* or 8*d.* for shaking out some hay; this occupied them three or four hours, and I never got so much abuse as when I paid them."

All the witnesses agree in saying that beggars think it most disgraceful to work for their meat; "the best proof of which is," said Irwin, "that you can get none to work for their meat, but plenty beg for it."

Cottiers are often working while their wives are begging; they frequently work for a while, and then give it up. "I very lately," said Mr. Adcock, "offered work to a single man, and he refused it at the ordinary wages."

Mr. Holmes says, "The farms here are so small and so badly managed, that all are out of work and all are employed at the same time, and the strangers are only taken to work when the residents are employed; they frequently come to me asking for work, and then, when offered it, solicit assistance to carry them on further into the country."

"No questions are asked as to what the beggar has already received; but to avoid any danger of this, they who can make good speed often empty their bags during the day; they have their bags marked with a thread, and can measure their potatoes by these marks so as to sell them to a nicety."—(*J. Irwin.*)

William Anderson says, "It would be no use to be asking the beggars any question, for they would be sure not to give us fair answers; maybe I ask him is he worth 2*s.* 6*d.* a day."

A night's lodging is never refused, at least amongst the cottiers. The farmers do not lodge the beggars, but give them straw for their beds, sometimes on promise of returning it, which they seldom do; they generally leave the straw with the cottiers for manure.

John Adams says, "There is a man who lives about three quarters of a mile from this, that lodges all that come, and often has two families with him of a night. Cripples and others come down there at night, and go to Kilrea in the morning. We are fairly plagued with them, especially on Saturday, to be in readiness for Monday, the helping-day at Kilrea. There is one man in a barrow that is always with us; we have lost fowls this season, and never found how they went. One night there were five fowls and a spade stolen from me, and all the thefts that are committed take place on a Saturday night."

Mr. Holmes said, "The cottiers will not tell me of the beggars whom they lodge; they know I object to it, suspecting them to be thieves. The reason why so many thefts are generally committed on Saturday night is, in my opinion, because after being up all night they can lie later on Sunday morning without being remarked."

Kennedy M'Can, schoolmaster, says, "The farmers will sometimes in the summer lay by a certain measure of potatoes, to which they are to limit their day's charity, but seldom adhere to their resolution. They once here came to the resolution to badge the resident beggars and exclude the strangers; the system lasted only about three weeks, although adopted unanimously at vestry; and during the second and third week we were obliged to hire beadles to keep the beggars out of the town, because we knew that if they came in they would be relieved; the beadles, although the plan succeeded, refused to act, on account of the unpopularity of the office and their own pride. I offered 2*s.* 6*d.* to any one who would act as bangbeggar, but no one would accept it. The usual quantity given to each beggar is a double handful of potatoes, and a single one of meal; but the handful is more or less plentiful according to the necessities of the applicant."—(*All concur.*)

Mr. Holmes has three pensioners in the town, who receive each from 1*s.* to 3*s.* in the week. Mr. Waddy has six, whose allowance varies from 6*d.* to 1*s.* each. Mrs. Holmes has about 12 more, all of whom are old or cripples. Mr. Holmes thinks an allowance of from 6*d.* to 1*s.* would be sufficient to support an old woman; 9*d.* a week is 1*l.* 19*s.* 1*d.* a year; for 1*l.* 14*s.* she could get 24 bushels of potatoes, and two cwt. of meal, being 10*s.* a cwt., and potatoes 7*d.* per bushel.* When making bargains for parents with their children, I have always found the old people contented with this allowance, at least with the addition of a little milk, and 3*s.* or 4*s.* in the year for tobacco. Bread is very dear, and they cannot afford it, the Dublin loaf being 1*s.* here. No one gives away near so much meal as would support an additional labourer. The cost of a labouring man's diet was calculated by the farmers present to be, on an average, about 50*s.* for the half year; he would be able to diet himself for about 4*l.* a year, but they must give better food, and more of it; his wages are 6*l.*; his whole cost therefore to his employer is about from 11*l.* to 12*l.* Now, supposing Mr. Anderson to relieve 12 persons each week, this would require half a bushel of potatoes in the week, that is 3½*d.* a week, at the average price of potatoes, or 15*s.* 2*d.* a year; he would also give away along with the potatoes a couple of handfuls of meal, about 1lb., value each week, on an average, 1*d.*, or 4*s.* 8*d.* a year; the whole value, therefore, which he would give away would be 19*s.* 10*d.* a year; much more, however, is given by those living near the road side. Mr. Houston, a grocer in the village of Kilrea, assists 25 beggars on a helping-day, and about five on other days; total, 30 in the week. Each four get one pennyworth between

* Mr. Holmes last year sold good potatoes at 4*d.* a bushel.

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between them, in small bits of tobacco or thread, pins, &c.; that is, the 30 receive between them 7½*d.* worth a week, or 1*l.* 12*s.* 6*d.* a year. The calculations, in all these instances, were made at the lowest possible average of the amount given to each, and the number to whom it was given. A number of shopkeepers assist applicants on Monday, their helping-day; the general opinion, however, was, that the relief of beggars falls chiefly on the farmers. Mr. M'Cammon thought the calculation made for the farmers too low. "I have often," said he, "seen them give one pound of meal to one person, while the best of the grocers do not give to half the applicants. The farmers always undervalue their charities; they do not miss the potatoes from the store, nor the meal from the barrel. Not one in 12 farmers refuses; but at least one out of every six shopkeepers does refuse. The farmers give 10 times as much as the richer classes."—"In fact," said Bradley, "charity is not at all confined to circumstances."

Laurence O'Regan states "that the cottiers give to the beggars till they are forced to go to market themselves. I know a man paying 50*s.* a year for an acre of ground and the grass of a cow, and he never refuses any one. No one of the lower classes ever refuses lodging to the beggars."

Much more, said Mr. M'Cammon, is given to some beggars than they require. Beggars' trade is the best I know of, and they become quite in love with it; this leads to very great waste. Some get tea and whiskey, while others are very badly off.

"The estimate was a very low one," continues Mr. M'Cammon, "which valued the quantity given weekly by a farmer holding 10 or 11 acres, at half a bushel of potatoes, two pounds of meal, and a quart of milk;" and he also believed that the estimate of 7½*d.* weekly to the shopkeepers was too high. Mr. O'Regan said, "I was a shopkeeper myself for 16 years, and I attended to the poor as well as many of my neighbours, and I think it high." A grocer will make one halfpenny worth of tobacco serve three beggars; they give anything rather than the money; it only stands them in the first cost. The average here made would suppose the shopkeeper to give away annually 1*l.* 12*s.* 6*d.*, and the farmer 1*l.* 6*s.* The cottiers can give away but very little in alms after May or June. They are trying their potatoes in the garden in August; they are early put to it, and obliged to dig their potatoes before they are full grown, and when they are not wholesome food; but the potatoes do not come in properly until the middle of August, so that they are often 10 weeks in the market. Maybe they give away a stone of potatoes a week, on an average, for the year, that is, 10½ bushels in the year. It is a small family that would not eat two stone of potatoes in the day, so that what they give away would keep them 26 days out of the 10 weeks; it is thought, however, that 10 bushels in November are only equal to eight in June, they dry up so, and lose their weight. At 1*s.* a bushel, which they might then be, the cost would be 8*s.* A cottier here (all labourers are cottiers) works in general two days in the week for his rent, getting his diet, or pays 1*s.* a week, or 52*s.* annually. He holds himself perhaps a rood of ground, but gets the produce of a patch of land, for manuring it, from the bog. He will be a fortnight weaving a web, for which weaving he will get 4*s.*; two days are then lost in preparing and disposing of it. His wife, unless he has grown up children, must attend to him at the loom, and therefore cannot earn more than 3*d.* a week by spinning. The whole earnings of the two, after working for his rent, will be about 4*s.* 6*d.* in the fortnight; yet such a man will help every one who calls to him for alms.—(*O'Regan*, *Bradley* and Mr. *M'Cammon concur.*)

Charity is the feeling from which relief is usually given. Some few (not one in 50, said Bradley) do not like to have a bad name among their neighbours. Some of the beggars blackguard them so much, that they give to get rid of them; this is, however, distinct from importunity, as they do not abuse until they are refused.

O'Regan thought the farmer would go on giving, even though he was subscribing to an institution where the beggar would obtain relief.

Mr. M'Cammon says, "that feeling would soon subside, and the farmers would refuse; the most charitable of the farmers would soon tell them that story."

O'Regan never knew a case where relief was given from fear of violence.

Mr. M'Cammon tells, however, of a large man in the county Down, called the "big beggar-man," who used to take anything he wished in the house, if there were only women present; he had known him to take the bread from the mistress's hands. The beggar's blessing is regarded; they say it increases the stores fourfold; the curse too is regarded, but not so much.

Doctor Church thought "that in some few instances infectious diseases, such as fever and small-pox, were communicated by the habit of giving a night's lodging to beggars."—"I believe," said Mr. M'Cammon, "that duty is often on the other side; and it is, in fact, a violation of charity. The morals of the farmers' sons are very much injured by associating with beggars, who are the reservoir of all the petty scandal going; they slander and backbite every one." Laurence O'Regan, farmer, said, he never knew of such conduct on the part of the beggars.

Mr. Bradley also said, "Surely they would not backbite their neighbours, that is part and parcel of their support; besides, they would be soon found out, and would be only starting an opposition to their own trade."

Those who have been long vagrants seldom return to industry, but there are exceptions. "I have known many go out to beg in a hard summer," said Bradley, "and return to industry at the end of the year." O'Regan says "they generally return in August or September."

Bradley further states that there never has been any punishment inflicted on vagrants here. Mr. Holmes is the best friend they have. One man was attempted to be punished, but they failed. They will often live on half a meal in the day rather than commence begging.

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ging. Even if the people subscribed to a mendicity themselves, the only punishment they would wish to see inflicted on the beggars would be the refusal of relief. All agree in saying that the laws for punishing vagrants would have no chance of being executed, except by the firm determination of the magistrates.

Coleraine is the nearest place which has a mendicity institution; it is 12 miles distant, but the parish knows nothing of it. John Bradley says, "I believe the poor people would think going into an institution a greater disgrace than begging. A man is not known now to beg (though we may guess at it), for he says he is going to England or Scotland, but then all would be known about him." When asked if he thought the beggars would still be assisted if they refused to go in, he said, "Why, indeed, I think more would cry out against them than me; they would not be so readily helped."

Two old beggar-women and a girl were examined; their evidence is given below; it happened to be on Monday, the helping-day. For the two previous days we had not seen a beggar in the village; but as we walked down to the school-house on Monday morning, there was one at every second door; they were of all ages, the young being women or children; not a single able-bodied man amongst them. The blind man, who had been mentioned to us as being able to buy two tons of meal in the year, came up among the rest to the inn door. He said, "A poor blind man, Sir," and stood with the greatest air of confidence, awaiting relief; the instant he got a halfpenny he moved off, without even thanking us for it, apparently in the greatest haste, not to lose a moment; he was led by a young boy, and was strong and healthy, looking about 65 years old. A poor palsied woman, of about 50, miserably clad, was the next who came, just as the blind man was going away. We asked her, had she no relations? She said she had none, but some far off cousins; and if she had plenty of them, maybe they would assist me, but they might be badly off themselves. She said she was a widow, and that the blind man would get 20 times as much as she could, and could travel 10 times as far (this was evidently true); "no one, Sir, would refuse him."

Michael M'Closker, the remains of a stout and good-looking man, said, "I was once a cottier, and had a house and garden, but no land. I used to work then, but I am past work now. I am 71 years of age, and I am six years out. The next year after my wife died I took a fever, and my leg broke out; that was this Christmas seven years. I have children, but they are scattered from me, two of them in Scotland; they never assisted me since I came to this. I never went over to them; I would not go. It is as good for me to be among my neighbours as to go to a strange country, for all I would make of it. The neighbours helped me twice while I was sick, going round for me, and the priest helped me. They got praties and meal, and a trifle of money that some throwed me, about 7*s.* worth. There is no work going on in the country for the old, or if there be, I can get none of it. I paid all that I could pay, and there is a little owing yet. I owed about 4*s.* 6*d.* when I went out, and it is all clear now except 1*s.* 6*d.* I think I would be better off as I am now, than 'snapping' now and then with my son and daughter-in-law. Now I can rise up and lie down independent of any one. I never got 2*d.* in money the best day I ever travelled, but others get more than me; a blind man gets more than another. I mind myself once having 1*l.* 4*s.*, and a horse and car, which was better; but all went when I had a family to keep with it. Before I took the fever, I had 2*l.* to the good, and when I rose, after 18 weeks, it was all gone, and more. I fell back on it, (relapsed) and that is what led me astray (injured me) ever since. I was six or seven weeks before ever I got a cool out of it, and it would have been telling me a good deal that I never got it. I saw a good deal of hardship since, but the Lord's will be done. I just travel about the country; they are as good neighbours as can be; I know no stranger about the place. It is only some days that we are here, it is not worth while, only when we want a little tobacco; it will be 12 o'clock to-day before we get 1*d.* We both know where we will sleep to-night; they always give us lodging for God's sake; we get lodgings plenty wherever we go; there is never past one person lodging in the same house. It would not be best for us to stay where there is more than one. If the weather would not let us out, the neighbours would keep us going; we are often four nights in a place, and if it is hard weather they would not let us out at all."

Thomas Dogherty says, "I had a little house and no ground, and worked a day in the week for the rent. I paid 2*d.* a perch to put the manure on, for my potatoes. I have two children, both soldiers abroad, they never sent me a farthing; they have their own families with them. The people said they could assist me, but I do not think they could. I was working at a malt kiln and got a rupture, backing sacks; the man that I worked with did help me till he died, which is now 2 ½ years since. I went to beg. I wrought until I was not able. I lived 36 years in one house, and the landlord turned me out after all. I hired Mr. C—— of Magherafelt, to defend me for 2*s.* 6*d.*, but they had Mr. J—— against me, and I was cast, because I could not do my day's work you know for the rent. I was fourscore and two last Midsummer. I do not know any stranger about the place, and never was at Garvagh in my life. I keep to the county Antrim side*." Both these men said at first they would go into an institution, but afterwards acknowledged that they would prefer their liberty. M'Closkey was said by Bradley to have been a very respectable man, and Dogherty was a neat, clean-looking person. Sarah Jane Kane, who had a little sister with her, said, "My father, mother and five children are begging; my mother was a very dauncey woman, and my father is 73. I would not leave them to take a place like my sister (an older

* For meaning of this, *see* p. 774.

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older one, who is hired at 7*s.* a quarter) (she afterwards allowed she would leave them if she was to have nothing to do). Both my father and mother lived in next parish; they have been begging ever since I was born, and I am 15. My father had three acres, and the grass of a cow and a house; he has been put out of it; his landlord wanted him to go to a mill to grind his corn there. My father said he would if he would draw it there for him; but he would not agree; and my father said it was too far to carry it on his back; so he took it to a mill about half a mile off. Then he turned my father out; and after that he got a house and two or three acres. My mother begged all the time he had this house, but not before it. She had a wean before she married him, to another boy, and her friend wanted her to have it taken to the 'cradle' (the Foundling-hospital); so my mother went away, for fear they would take the child from her. The snow was up to her knees when she went off, and she came to lodge with my father's aunt; he never saw her before that, but he courted her then; he did not make much objection at the time to her having the child by another, but many a time since he cast it up to her; he was good enough to the child (this is the girl who is at service) at first, but not afterwards. If I wanted to make the most in a day, I would go along by the Coleraine road; I would go both by the road and country. My father keeps by himself when he is able, but now he is not; he stayed three weeks at George Brown's, in the village here, this time. The woman of the house was dauncey, and my mother stayed and kept her clean. We separated in the day and met in the evening. We do not let my mother go out now, except from house to house, she is that ill. I have only one frock besides the one I have on, and I keep it for Sunday. My father goes every Sunday to chapel, and so do I whenever I am near it. I got the frock by getting a half-penny from one and another; it cost 6*d.* a yard; the entire price was 3*s.*, and the making cost 6*d.* A woman with three or four children would get far the most; we only get a handful of meal when its plenty. We do not altogether get above five* stone of potatoes in the day."

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SAMUEL AIRL.—JAMES ANDERSON.—J. BARCLAY, shopkeeper.—JAMES CHAMBERS.—ALEXANDER CLARKE, esq.—J. DRIPS.—W. FORRESTER, esq., J. P.—Mr. HENRY, apothecary.—J. M'CLELAND, shopkeeper.—H. M'HENRY, schoolmaster.—P. M'KENNA.—Rev. SPENCER KNOX, rector of Maghera and Tubbermore.—A. MILLER.—S. MOORE, grocer.—Mr. ORR.—T. PETTIGREW, shopkeeper.—D. SCULLION.—JAMES SMITH.—A. WILSON.—E. WILSON.—Rev. Mr. VESEY, protestant curate.—Four of the police, and several labourers.

THERE are about from 70 to 90 vagrants, not including children, helped in the town of Maghera on every Wednesday. The number has often been double, and in a very dear season treble. The decrease of late is attributed to the present cheapness of provisions, and the improvements which have been made in the cultivation of lands, which are still in progress, giving more employment to men.

In summer many strangers are added to the resident beggars. Mr. Orr stated that poor cottiers who had two or three acres of mountain district near Ballinascreen, were in the habit of shutting up their houses and leaving one or two, sometimes three cows at grass, and going away to beg in other parts of the country, where they were not known; but not many instances now occur of persons begging who have the means of living at home. However, it was admitted that some poor persons from the mountains in the neighbourhood of Maghera are in the habit of shutting up their houses after having planted their potatoes, and going to the sea shore on pretence of bathing, but in reality for the purpose of begging from strangers residing there. About one half the vagrants relieved in the neighbourhood are strangers. About two-thirds are females with children. Able-bodied men are seldom encouraged, but great compassion is felt for the women with children, the wages of spinning being very low, about 1½*d.* per day; and in general women have no other employment. The men are all infirm, and none who labour during the week are found begging on Sundays. Some women beg while their husbands work in England or Scotland, but very few whose husbands are employed at home. One instance was stated of a thatcher whose wife begged in the neighbourhood where he was earning 1*s.* 8*d.* a day. The proportion of cottier tenants who, having planted their potatoes, take to begging, is not known; but it is said that it is usual for those who have small patches of potato ground to beg in the interval between the old potatoes being exhausted and the new ones being ripe.

The cottiers and labourers here are nearly the same class, and they are generally more needy and more inclined to beg than any others. Many weavers are also cottiers and labourers,

* Between two and three stone would feed them, and Bradley says he has often seen the father with five stone on his back. This was considered to be a fair specimen of a "begging" family. The people did not like them because they divided and went in clans. During the short time we spent examining them a number of beggars had collected at the door; we counted them, and found eight women, three men and a boy. Of the 11 adults, all were old but one, who we understand was a woman of bad character. She had been a servant to a farmer, but having an illegitimate child, turned out and begged. She had now another at her breast.

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labourers, and are nearly in similar circumstances. Very few of those who are mere mechanics beg, and in such cases are generally the fruits of trades' unions. Servants marry late, and have generally saved money, having constant employment.

The practice of cottier tenants going to beg into parts of the country where they are not known was more common formerly than it is now. The Rev. Mr. Knox said that these might "support life" if they remained at home. The practice of small farmers having, at an advanced age, transferred their property to their children and taken to begging has occurred in the mountain districts, but in no instance elsewhere. Those who go to England for work pay their way. But the Rev. Mr. Knox stated that he formerly resided in the county Leitrim, and that he had carefully ascertained that 670 men in one year had gone to work in England, and had left their houses shut up, and their wives and children begging.

The strangers generally belong to the mountains and bogs near Ballinascreen, in the county of Derry, and to the mountain districts of Tyrone; the resident beggars to the surrounding country within three or four miles of Maghera, and to the village itself.

The proportion of persons, the children of vagrants, themselves beggars, and who have been trained to begging from infancy, is not very great; but in general it is observed that those who have been reared by begging return to it on a slight excuse, particularly females. One instance was stated as notorious; that the grandmother, mother and daughter are now begging in Maghera, and that the mother is (as was the grandmother) a prostitute. Almost all the home beggars have, through misfortune, been reduced to begging; most of them by sickness, age or the death of husbands, &c.; some few by improvidence, drinking, &c. Most of the strangers are believed to adopt that line of life, owing to the facilities with which relief is to be obtained.

It is supposed that the average quantity of meal and potatoes which one able-bodied beggar would obtain in a day would amount in value to about 10*d.* Some witnesses said that a good beggar would earn more than two labourers; and an instance was stated by Mr. Forrester of a man who hired another to plant his potatoes while he himself begged. An able-bodied beggar will obtain much more food than he could consume. They do not get much from passengers in coaches, cars, &c. There is nothing given here to mendicants near places of religious worship on Sundays.

The quantity given in relief to beggars is generally increased in proportion to their numbers. It is the constant habit of strangers to divide the family; and the husband sometimes travels with his wife and children, but seldom calls at the same house in company with them. The blind and crippled receive much more than any others; and they have been frequently known to change to the amount of 2*s.*, halfpence received on a fair or market day. It was stated that some strong women have been known to travel miles in a circuit daily, and consequently such are able to collect more. Able-bodied persons without children are able to collect more in a day than those with children, from the greater facility of travelling.

They generally sell the surplus at a cheap rate, and purchase tea and tobacco, and sometimes spirits. Some of the shopkeepers stated that beggars were in the habit of purchasing some small articles of clothing; but they find it necessary to wear rags whilst begging, in order to excite compassion. It was stated that some women begged enough to enable them to save somewhat to purchase flax, and that then they commenced spinning; but that in general they either cannot or will not save.

Wearing of rags, appearance of dirt and of being crippled, are methods used by vagrants to excite compassion; and sometimes it is found that they have got a change of clothes, using the ragged suit for the purposes of mendicancy. The production and fostering of sores are not common among the usual visitors of the place, but it is believed that it is the habit of those who frequent fairs and markets.

The use of surreptitiously-obtained recommendations is not known here; but the gentry are in the habit of giving certificates to paupers upon trivial occasions. The poor do not refuse to have their sores cured.

There is no asylum here into which the crippled could obtain admission; this is true also as to the blind, the deaf and the dumb. Instances have been known of children having been carried about by beggars in a dying state, to excite compassion.

They are generally supposed to be liars, and the women to be prostitutes; these are generally accompanied by children. The beggars are not usually found engaged in great outrages, but sometimes are guilty of petty thefts, such as stealing clothes, &c.

Few of the confirmed vagrants could work, and therefore are not fit to emigrate; the only exceptions are the women. No difference has been observed in the relative affection of beggars towards their children, and the affection manifested by others among the poorer classes. Beggars do not often hoard their earnings; they borrow, but do not hire, children to excite compassion.

Their families are in general large, though they seldom marry while beggars. One instance was mentioned where the roman-catholic clergyman refused to marry a couple in such circumstances. Many of the infants of beggars are supposed to be illegitimate, and some are known to be so; the proportion cannot be ascertained. Some of the beggars are very old; one is 87. No difference has been observed between the mortality of the beggars and other poor.

Nothing is known of the strange beggars. It is not known whether the prevalence of charity be injurious to the morals of the labouring classes; but the practice of lodging beggars tends to prevent cleanliness.

Vagrants generally prefer that mode of life, especially the females, many of whom might have

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have remained at home if inclined to industry. Some instances were stated by Mr. Forrester where beggars have refused work; but in general it is not offered.

No attempt is made to ascertain how much the vagrant has already received.

A night's lodging is often given, but not clothing; potatoes and milk are constantly afforded them, food being more convenient and less scarce than money, which the beggar would always prefer.

All are helped, and there is no fixed quantity given to each. Only a few are supported as pensioners; and in some cases a consideration has been given, by surrendering old leases to their landlords, and obtaining small annuities instead. A calculation has been attempted to be made, whether any farmers or shopkeepers give away as much as would support an additional workman; but the result could not be ascertained with regard to the farmers, though it is said that they do not give as much as the shopkeepers, some of whom give from 14*d.* to 18*d.* a week. One gentleman, Mr. Clarke, residing at Maghera, distributes, in halfpence, from 2*s.* to 2*s.* 6*d.*, in addition to his other aids given to the poor. The shopkeepers in country villages have a helping-day in each week.

The relief of beggars falls generally on the middle class; the non-resident landlords contribute nothing. The farmers and shopkeepers are more exposed to, and therefore more annoyed by, vagrants than the richer classes, who give less in proportion than the poor. The labourer with half an acre of ground gives readily, and even the day-labourer who has only a cabin.

Some beggars receive more than they require, from the impossibility of ascertaining how much they have already received; yet it cannot be said that any obtain perfect relief.

Some give part of their potatoes, and afterwards are obliged to buy in summer; but no labourer has been pauperized in this way. The farmers complain of high rents and charges on their lands, and are very reluctant to consent to any additional tax. The gentry and shopkeepers feel the great evil of the present mode of giving alms to the strolling beggars, many of whom are quite strangers; they would gladly contribute to any modified scheme of poor laws.

The appearance of distress is often very great, and few can refuse to give, but custom or fashion does not influence; relief, however, is often extorted by mere importunity.

If there were any means by which the beggar could be certain of obtaining relief, no regular system of almsgiving to strollers would be continued. Fear of violence sometimes influences females to give at farmers' houses, when the men are working out; but such cases are very rare here. Few, and they only of the very lowest class, dread the beggar's curse.

Fever, small-pox, measles and hooping-cough are frequently introduced and spread by mendicants; but they are not tale-bearers or promoters of discontent.

Few who have long been vagrants return to industry.

No punishment for vagrancy has been inflicted; and while the vagrant may perish from want of food, there must exist a strong feeling against their introduction, nor would the relief givers sanction them; but if the public were assured of any moderate provision to relieve the wants of the hungry, they would willingly co-operate. Destitution has never led to the commission of outrage.

There is no house of industry nearer than Belfast; if there were such an establishment, public opinion would induce all to have recourse to it, and many would now willingly accept of such a shelter.

Beggars have not been known to refuse to enter a house of industry, or to leave it for the purpose of begging.

Persons who attended the Examination.

Par. *Magherafelt*. Bar. *Loughinsholin*.

Mr. JOHN ARCHER, farmer.—G. W. BLATHWAITE, esq., J. P.—Mr. JOHN BOYD, farmer.—Mr. ARCHIBALD BRADLEY, farmer.—Mr. ALLAN BROWNE, shopkeeper.—JOSIAH BRYAN, esq.—Mr. DUNCAN, shopkeeper.—Doctor EVANS.—Captain GRAVES, J. P.—Mr. HENRY.—Mr. EDWARD HULL, shopkeeper.—Mr. LITTLE, farmer.—Rev. Mr. NEVIN, P. P.—Doctor SHANNON.—Mr. THOMAS SHANNON, farmer.—Mr. WILLIAM SHINGLEY, farmer.—ANDREW SPOTSWOOD, J. P.—Rev. S. TWIGG, curate.—Rev. T. J. VESEY, rector.—Rev. James WILSON, seceding minister.—Police, labourers, &c.

THERE are about 80 vagrants in the parish. Several respectable farmers stated that a dozen beggars on an average called daily at each of their houses. The cheapness of provisions has lately diminished the number, which is largest generally in summer, owing to the increased price of potatoes and the failure of the cottier's store. Magherafelt is also at this season much frequented by beggars passing through to Belfast and Coleraine.

There are about 50 house poor; the rest are strangers. Three-fourths are women, and in many cases able-bodied. The men are infirm, with the exception of the cottiers, who having closed their cabins, and one or two able-bodied labourers, who from want of employment and the dearness of provisions have been obliged to beg. Most of the beggars go about in families, the average to each family being about three persons. Women form the greater portion, as it is more difficult for them to obtain work, and the wives and families of labourers who go to England or Scotland for employment are thrown upon the public. They have more temptation too to become beggars, as greater pity is felt for them, and more is given

given them in alms. Many women are strong and healthy. The house poor are infirm; the strangers occasionally able-bodied.

There is no begging on Sundays. When provisions are dear women with large families are obliged to beg, and have often been known to continue mendicants when the necessity has ceased. The cottiers come constantly down in summer from the mountains near Magherafelt to beg in the lowlands; they afterwards spread by degrees over the parishes, and are thus looked upon as the poor of Magherafelt. The labouring is of all classes the most prone to begging. A man can work longer at the loom than with the spade. Weavers often labour when wages are high; besides, a weaver, if sick, can do half a day's work or less, while a labourer, if ill, is thrown altogether out of employment. Servants out of place or disabled fall back on their relatives. Cottiers, when begging, always go where they are not known, partly from shame and partly because they fear they might not be assisted at home. Those who go to England or Scotland for work pay their way, and sometimes travel by coach.

The districts from which the beggars generally come are Ballinascreen, in the county Derry, and the counties Tyrone and Donegal, generally mountain and bog districts, where they rent from the farmers, at exorbitant prices, small cabins with a half or a quarter of an acre of ground for potatoes.

Begging is constantly made an hereditary trade. Mr. Duncan had known individuals on the poor list for the last 30 years, whose children also got on the list and begged like their parents. In some cases begging had been traced for three generations. The majority, however, could not have avoided begging, being reduced to it by accidents, sickness or high rents. Not one in ten embraces mendicancy from choice, but many from laziness continue the practice when commenced.

A beggar may obtain in a day a bushel of potatoes and some meal. The earnings of a beggar in the country are supposed to be greater than in a town; in the former he might make 9*d.*, and in the latter 6*d.* a day beyond what he requires for his own consumption. They obtain scarcely anything from coach or car passengers here.

The amount of relief is in general increased in proportion to the number of the applicants. It was stated by several witnesses that they had seen a family divide before they approached a house, and then ask alms separately. The blind and crippled obtain the most, and are invariably observed to be the greatest drunkards. Mr. Brown had frequently seen blind beggars in a state of intoxication. An able-bodied person will on the whole obtain more than any except the blind, maimed or mutilated, and much more than an infirm old man or woman. An able-bodied man is often refused; an able-bodied woman never.

Beggars sell their surplus earnings, and purchase luxuries, which the farmers and labourers who relieve them are unable to procure. Farmers constantly buy potatoes from beggars to feed their pigs. Beggars solicit charity from the poorest cottiers, and after obtaining it, frequently offer meal for sale. They purchase for themselves tobacco and soap, whiskey and tea. They wish to appear, while begging, dirty and ragged. Many expose their persons mutilated or afflicted with sores, at fairs and markets, but these are the worst characters; they are in general improvident; but one case was mentioned where a beggar had been robbed of 40 *l.* If they have money, they naturally endeavour to conceal it.

They usually say they are out of work, but more commonly that they are driven to begging by the loss of a farm or death of stock. Women state their husbands are dead, or have deserted them; men, that they are broken-down tradesmen. Beggars always appear worse clad than usual on helping-days. Few go to church or meeting, except in the evenings, when they expect part of the collections; but then they are better clad. Cottiers with clean cabins will not lodge beggars. Dr. Evans had found, in the limb of a beggar which was amputated, pieces of copper, which had originally produced the sore which rendered amputation necessary. He had also known blue stone used to create sores. One beggar pretended to have a cancer, but fled when Dr. E. wished to examine it. Blindness is frequently counterfeited. The Rev. Mr. Wilson had known three persons, who pretended to be brothers, affect to be deaf and dumb. They were liberally relieved; but before they left the village they quarrelled, and the violence which ensued discovered the cheat. Certificates of the loss of cattle, or the burning of a house, are very common, but are generally suspected to be false. Beggars do not apply at the dispensaries for medicine. Children maimed, or peculiarly afflicted, are a good life-income to their parents, and are made of course as pitiable objects as possible.

Beggars are in general ill-conducted, and are not trusted with work, or even with a night's lodging in an outhouse by the farmers, unless locked in. Both men and women of this class are constantly drunk. One farmer had seen, a short time ago, two women passing by his house on the road-side, both drunk, one of whom threw down her child with considerable violence on the road. Petty thefts are frequently committed by beggars. Mr. Henry had had fowls, hats and clothes stolen from his house by them. Mr. Wilson had known a beggar, after lodging for a week in a house, and gaining some confidence, rise in the night and steal clothes, &c.; potatoes as well as articles of dress are often stolen; and some women educate their children to commit thefts. The only relief which beggars afford to each other is to point out the houses where assistance may be obtained. The practice of borrowing or hiring children is common among them.

Beggars have generally large families. Mr. Archer said they generally dispense with the ceremony of marriage, and take each other's word; their children are supposed, in most cases, to be illegitimate. Starvation is not known here. Many beggars live to be 70 or 80 years old.

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An able-bodied man could collect more by begging than by working; but many would refuse him relief. An able-bodied woman could make five or six times as much by begging as by work.

There is no knowledge of the characters of strange beggars. Shame and the remuneration for labour restrain men from begging; but the female has no such inducements against mendicancy. Many of the strange poor are supposed to prefer mendicancy to labour; but this is not true of the home poor. Cottiers who follow a vagabond life in the summer months refuse labour. Many farmers had offered work to able-bodied beggars, but with little or no success. Mr. Wilson had known work thus offered; but the beggars never stayed long, even though they might accept it at the moment; they went off in the evening with whatever they could steal. He had also seen beggars hide their bags, and then know them apply at a door, saying they were starving.

Mr. Little had known small farmers readily help a beggar, whom they knew to be in the habit of selling from a bushel to a bushel and a half of potatoes at the end of the day.

Character is not inquired into; the appearance of destitution is the only consideration.

Lodging is constantly given to beggars by small farmers and cottiers. There are regular lodging-houses in the town, where they usually pay for a night's lodging about 1 *d.* Clothing is very seldom given. Potatoes are often refused by beggars when cheap, or when the applicant is infirm, and unable to carry them. To a beggar who carries a can a pint of buttermilk is constantly given. Money is given by shopkeepers; food by farmers, as being more ready at hand, and less felt. The beggars would always prefer money.

All who apply receive relief, generally a handful of meal or two handfuls of potatoes each. Farmers holding 20 or 30 acres give, on an average, 30 *s.* a year. Those who hold the largest farms do not give the most. The lowest amount for a shopkeeper is 30 *s.* yearly. Mr. Duncan said no shopkeeper, on an average, gives less than 1 *d.* a day; I myself give 3 *l.* at least in the year. On helping days the resident poor receive from each of the shopkeepers generally a halfpenny each.

The beggars are supported principally by the middling and lower classes. The gentry, except on helping-days, exclude the poor; but the shopkeeper and farmer's wife can always be applied to.

The poor give much more, and feel much more what they give than the rich. Those who can give food give it, and share their meals with the destitute. Those who have nothing else to give, give lodging.

All agreed that by the present system some paupers received much more than they required; while others, and those the most deserving, such as the poor housekeepers, get next to nothing. Much is thus lost to the community.

The poorest often give the most. A stone of potatoes is frequently given away in a day by a farmer, and sometimes treble the quantity, besides meal. A penny a day is a fair average for a shopkeeper during the year. Many are obliged, at the end of the year, owing to the numerous calls on their charity, to purchase potatoes. They give as readily from what they have purchased as from their own stock; and any distinction on this account would be thought uncharitable. The shopkeepers are most anxious for a legal assessment. The farmers fear lest it should be unequally imposed, and not to wish to continue by law the present tax on the occupying tenant; they would not object to a property tax, or any system by which the head landlord should be compelled to contribute.

Relief is given partly from custom, but principally from feelings of charity, and sometimes in towns it is extorted by importunity from the shopkeepers. Great importance is attached to a request made "for God's sake," but fear of violence never influences; the very lowest class only dread the beggar's curse.

Typhus fever, measles and small-pox are constantly spread by beggars. Mr. Wilson had known one beggar-woman to carry fever into 12 families. Cursing, swearing and prostitution are the consequences of mendicancy. Many beggars who appear devout while asking alms, swear when refused; they fabricate scandal, and are great newsmongers, but are not known to have ever produced political discontent.

Those who have long been vagrants never return to industry, but become a separate class.

No punishments have ever been inflicted for vagrancy; and the general feeling is strongly against any severe measures, unless the destitute could be certain of obtaining relief; if any provision, however, were made for the poor, it was the general opinion that laws against vagrancy would be enforced; now they would only refuse relief; but some petty thefts have been committed from destitution.

The nearest mendicity establishment is in Belfast; such a house would not be popular with the poor.

VAGRANCY.

Ulster, Co. Londonderry.

Examinations taken by C. W. Borrett, Esq. James Peebles, Esq.

Par. *Templemore*, including City of *Londonderry*.

Barony, City and Liberties of *Londonderry*.

Persons who attended the Examination.

ROBERT ALEXANDER, farmer of 130 acres.—Mr. ANDERSON, secretary to the Mendicity Institution. —Rev. A. BOYD, curate in cathedral.—JOHN DENNIS, shoemaker.—HANNAH DERLIN, gives lodging to beggars.—JOHN DERMOTT, small farmer and labourer.—JOHN DOGHERTY, farmer, seven acres.— —— GALLAGHER, bangbeggar.—CORNELIUS GALLAGHER, labourer.—Rev. GEORGE HAY, presbyterian minister.—JOHN KEELER, publican.—THOMAS LYONS, decayed farmer.—Mr. M'ARTHUR, guardian of deserted children.—Rev. WILLIAM M'CLURE, moderator of the Synod of Ulster.—JANE M'DOWD, poor widow, six children.—Right Rev. Dr. M'LOUGHLIN, roman-catholic bishop of Derry.— —— MARTIN, mason.—JAMES MURRAY, working tailor.—Rev. —— O'KANE, roman-catholic curate.—CHARLES OWENS, an aged labourer.— —— RAMSAY, merchant.—Dr. —— REGAN.—KITTY ROURKE, wife of a labourer, obliged to beg.—Ross SMITH, esquire.—CHRISTOPHER WALSH, labourer.

THE number of vagrants was very great before the establishment of the Mendicity: there are still a great many within the outskirts of the town, perhaps 300, though not now more than half of the number then. The number has been gradually decreasing since its establishment, owing to the vigilance of the bangbeggars. 173 vagrants were taken up last year, 10 less than the preceding one. The reason assigned for the decrease was the cheapness of provisions, which induced all who could to work for a subsistence comparatively easy to be obtained. Mr. Anderson believed the numbers to have increased on the outskirts of the town, though it had diminished within it. Many, in 1817, when typhus prevailed, were induced to come from the neighbouring country into the outskirts, on account of the great facility of their obtaining relief, and these remained since, so that one or two streets in the suburbs were built for their reception. Brown believed the general number of beggars to have increased considerably of late. At each of three houses near Derry, when there are helping-days for the poor, he has seen in one day 50 applicants. Formerly on a market day, when there were three or four customers in a shop, Mr. Anderson has seen three times as many beggars round the door; he himself (a hosier) in 1817, used to have 12 applicants daily; 1,300 beggars have been seen at that time in a day; the number afterwards diminished to 600 or 700. The inhabitants lodged at one time 120, who were licensed to beg.

The number is greatly increased during June, July and August. Between the potato crops the inhabitants of mountainous districts frequently at this season shut up their cabins and go in search of work, their families begging either with them or separately. There is then little, if any, work to be had at home; and they are anxious not to forestal, by getting into debt, the advantage of their little potato crop for the winter. Except at these seasons, almost all the beggars near Derry are resident in the district; they like the combined advantages of the town and country, lodging near the one, and wandering to beg through the other. Some, said Brown, get allowances on the Mendicity, and take the country too. The poor counties of Donegal, Sligo, and the mountainous parts of Tyrone, furnish many stragglers, who frequently settle, at least for some time, near Derry. Kitty Rorke had been back and forward these 20 years; was once settled in Donegal, but was, along with her husband, obliged, for want of employment, to leave her little holding and wander about; she often remains several weeks or months in a town. By far the greater part are women; 10 for one man, said Brown. There are a few old and infirm men, and some orphans from cholera; the women have often six children. Kitty Rorke, who had six (the eldest 18, and working), was obliged to beg with the remaining five, one of them being from ill health a heavy burthen on her; she begged round a circle of seven miles; her husband did not beg, even when they were worse off, when she was ill; he would rather, said she, fast till he died; the children, poor things, were obliged to go out. The case represents a general feeling. Beggars almost always travel in families, the average being two or three children to each woman. The proportion of women is not so large, because employment is less easily obtained by them than men, because the husband is frequently at a distance looking for work, and above all, because the men are ashamed to beg, even when in the greatest misery. I, said Brown, when I began to beg, did not go out of my own parish, because the neighbours knew well I could do nothing else; but in general no man, unless he is hardened, will beg, at least where he is known. The old men are obliged to beg from the great poverty of their relations and neighbours, from being unable to obtain any employment suitable to them, and because younger and more active men are almost always preferred to them. No able-bodied men are found begging. The males are always old, infirm, crippled or blind; those who travel alone, whether men or women, are generally above 60. The women who have families with them are frequently young, but broken down with hardships. None have ever been known to beg who could by employment earn a livelihood. All the witnesses agree that begging was looked upon as a last resource, to which, except in cases of absolute necessity, they would not apply. On Sunday they are generally anxious to appear in their best clothes, or at least as clean as possible. In the town itself, however, no beggars apply, except at the Mendicity, or those who are passing through, and are not aware of the strictness of the Derry rules. "If my husband had 1*s.* a day, I would not beg; but he has not work more than two days in the week, and cannot stay about the town to wait for it," said Rorke. The general opinion was, that a labourer in constant employment would very seldom permit his wife or children to beg; but that if his family were very large, his wages in the country might be insufficient to maintain them. The number of cottiers is very consider-

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able who beg, after having planted their potatoes, especially in mountainous districts, where, even when employment is to be had, they are not always able to accept it, as the usual bargain is, that they are to work from two to four days in the week for their rent, a cow's grass, and a small bit of ground for flax. Many come into Derry who are cottiers in Donegal, and who, having shut up their houses, send out their families to beg during the summer months. The greater number who beg are reduced labourers or cottiers. Bad landlords, high rents, tithes and want of employment, together with the evils of absenteeism, drive many from their holdings. Tradesmen too are often reduced; but all have the greatest reluctance to beg, and are driven to it only by necessity. One in three beggars about Derry is a tradesman; the remainder labourers or cottiers. "Before I would beg," said one old labourer, "I would live on half a meal a day." Brown, when unable to work regularly, supported himself for some time by making brooms, until, from age and blindness, he became unable to pursue that employment. Mechanics are generally supposed to be less independent in their feelings than labourers, as they are undoubtedly more inclined to drinking and squandering their money. "If I drank a noggin on Saturday," said Dermott, "I would feel it all the week." Tradesmen eat and drink better, and are more careless while they have money, and more likely to beg when that carelessness has produced destitution. The shoemakers have a society among themselves, from which, when a man cannot get work, they give him sometimes 10*s.* to take him elsewhere in search of it. There are tailors in the town, who, though good and industrious workmen, have not obtained a single day's work for the last six months; if they had one meal a day, it was the utmost. The witnesses did not know how they lived, but believed their wives and children must beg to sustain nature; they make small caps, &c., but cannot get any profit from them; and, to use the words of the witnesses, "must work life out to keep life in." The shoemakers get from 2*s.* to 2*s.* 4*d.* a day, averaging from 7*s.* or 8*s.* to 12*s.* or 13*s.* a week; they could make 5*s.* instead of 2*s.* 8*d.*, if they had money to buy the stuff for themselves. If the wife of a tradesman is reduced to beg, she would never beg where she is known; and though the reluctance to begging may not be so great among them as the labourers, yet it is still very influential. Mr. Anderson thought tradesmen were more reluctant to beg than labourers, and mentioned that there was only one tradesman on the books of the Mendicity. Very few disabled or unemployed servants beg, though they are not generally assisted by their masters, since the servants of the town in employment are usually very kind to them, and give them broken meat, &c. Cottier tenants seldom or never beg where they are known, at least at first, but sometimes get hardened. Brown remained in his own parish, as being known to be incapable of travelling far. "I never went out to beg in my own parish," said Rorke; "I would not even now, after 20 years begging." Cottiers themselves never beg, but send out the women and children, and join them by a different route. The small farmers have never been known to become beggars voluntarily, but have been frequently reduced to that condition. They generally bargain with their children for a small "freedom" of land, their lodging, the pass of a cow, &c. Their children work their land for them; often, however, the child falls himself into destitution, and cannot support the parent, who is then obliged to beg. Those who go to England for work generally pay their way in all cases, where they can possibly lay up sufficient for that purpose. They carry oaten cakes in a bag slung behind them, as sea store; and as they have, when arrived in the county Derry, but a very short way to travel before they embark, they seldom have recourse to begging. Some get an allowance from the Mendicity to support them on the way in search of work.

The vagrants come from Donegal, Sligo, Fermanagh, and part of Tyrone, generally from the mountainous parts, to which they are allured by the cheapness of rents and fuel; they are almost all from country districts, and the families of labourers.

Begging is by no means hereditary; not one in 120 beggars is the child of a beggar; their children when 12 or 14 years old, generally become farm-servants and turn out well. This, however, does not apply equally to the daughters, who are more exposed to temptation, and find it more difficult to obtain employment. In 19 cases out of 20, beggars have formerly earned their own subsistence, and have been reduced by a bad season, high rents and want of employment; many of the women, from the death of their husbands or their absence in search of work. To high rents and bad landlords they usually attribute their misfortunes: the failure of the linen trade and the consequent want of employment for women, is frequently assigned as a reason. Mr. Anderson thought that in many cases their destitution arose from improvidence. Brown, before he set out begging, has had 3½ roods of land, a house, a cow's grass, &c., and a garden, for which he paid four guineas a year. All went; he lived 22 years in the same house, and kept it as long as he could. "I lived on my potatoes, but at length all failed me;" he first tried broom-making, but at last was obliged to beg. All agreed that few, if any, would beg, if, by employment, they could support themselves; and that a labourer, with from 5*s.* to 6*s.* a week, would never permit his family to beg. "Yet what is 9*d.* a day for half the year for a man, his wife and children to live on, and pay their rents?" said Brown; "his best would not support them." They keep to their holdings as long as they can, and necessity only drives them out.

The quantity of meal given beggars is greatest when that of potatoes is least; when they are scarce in summer, meal is most generally given, and a woman with three children might then get half a stone of potatoes and 3 lb. of meal. When potatoes are plenty, only a handful of meal in the day. Mr. Alexander knew some to collect seven stone. "Many a poor man, however," said he, "cannot afford to give even two potatoes." Rorke said, "I generally get half a stone in a day, and if on a good walk, a stone; but on Saturday, which was a wet day, I walked 10 miles with my six children and got no more than one small meal for us, 1½ stone of potatoes and no meal. One handful of potatoes is usually given

at

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at each house; the very poorest, when they are not scarce, will give two or three; few give nothing. When they are scarce, we get a little meal, but is not generally given in the country. If Brown could see to go off the road he could get a good deal. I am very seldom refused, but often only get a potato. A woman with three children might get 1½ stone, but not so much on an average. Very few able-bodied men beg; they would find it a bad trade, even if shame permitted them to adopt it." Browne said, "they would tell an able-bodied man to work for his bread, and in most places would give him nothing." A woman might in certain cases obtain more than she and three children could consume; the children begging with her. So that many who stay at home suffer more than those who go out to beg. "They are," said Alexander, "three to one greater objects." The absence of beggars about the coaches since the Mendicity was established has been remarked by passengers; they have in fact disappeared, from fear of the beadles or "bangbeggars," as they term them. Some beggars, crippled or infirm, were formerly carried in barrows or left near the chapel; they did not ask, but usually received a few halfpence; the beadles were then paid by the bishop to prevent this, but do not now attend, not being paid The custom is, therefore, likely to be renewed. Begging is not common here on Sundays; even habitual beggars refrain on that day.

The quantity of relief is generally in proportion to the number of applicants, though if they exceeded three or four but little could be added. A woman with three children usually getting a very large allowance, still something would be given for the children. "If I was single," said Rorke, "I would get very little; a family gets much more than a single person; a young woman without children would get very little, and an able-bodied man nothing. If, however, they were very old, blind or crippled, they would receive nearly as much as the mother of a family. Different members of the same family frequently apply with success, the mother as a widow, and the children as orphans. "I have seen," said Brown, "two or three families at once divide and beg at the same houses. An able-bodied man gets nothing. A woman with children, and a blind or crippled old person, obtain about the same quantity at the end of the day; the former perhaps getting less at each house, but visiting a greater number; the latter more at each, as he is supposed not to be able to travel. "For they who could go three miles for my one," said Brown, "would get three times as much, that is, if they were as great charities." The rest, however, agreed that at the end of the day the difference would not be so great as this; something is always given to the children, so that those who travel with them, though they go a less distance, get more within it. A woman with three children from six to nine years old would probably get as much as combining both necessity and also the ability to travel a considerable distance in the day.

Beggars usually sell their surplus collections to the cottiers with whom they lodge, or exchange it for tobacco, tea or whiskey. "I have had," said Alexander, "labourers who kept dram-shops, and bought potatoes from beggars, who drank the price in their shops." Devlin had frequently paid 2*d.* a stone for potatoes to beggars. Women want tea and their bit of tobacco, which many prefer to a meal; they do not generally drink, but obtain some butter or a herring as "kitchen" to their potatoes. The farmers like to see a beggar endeavour to be clean and neat, even if he be ragged; and the beggars know this, so that they would not refuse good clothing; some, however, have begging suits, and these are generally of a lower class and more degraded," said Alexander and Brown; "they are the trading class; the remainder dress as well as they can." The itinerant beggars can make but very little in the country, and cannot lay by anything; any provision which they make being consumed on wet days and on Sundays, when they do not go out. They very seldom have enough to bury them, and a collection is usually made to do so; there was one at the chapel last Sunday. The sum found on such persons rarely exceeds 1*s.* or 2*s.*

Women usually say that the husband is dead, out of employment, or gone to a distance in search of work; and all complain of want of employment as obliging them to beg. None but regular beggars who attend fairs and markets put on the appearance of raggedness or dirt; it would be rather injurious than the contrary. Vagrants have never been known to produce sores, though such reports have been made respecting them. The trading beggar is unwilling to be clothed, but never the decayed labourer or cottier. Mr. Anderson knew but one case where a false statement was made as to a sore, where a man said he had a cancer in his leg, but he found it was only a small wort; very few counterfeit blindness, but there has been an inflammation in the eyes very prevalent, which produces temporary blindness; few recommendations are brought, as they are not much trusted nor expected to be true. None whom Mr. Anderson knew had refused relief from the dispensary, nor was it believed that they would refuse to be cured, though many disgusting exhibitions are made at fairs. No women *enceinte* have suffered. The maimed or blind have never refused the offer of admission into institutions, nor is it supposed they would do so. They have too much affection for their children not to dispose of them advantageously, besides that children thus afflicted are a great burthen on them. When clothes are given to their children, they are in general very thankful for them, and immediately put them on them. Mr. Alexander knew many near him who got blankets and put them to a proper use. Some who are not regular beggars had made application for them; many, however, have pawned the clothes thus procured, to keep themselves alive; but I would get as much, or may be more, if the children had good clothes on their back, and the people would like them to be clean, said Rorke. Cleanliness, added Anderson, is always preferred, and the beggars know it; some, however, who have got clothes pawned them within 48 hours, and got instead tea, tobacco or whiskey. These were "regular beggars."

The habits of occasional mendicants are by no means immoral; some of the women who continue long in the trade are dissolute, and fair beggars are almost always bad characters; there

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there are very few such here, and the remainder are by no means ill-conducted. In the city of Derry, from the Mendicity no beggars are allowed to meet to drink together; and in the country there are no places to which they could resort. They are never concerned in outrages upon either person or property, and very few thefts or robberies are committed by them. Some of the idle women may steal clothes or yarn, but the farmer in general is not afraid of a beggar stealing from him. None but a "skulker" would steal, said Brown. They have never been concerned in assassinations. Neither the men or women would wish to emigrate; but the children as they grow up would gladly embrace any opportunity to escape from the trade of begging. Rorke's husband had never gone to Scotland for work; not for want of inclination, but because he was afraid to leave his wife and children without support; this frequently prevents the husband from going over the water for work; many, however, whose wives and children have been and are beggars, do so. Natural affection is as strong among them as in the higher classes, "except a harsh word called forth by misery." Messrs. Ramsey, Alexander and Gallagher said they treated their children with great kindness. They do not often divide with beggars, but frequently have with poor cottiers who have given them lodging. They never hoard, nor is it thought they could do so. It is reported that children have been borrowed or hired, but no instances were known to the witnesses. Grandchildren are frequently taken about by the old; and a blind man sometimes pays 2*d.* for a child to lead him about; but in this he intends no deception, and does not profess that it is his child. "I never did so," said Brown, "my own burthen was enough."

Their families average in number from four to six. Not one in 100 women beg without a child, who is usually young and incapable of supporting itself. None, or at least very few, marry when beggars; but many marry when reduced to all but that condition. In this country they formerly married very young, but this is not so common as it once was; still many marry between 18 and 22, and some at 14 years old, and the greater number of these are soon reduced to beggary. Many marry when on the books of the Mendicity. Three couple have married in the house, two having got leave from the committee to do so. Mr. Anderson said they had both been married previously. The number of illegitimate children was stated to be greater in proportion among other classes than among beggars, excluding the offspring of ill-behaved children, who, by having an illegitimate child, are reduced to beg. Seven out of 20 children within the mendicity house are illegitimate; of 44 externs, all are legitimate. Except in contagious diseases, the mortality among them is not great, and in such cases it arises from exposure to cold, and from their being closely packed at night; disease spreads rapidly. This has not, however, occurred since 1817. The usual number is from 75 to 80 within the Mendicity; and when cholera was lately prevailing in Derry, though there were 95 in it, not one person took it; this was attributed to their getting sufficient food, and the general cleanliness of the establishment.

An able-bodied man can obtain little or nothing by begging. A strong woman might get, for two or three weeks about this season, 5*d.* a day by scotching flax, but this requires great bodily strength; she could not in general by labour of any kind support herself and one child; her firing would cost 7*d.* a week, and for the use of a room along with others she would pay 4*d.* or 5*d.*, if living by herself, 7*d.* a week; she would make decidedly more by begging than by working.

The established beggars go round once every three or five weeks; they are as well known as the comparatively few residents; but the character of others is not inquired into, distress alone constitutes a claim. The facility of obtaining relief rarely corrupts any one. They all esteem begging a great degradation, and look on it as a last resource; but when once engaged in it, the reluctance dies away, and all sense of shame is often lost; they will, however, in general live on one meal a day, or even less, rather than go out, as they call it. They frequently offer in the parish of Coombe to work for their meat alone, and will take half wages generally, in preference to begging. None have ever been known to adopt begging in preference to labour; the trade would be a bad one. Rorke said, "If my husband and children had work, none of us would beg." Brown added, "If I had a meal and a half a day I would never have gone out, but I must do that or starve." A Mr. Eaton, a flax-spinner at Cumbernold in Scotland, lately sent over here for some young women for his manufactory; he offered those 12 years old 2*s.* a week, increasing it 6*d.* each six months, till it arrived at 5*s.* a week; he was also to pay their passage home at the end of three years, if they wished. 119 names were taken down by Mr. Anderson, and he could easily have got 500; only two or three of these were boys. Mr. Eaton could take at present only 22. "Such an establishment," said Mr. Anderson, "is worth 100 mendicants." The farmers are in general cautious in offering work to strangers; but many work at very low wages rather than beg, and almost all ask for employment.

No inquiry is made as to the amount already received by the vagrant; the person, however, who has a full bag sometimes gets less, unless the applicant be a woman with children; the destitution of the majority, not their character, is considered.

A night's lodging is never refused in the country by the cottiers and labourers: the farmers are not expected to give it, but furnish the straw which the beggar sleeps on in the cottier's cabin, and which he generally leaves behind him. "The farmers," said Brown, "lodge none, but give beds; many a time, when the straw ran out, I had to share my bed of rushes, and they damp. I used to stop one night with one cottier and the next with another." Hannah Devlin, a poor orphan girl, who has nothing but lodging to give, never refuses it; she rarely, if ever, obtains anything for it; none of the neighbours about her would give the poor lodging, even if they came at midnight; she lodges at least 100 in the year; has had within the last three weeks two families, one of four children, orphans; another of four children, mother and sister; she is never half a week without a

lodger.

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lodger. One poor woman, who lodged with her for two winters, paid first 5*d.*, afterwards 4*d.* a week, but at last was unable to continue paying; 7*d.* or 8*d.* a week, however, is often given in a town for lodging. In the country they only give the straw which they carry, and which they get for nothing from the farmers, but in town they get 1½*d.* for two bundles. One tenement in the town, of four stories high, contained 15 rooms, three of which were vacant, and the remainder occupied by 44 people, an average of nearly four to each room. In this building, and another similar to it, cholera first appeared here; it was inhabited chiefly by shoemakers, their wives and orphans; there were three sayers in it; the rent of each room varying from 15*s.* to 1*l.* a quarter. The rooms were however comfortable, compared with the huts visited in the outskirts of the town; they were frequently so dark with smoke that for some minutes after our entrance we could not see. Hannah Devlin's cabin was about 15 by 12 feet; in one corner on a miserable bed she and her brother slept; in the corner behind the door she placed the beggars to whom she gave lodging; in this three were to sleep when we visited it, a man, his wife and six children, the eldest 14; they had nothing but a little straw to lie on, with an old blanket worn then very thin and small. The farmers sometimes give a child a frock or an old coat, but have seldom clothing to give; "If they have," said Alexander, "they prefer their own labourers." Vagrants get generally from four to six or eight potatoes, or a handful of meal, according to the time of year. "In summer I got one pound of meal and two or three potatoes in the day," said Brown. When milk is given they seldom give anything else. Many beggars carry a can and get a pint from each who gives milk at all. A woman with children, carrying a can, would get in summer from three to four quarts. "I would have got milk in summer, if I could have carried out a vessel, but I had my bag in one hand and my staff in the other," said Brown; "they often give me a drink of milk, and in the heat of summer I was more glad to get it than potatoes." Rorke never got a halfpenny from a farmer; they always prefer giving food, as being readiest at hand, and as they do not miss it: he is considered a gentleman who gives a penny. The beggars always prefer money, as being easily carried and more readily exchanged. "I would rather get halfpence, I could buy my bit of tobacco and some kitchen to my potatoes; the women too want their tea." Mr. Anderson mentioned that in the Mendicity they gave not only tobacco, but snuff, but not so generally.

All who call at a farmer's receive relief, the last as much as the first; the quantity given is regulated not by the time of calling, but the necessity of the case; no fixed amount is given; six or eight potatoes and a handful of meal is the usual relief; a small family would not get so much. Very few are supported as pensioners on individuals or families; but as such persons are very reluctant to let their distress become public, the numbers cannot be known. Mr. Scott supported 40 or 50. No shopkeepers or farmers give as much as would support a workman. The cost of a labourer to a farmer would be 12*l.* or 13*l.* annually without his diet, and 6*l.* with it. Few, if any, shopkeepers keep a tradesman in constant employment for them, and they generally here subscribe to the Mendicity. Mr. A. however thought that, counting the broken meat and occasional private assistance, some shopkeepers did give away the support of an additional workman; he frequently heard them say that 1*l.* to the Mendicity saved 5*l.* to the beggars. In Derry, since the establishment of the Mendicity, the custom of helping-days has ceased; but among those on the country side of the bridge, who are not included in its supporters, it is still continued. In the city some give a person in need (but who is not by the regulations as to residence, &c., entitled to receive mendicity relief) a note, requesting that he may be assisted in the Mendicity at their private expense; this is not however very common. In country towns the shopkeepers give a bit of tobacco, some salt, soap, thread, &c., in fact, whatever they can. The practice of marking some plots of ground and planting them for the relief of the poor is remarked in other districts, but not known here.

The relief of the destitute falls almost completely on the shopkeepers and farmers, the former subscribing to the Mendicity, and the latter assisting all applicants; they are more exposed to the beggars than the rich, who take care to keep the beggars at a distance with their bangbeggars; they are also more charitably inclined. The gentlemen, said Brown, very seldom give halfpence; some give nothing. Sir Robert gives 3*d.* to each person once a month, and nothing else. Two other gentlemen give one halfpenny each every Monday. The farmers always give something, and the cottiers fully as much. The labourers give freely; the poor three times as much in proportion to the rich. A man with half an acre would give Rorke two or three potatoes more at one time of the year than another. "None, even those who had but one meal in the house, would refuse relief for God's sake." A poor man often helped me as strong as a farmer, though they are very good, added Rorke; some are not able to give, and a beggar will not ask them. Martin had seen the charity given from a bought stone of potatoes before it had been half an hour in the house. It is not believed that in this district the beggars get so much as in some others, but still much is lost by not the quantity already received.

Mr. Alexander, holding 130 acres, helps on an average from three to 12 daily, and supposes he may give 2*s.* worth within the week; 4*d.* within the week he thinks a fair average for a farmer holding 15 acres. Before the Mendicity was established, the shopkeepers helped once a week; the higher classes gave from 2*s.* to 6*s.*; the minor ones from 4*d.* to 6*d.*, in kind principally. Ramsey and Ruler supposed these latter to pay 8*l.* or 10*l.* a year rent. No case where any person had left himself destitute from giving charity has been known, or more properly is not acknowledged, as the greatest difficulty is experienced in getting the people to confess that they would be at all richer if freed from the beggars; they would invariably say that they are not the worse at the year's end for what they give, "and that God's charity never injured any man;" nor will even the labourer confess he has thus injured

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injured himself. Many, however, of the farmers would prefer taxing themselves to avoid the present annoyance from beggars; they believe that a general tax would come cheaper, as the proprietors now contributing nothing would be forced to join them; still they dread a tax to which their means are unequal; and they think that as the gentlemen are the members who are to vote on the subject, they would take good care that it should not fall on themselves. The general feeling amongst the middle and lower classes is, that they would rather pay more in voluntary contributions than a small sum in a tax. A compulsory power is absolutely necessary to ensure contributions.

Relief is given from charity, and not from custom or fashion, though they do not like perhaps to get a bad name through the country. "Those who would give from ostentation," said Walsh, alluding to the absentees, "are not here to give." In some very rare instances importunity extorts relief from women, but such beggars are scarcely known in the country. Mr. Alexander thought that after some time the farmers would refuse private assistance, and would send the applicants to the institution, but that their conduct would be regulated almost completely by the general opinion entertained of the institution, and the allowance of food, &c. given in it; he believed that if a full allowance were given few would seek alms through the country; meanwhile the farmers would continue the present system, even though paying for another, but this would not last. Very few give here now, except by subscriptions to the Mendicity. Relief is rarely given from fear of violence, and then only by women; but this is very rare. "The people are not so illiterate," said Gallagher, "as to mind a beggar's curse; but they like his prayers of course, for you know, sir, if you give it to the little ones you give it to me."

Diseases are not spread by giving beggars lodging so commonly in the country as in towns, where from the crowded population they spread rapidly; bad air and want of cleanliness being additional causes. It was remarkable, as mentioned above, that in the Mendicity, owing to the strict cleanliness observed and regularity of diet, not one in 95 persons took cholera. The morality of the farmers' sons is sometimes injured by the idle women who go about the country and obtain lodging easily, and some idleness of disposition may be produced in the children, but they are never known to become vagabonds. Beggars have never been discovered to produce either political or personal discontent. "Those who continue two or three years in the trade do not like to leave it," said Alexander. Two years' continued begging was considered to habituate persons to it, but the majority beg only when out of work, and return to industry as soon as an opportunity offers. "I know," said Gallagher, who, from his occupation, was not likely to have much partiality for a class who gave him so much trouble, "a family, consisting of a man, wife and five children, who begged during two or three years round the country (the man taking work when he could get it); the children when they grew up were able to give a little help, and they are now industrious and comfortable." This was corroborated by several other witnesses. This family was driven out like most others by a hard summer and want of employment. Mr. Anderson stated that those who had been twice in the Mendicity would in general return to industry, if they could get it.

Four persons have within seven years been sentenced to transportation for seven years as vagrants; others have been prosecuted, but have escaped conviction. The usual punishment inflicted in Derry on beggars is to confine them in the black-hole for 24 hours without food; it should be remarked that they are not confined for a first offence, but driven away; for a second, the punishment is inflicted. The number of beggars has in consequence very much decreased, so that few, if any, now venture to apply within Derry; and the character of this severity has been spread in an exaggerated shape over the whole country, so that even strangers are afraid to apply in the town for relief. "There are not," said Galagher, "two for five beggars there were three years since; most of them will live on half a meal a day before they will beg." In 1817, five persons died in one house in Derry rather than go out to beg. No severe laws could be enforced if there was not an institution which affords certain relief; even as it is, a very strong feeling exists against the bangbeggars, whom the neighbours and gentry are obliged to support firmly. "Not 10 men would keep away the beggars without the black-hole, and if there was not a mendicity, I would not engage in it at all; I find it hard enough now, but then I would just as soon go into the tide and stop it," said Galagher. Mr. Anderson added, the Committee must even now back the bangbeggars well, and the mayor has been obliged to make them all special constables. They would tear a bangbeggar to pieces between them. Severe laws, if opposed to public opinion, could never succeed; many even of the subscribers here complain of the severity exercised against beggars. No more severe measures would have any chance of being sanctioned or permitted; they would never wish even confirmed beggars to be transported, and would only refuse them relief and have them removed from the town. Potato pits are sometimes, but very seldom, opened by destitute persons, but outrages are confined to that class whose trade is robbery, and are never committed by beggars.

There is a Mendicity in the town, to which many shopkeepers, but very few of the gentry, subscribe; some persons give only 6*d.* annually. Two years residence in the town is required, and a line from one of the subscribers. Great care is taken to prevent imposition, the applicant's story being always inquired into, and if unable to appear, some of the committee always calls on him. "I would be very glad to apply to the Mendicity," said Kitty Rorke, "but fear they would not help me." Mr. Anderson agreed with her, as she was not two years in the town. Seven ounces of meal and 7½ lbs. of potatoes are now the daily allowance, both the quality and quantity having been reduced a little, owing to the decrease of the contributions. The poor generally declared the allowance to be insufficient, though some little comforts, such as tobacco and snuff, were added. Mr. Anderson himself said the

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the allowance was not sufficient for any but a boy of 10 or 12 years old. The food given to the scavengers, who obtain double bread and more potatoes, is about equal to that of an employed labourer. "I never applied," said Brown, "to the Mendicity here; the allowance is too little." Many would wish to get in who could not, and who are obliged to beg in the country, but at least half of those who might refuse to go in. The confinement and not getting enough to eat are the chief objections. Mr. Anderson thought that the regular hours and the cleanliness insisted on (the punishment for dirt being low diet,) induced many to dislike entering the institution; but of 20 who were receiving exterior relief, and who were offered a residence in the institution, only five accepted the offer, though the recusants were struck off the list. "I would rather live on half elsewhere than enter it; they would make me work and sweep the streets, and I am not able for it; besides, I would not like to be shut up," said Brown. There is a great objection, said Mr. A—— to being employed sweeping the streets; it is considered a degradation. Many leave the institution discontented with it; they say they did not get half meat in it. They principally dislike the regularity and cleanliness enforced. One woman who left it, Mr. A—— told us had since been brought in several times and punished for begging.

See Questions Nos. 6, 7 *and* 8, *in the* SUPPLEMENT; *also the* ADDENDA.

SUPPLEMENT

TO

APPENDIX (A).

ANSWERS to QUESTIONS circulated by the COMMISSIONERS relative to the Relief of the DESTITUTE CLASSES in *Ireland*.

CONNAUGHT—County Galway—Baronies Arran, Ballymoe Half.

NUMBER on the QUESTIONS as sent out.		PARISH, AND POPULATION IN 1831 - -	Arran - - - - - - - - Pop. 3,191.		Ballynakill - Pop. 4,315.	Donamon, Ballynakill, Kilcroan - - Pop. 7,083.
On Town Queries.	On Rural Queries.	RESPONDENT - - - - - -	Rev. *M. Gibbons*, P. P.	Rev. *P. O'Flaherty*, P. P.	Rev. *John Griffin*, P. P.	Rev. *George Knox*.
24	31	1. What number of deserted children are there in your parish, and how are they supported? Are any known or supposed to have perished through neglect, within the last three years?	——	None that I am aware of.	I know not many instances of children being deserted by the mother. There was one only to my knowledge. I know not of any perishing of actual neglect.	I never knew of a deserted child for the last eight years that I am acquainted with this parish.
26	33	2. What number of bastard children are there in your parish, of the age of three years or under, who are not supported by their reputed fathers?	Very few supported by their reputed parents.	None.	About 15.	Whatever number of bastard children there may be, I suppose are supported by their reputed fathers, as I never hear anything of them.
25	32	3. What number of widows and children are there in your parish, who have no relations able to support them, and how are they supported?	The cholera, which raged amongst us for the last two seasons, left us a number of widows and orphans living in want and poverty.	——	There may be about 40 such in my parish.	I do not know of any; but there may be a few who usually go to some distance, not wishing to beg at home.
23	29	4. What number of persons are there ordinarily resident in your parish, who, from old age or infirmity, are incapable of work, and how are they usually supported?	There are some, and they are badly supported by their relatives, who are scarcely able to provide for themselves.	There are not many, and are supported by their friends and the neighbours.	There may be from 1,000 to 1,500 of infirm from old age, incapable of work. Supported by friends and by charity.	I cannot say how many; but they are in general supported by their friends.
—	26	5. What number of labourers are in the habit of leaving their dwellings periodically, to obtain employment, and what proportion of them go to England?	None.	None leave the island except for fishing on the Cunnemara coast, which is opposite, for a few days at a time.	Few leave this parish for any other country.	I cannot state the numbers. I do not think many in general leave home in search of employment; however, a few go to England, and more to Leinster.
—	27	6. Are any of them married men, and if so, how are their wives or children supported in their absence?	——	——	——	They are in general unmarried men.
—	30	7. What number of persons in your parish subsist by begging? and are alms usually given in money or provisions?	Very few travelling beggars, as being an isolated place, though the chief part of the inhabitants are reduced to extreme want, owing to their want of employment, and no mercy shown them by the landlord, or inclination to reduce his rack rents.	About 50 persons get alms, mostly in potatoes.	Not many beg from door to door. Friends generally support their own infirm.	Not a great many. Alms are usually given in provisions.
—	36	8. What number of householders are in the habit of letting lodgings for strolling beggars, and what is the price usually paid for a night's lodging?	None.	I am not aware that a beggar of the parish, or a stranger, has been ever charged for lodgings.	The habit of letting lodgings to beggars does not prevail in my parish.	I cannot say the number; but the strolling beggar is seldom refused lodging at the poorest householder's (where he usually stops), at the price of a bundle of straw, which is provided at the next farm-house, and left for manure.
27	34	9. Are any persons known to have died from actual destitution in your parish, within the last three years?	We cannot say they died of actual want, but we are sure many died who would recover if they had food and raiment, being half naked by day and by night.	I am not aware of any.	Four died of actual want in 1831; and I believe, only the aid we got from England, 4,000 would have famished.	I never knew of any.

CONNAUGHT—County Galway—Baronies Ballymoe Half and Tuam.

Kilcroan - - Pop. 1,111.	Templetoher & Buiounah. Pop. 9,742.	Tuam (6 Parishes). Pop. 14,219.	Ballynakill, Pop. ——
H. Bagot, Esq. J. P.	Rev. *William Bourke*, P. P.	*James Kirwan*, Esq. J. P.	Rev. *M. Clarke*, P. P.
I believe there is only one deserted child; he is a boy about eight years old, and supported by a gentleman; none are known or supposed to have perished through neglect.	None that know of.	Four or five, supported by vestry cess. I am not aware of any having perished from actual neglect.	None.
I am not informed upon the subject of this query.	For the last six years the number of bastards, as appears by my Registry, is 11; some of those have been legitimatised by subsequent marriage; the remainder are scarce worth taking into account.	Very few. In case their fathers should refuse to support them, the mother generally worries him into compliance. I should observe, if the father once acknowledges the child, the magistrates at petty sessions thenceforward decree him for its maintenance.	I do not well know; very few.
I am not informed upon the subject of this query.	*See* 7.	I can form no accurate idea of the number. I should guess over 100 depending on Providence. There is no public institution in this union for their support.	Cannot exactly say; those that are, beg about.
I am not informed upon the subject of this query.	I cannot state the number.	I should suppose there are upwards of 1,000 in the union, 800 of them supported by their relatives; the remaining 200 depending altogether on the humanity of their more fortunate neighbours.	Cannot well say; those that are, are supported by their friends, or beg about.
I am not informed upon the subject of this query; but I believe very few leave this parish.	I should say about 700, of whom 300 go to England in harvest time.	Very few from this union.	About 100 go to Tipperary or other parts of Munster to dig potatoes, October and November. None that I know go to England.
For the reason above mentioned, I cannot answer this query.	Two thirds at least are married men. If the summer be hard, the wives and children go beg, unless there happen (which is rarely the case) to be a cow to keep them at home.	The few that go are generally unmarried.	A few married men; they leave their wives and children potatoes until they return.
I cannot take upon myself to say the number; but alms are usually given in provisions.	There may be about 20 constantly resident beggars, and perhaps twice that number passing through. Alms are given almost without exception in provisions.	I think there are upwards of 400 human beings in the union subsisting by begging; they generally get provisions (potatoes).	Cannot ascertain; those that are, usually get alms in provisions.
I am not aware as to the number of householders in the habit of giving lodgings; but I never heard, nor do I believe, there was ever any charge made to a beggar for lodging in Ireland.	The strolling beggar is always a welcome guest; provisions must be scarce indeed when he is allowed to touch upon his store; he or she carries his bed clothes (a kind of blanket), so there is no charge of any kind made upon them.	They are accommodated almost universally gratis.	Strolling beggars mostly in every house, without any charge.
None.	Not one.	——	None.

CONNAUGHT—County Galway—Baronies Ballymoe, Tuam, Ballinahinch and Moycullen.

Ballynakill, Pop. about 7,183.	Ballynakill, Pop. about 37,000.	Ballynakill, &c. Pop. about 37,000.	Omey and Ballindoon. Pop. 11,514.
Henry Blake, Esq., J. P.	Rev. *Anthony Thomas.*	Rev. *Anthony Thomas.*	Rev. *Peter Fitzmaurice*, P. P.
I cannot answer this question. I have not heard of more than four or five for many years, two or three of which have been supported by charity. It is however to be remarked, that I do not remember hearing of any perishing through neglect, and scarcely think it could have occurred.	I have not known cases of desertion of infants, within my memory, to be more than two or three cases. No death that I recollect of from desertion.	Seldom an instance of this description; I recollect but two or three cases in 12 years; but they often live together for some time unmarried, for want of the priest's fee, as they say.	I do not know of any deserted children, or any to have perished of want, for the last three years.
The fathers generally support their bastard children, but not always. I have not had more than two or three applications as a magistrate from the mothers for some years for assistance.	I know of none.	None, to my knowledge.	There are some children not supported by their reputed fathers, whose mothers are endeavouring to support them. I cannot specify the number.
I cannot answer this question. As a landlord, I find the widows my best tenants; and I have scarcely known an instance in which half an acre of land given gratuitously, for a few years, has not enabled the poorest to bring up a family with the help of their relations.	This I cannot accurately answer; but the number in a state of utter destitution is not great.	Not many under this head.	I cannot state accurately.
I cannot answer this question. I know of none that cannot do something, and they are in the habit here of supporting their relations freely, except when profuse charity makes it their interest to throw them off.	There are not very many of this class; I believe they generally are supported by their children or friends, and are of some use to those who allow them in their cabin.	It is hard to answer this question with accuracy. The people here who live to be very old, say 80, work and live with their children and near relatives.	The old and infirm are supported by their children and relatives.
Very few. The number I have no means of ascertaining.	None from this Union.	We have none of this class that I either know or have heard of, in this Union.	None of the labourers in this parish quit it for employment elsewhere.
Their wives and children remain at home to look after the crop, and to weed it. They are supported by the remains of the last year's crop and the new potatoes.	The above answers this.	As above.	——
We have very few beggars, and they are strangers, who receive alms in provisions, and do not remain long in the parish.	The itinerant beggars are not very numerous, particularly amongst the aboriginal inhabitants. Beggars who infest this county come from distant parts of the county; sometimes from better class in money, but most with provisions.	The beggars who most infest this country come from distant parts; those belonging to the country itself are not numerous.	There is a feeling against street or public beggary peculiar to the inhabitants of this country. Alms are given privately in provisions, and to some in money.
I cannot answer this question. I doubt if money is taken for the lodging of beggars in the parish.	In the country parts, strolling beggars, and strangers of the lower orders, are hospitably received, gratis; in the towns, such pay 3*d.* or 4*d.* for half a bed.	None of this description in the country. The cottagers hospitably entertain all travellers, in towns; 3*d.* for a night's lodging is here the usual rate.	The night's lodging for beggars is never charged.
None that I have heard of.	Not one, to my knowledge I have heard that in the beginning of 1831, some perished from disease brought on by unwholesome food.	I believe none; I heard of one or two in 1831, but I do not give credit to the report.	In the famine of 1831 (though I cannot adduce instances), I fear the dissolution of some was accelerated by want of food, or by unwholesome food.

CONNAUGHT—County Galway—Baronies Ballinahinch, Clare and Clonmacnoon, Clare, Clare and Dunmore.

Omey, Ballindoon and Ballinakill—Pop. 18,697.	Kilclooney - - Pop. 8,404.	Kilkilvery and Headford. Pop. 2,771.	Tuam - - Pop. 14,249.
John D'Arcy, Esq. J. P.	Earl of *Clancarty*.	*Charles Blake*, Esq. J. P.	Archbishop of *Tuam*.
I do not know of any deserted children in these parishes.	Cannot answer.	I cannot say; but I believe there is but one supported by the vestry. I have no doubt there are a great many besides in the parish, as they frequently come to the sessions to get money for nursing; but the greater number are not deserted till after they are a year old. They should then go for relief to the quarter sessions; and generally, not having money to do this, the mother is obliged to keep the child the best way she can.	—
None.	Cannot answer.	I do not know.	Cannot state what number of illegitimate children there are in this parish; supposed to be from 20 to 30.
None.	Cannot answer as to number of persons described; suppose they must be supported by alms.	I do not know.	—
Persons unable to work, from old age or infirmity, are supported by their relatives and children.	Cannot answer as to numbers; they are either supported by their own families or by alms.	I cannot state the number; I believe it is usual for the younger part of the family to support the old.	—
None.	It is believed very few are in the habit, from the county of Galway, of leaving their dwellings periodically, for the purpose of procuring employment, and those few principally from the borders of Mayo and Roscommon.	I cannot state numbers; but do not think many go from this.	At least 100 labourers leave this parish for the south of Ireland and England, yearly.
—	Cannot answer.	If it should happen that a married man left his dwelling, and did not leave support for his family, they would beg.	Several of their wives and children are supported by begging in their absence; and some few spinning, wool, flax, &c.
I do not know one native of these parishes who subsists by begging.	As to number, cannot tell. I believe alms are given both in money and provisions.	I do not know the number; money and provisions are both given.	—
I do not believe a beggar has been ever charged for his lodging in Connomara.	Cannot answer.	I do not know.	—
None.	I know of none.	I do not know; but I do not believe many, if any, have.	Am not aware of any persons having died from actual destitution in this parish.

CONNAUGHT—County Galway—Baronies Clonmacnoon and Clare, Clonmacnoon, Dunkellin, Kilconnel.

Kilcloney and Creagh. Pop. 8,404.	Kilclooney - - Pop. 8,404.	Kilcolgan, Killeely, &c. Pop. about 10,000.	Ahascragh - - Pop. 5,221.
Rev. *L. Dillon*, P. P.	Rev. *Patrick Pounden.*	*No Signature.*	Rev. *Henry Hunt.*
Four; and are supported by the parish. None are known or supposed to have perished through neglect.	I think there are six foundlings on the parish.	Two or three; supported hitherto by a levy off the parish. One or two are supposed to have perished through neglect.	I know of none.
Six.	The law is strict in obliging fathers to provide for their illegitimate offspring. I know very few who are not thus supported.	Two or three.	I know of none.
The number I cannot calculate on. Those that are, are supported by their neighbours.	There are probably upwards of 100 such, dependent on the bounty of, 1st, the landlord; 2d, the public charities; 3d, private benefactions.	About 20 or 30, who are supported by begging.	We have some few pensioners kept up by the landlords, and nine on the church poor-list, who receive 1 *s.* per week each.
There are not many; and the few that are, supported by their friends and neighbours.	Say 150; partly by their more favoured relatives, and partly by gratuitous bounty.	I suppose there are about 500. They are generally supported by their families.	Without going round every house in my parish, I could not give a guess at the answer to this question; but in going into a cabin, I always see one or two old infirm people, supported by their relations.
They are not in the habit of seeking for labour elsewhere.	I do not think this system prevails in this neighbourhood.	Very few.	I do not find many go from this to England or elsewhere; a few do, but not worth remarking.
——	In summer our parish is visited frequently by strangers, who are the wives and children of the labourers who, from other places, have gone to England. These families go about begging.	Persons going to England in the harvest for employment are generally single men; if married, their families beg in their absence.	——
Sixty, with many children. Alms are usually given, both in money and provision.	At least 30 beggars; relieved at the doors of the public coaches; also by the inhabitants, who have a custom of giving money every Monday. Some give provisions.	About 200.	The beggars that frequent the parish are seldom belonging to us; I do not know of a dozen who go about here, but perhaps they go elsewhere. The poor, at their doors, give potatoes to the travelling beggar.
400; lodgings are gratis in the country; in the town they pay 1 *d.*	Very numerous; but I cannot state the exact number. About 2 *d.* per night; but more is charged, if it can be got.	I cannot exactly say the number. The price usually paid is from 2 *d.* to 4 *d.* a night.	A poor beggar is scarcely ever refused a lodging; and if he has a blanket or other covering, I do not believe he is charged anything. Where a bed, &c. is provided to a poor person, the charge is 1 ½ *d.* or 2 *d.*
None.	No.	I cannot say that any persons have died of actual want of food, but I am certain that several persons' deaths have been hastened by want of sufficient nourishment.	None, certainly.

CONNAUGHT—County Galway—Barony Kilconnell.

Aughrim and 3 others. Pop. - - about 7,000.	Kilconnell - Pop. 1,910.	Killalaghton - Pop. 2,882.	Kiltullagh, Killimore. Pop. 4,634.
Rev. *Henry Martin.*	Rev. *J. O'Connor*, P. P.	Rev. *Thomas Lawless*, P. P.	Rev. *M. Walsh*, P. P
There is only one foundling as a parish charge; and during the period of nearly 20 years that I have been curate, I do not think there were altogether more than five or six sent to the Foundling-hospital. I do not know any to have perished.	One deserted child; supported from the funds of the parish vestry cess.	There is not one at present. I know of no deserted child to have perished through want or neglect within the time.	I know of no children being deserted, or to have perished through neglect, in my parishes within the last three years.
I know not how many are bastards. I have already stated only one to be acknowledged as such, and a charge on the parish. I find there are seven or eight bastards under three years, supported by their mothers, in this village alone.	The total number of bastard children are 45. Unless in very few instances, they are all supported by their reputed fathers.	In a population of 600 or 700 families, there are not 30 bastard children; of the number there are not more than five at most who are not supported by their reputed fathers, otherwise the mothers support them either by begging or by going to service.	None.
The proverbial hospitality of this country provides food for those thus described; and their numbers, from the absence of complaint, I cannot ascertain.	*See* Answer to Query 4.	There are no widows or children without some relations in the parish. There are many widows who are supported by their own industry, or by the industry of their children.	None.
I cannot ascertain this.	I should suppose about 40. They are supported by the voluntary contribution, by their neighbours, of the absolute necessaries of life.	In general children support their parents in their old age, or when they are infirm. There are a good many old and infirm and incapable of working; but never, to my knowledge, destitute of support.	The old and infirm are most generally supported by their own relations.
Very few from this district; and of these few, still fewer go to England.	Very few.	It is usual with those who go to work to a strange province or parish, to apply to their priest for a character, certifying their honesty. I have not given more than five such certificates within these three years. Some might go and return without my knowledge. I know no person to go to England from this parish within these two years, except one, who would do much better at home.	Very few.
It is so unusual in this immediate neighbourhood, that I am not prepared to answer this question.	The reply to the foregoing query renders any to this unnecessary.	Those who go are in general unmarried persons; if married and having no family, the wife in general accompanies the husband.	—
Alms generally given in provisions, except by the more wealthy.	Not a great number of mendicants belonging to this parish. The alms given usually in provisions.	There are not 10 resident beggars in both parishes. There are a good many strolling beggars, who travel from one parish to another. Alms are given in general in provisions.	Very few live in my parishes who subsist by begging; but a great number of strollers pass daily, who get alms generally in provisions.
A strolling beggar gets a night's lodging in every house he enters (*i. e.* cabin); in villages perhaps they pay a penny, or are more commonly sent to the next gentleman's house to beg a bed of straw, which becomes the perquisite of his host, and the price paid by the lodger.	Those who admit strolling beggars accept of no remuneration.	The poor in general give lodgings to beggars without any charge.	Strolling beggars always get a night's lodging and their supper gratuitously.
I have not heard of any.	None of actual hunger.	None.	None.

CONNAUGHT—County Galway—Baronies Killian, Kiltartan.

Killyan and Kilroran. Pop. 10,178.	Killyan and Kilroran. Pop. 10,178.	Behaghs - - Pop. 5,343.	Kilmacduagh, Kiltarton, Kilbeconty - Pop. 11,254.
Rev. *Denis Kelly.*	Rev. *Patrick M'Dermot*, P. P.	*Walter Butler*, Esq., J. P.	Dean of *Kilmacduagh.*
None, that I know of.	None.	I have not heard of any deserted children in this parish, nor any to have perished through neglect within the last three years.	Two; supported at the expense of the parish. No children perished through neglect.
None.	None, that I know.	I cannot ascertain the number.	I do not know how many, but I believe there are some.
Very few; the children, who are so, usually go to service.	About 100 widows, and 200 children. No other way of support but begging.	I cannot ascertain the number, nor how they are supported.	I do not know.
It would be almost impossible to ascertain exactly the number of those who are usually maintained by their relatives, and the contributions of the proprietors on their respective properties; but they are in sad misery in some instances, where the proprietors do nothing for them.	About 150. The chief part supported by their friends and relations; others obliged to beg.	I cannot ascertain the number, nor how they are supported, except by begging, or amongst their friends.	I do not know the number. They are usually supported by their children, and by private benevolence.
No great number are in the habit of doing so; probably not more than 20 or 30. They go to England in harvest, to Munster in autumn, to dig potatoes.	About 230. The chief part go to England.	I cannot ascertain the number. I am informed that they latterly go to some of the distant counties in Ireland, and not so many to England.	I cannot tell.
Many of them are so. Their wives and children remain at home, and are supported by the produce of their farm or con-acre. Those who are very poor go out to beg.	The one third at least married men. Their wives and children in poverty and distress if they remain for any time from home.	Some of them are married, and their wives and children living, in their absence, on the produce of whatever provision was left by their husbands, or amongst their friends.	Married men seldom leave home for employment. When they are obliged to do so, their wives and children live at home on their small farms; and when they have no farm they go through the country begging.
There are not many beggars belonging to the parish. Alms are given by the rich in money, by the poor in provisions; a basket of potatoes is often left at the cabin door for the beggars.	From 60 to 100, and are usually subsisted in provision.	I cannot ascertain the number. Alms are generally given in provisions.	I do not know the number. Alms are given in money and provisions.
Cannot tell.	None, that I know; but beggars always get their lodging gratuitously.	I cannot ascertain.	I am ignorant of the number. The price usually paid is 2 *d.*
None.	None, that I know.	I have not heard of any.	I know of none having died from destitution.

CONNAUGHT—County Galway—Baronies Leitrim, Loughrea and Leitrim.

Ballynakill - - Pop. 13,103.	Clonrush - - - 3,084.	Leitrim - - Pop. 1,688.	Leitrim, Kilcooley & Kilmena· Pop. 2,956.
Captain *Brunskill*, J. P.	*John Burke*, Esq., J. P.	*W. le Poer French*, Esq., J.P.	*L. Egan*, Esq.
I have heard of none deserted, and of none that perished for want.	None that I know of.	I do not know of any.	In my memory there was but one deserted child that was supported by the benevolence of the parishioners until it died; and I think it was from no neglect.
Few, if any, who are not supported by their reputed fathers.	None that I know of, being generally supported by their mothers, with little assistance from their reputed fathers.	I do not know.	None.
I cannot tell the number of widows in the parish, but as many as I know, either live in their husbands' cabins, with some land attached, or supported by their friends.	None that I know of.	Answered as far as I can answer, in No. 7.	None.
There are a great number from old age and infirmity incapable, but they are principally supported by their children or friends; I cannot accurately ascertain the number.	Very few, and supported by their friends.	I do not know the number, but I know there are several, and I believe them to be chiefly supported by that part of their families who are able to work.	There are very many old persons here, but, generally, they are supported by their children.
A few labourers pass the Shannon from this parish to the county of Tipperary and Leinster for a few weeks in the harvest season; but few, if any, go to England.	Suppose 40 or 50; none go to England, that I know of.	About one-twentieth of the whole labouring class seek employment in harvest away from home; a very few of these go to England, probably not more than four or five.	None from this district.
If married, the husband generally leaves provision with his wife and family in his cabin during his absence; but as far as I can learn, few married men go to seek for labour from this neighbourhood.	Married men go off to work annually; leave their families to live as well as they can.	The families remain at home, but I do not know how supported, save as before stated.	No answer required.
As well as I can ascertain by inquiry, there may be about 120 natives of the parish looking for alms; there are a great many more strangers that come into the parish for alms also, particularly in summer. This parish being generally well supplied with provisions, it is commonly given in alms.	Very few, suppose two or three. Alms generally given in provisions (potatoes.)	I do not know of any who subsist by begging; but some are supported by alms in provisions and clothing, and by being put to work for the purpose of giving employment.	There are but four public beggars, who receive alms both in money and provisions.
No houses in the parish let lodgings to beggars. They all get their lodgings gratis.	Cannot say, but every strolling beggar gets lodging for little or nothing.	I do not know.	Such as receive beggars receive them as objects of compassion, from no other consideration than that of charity.
None that I could hear of; had any such occurred I must have been made acquainted with it, being churchwarden the greater part of the time.	None.	I do not know of any.	None.

CONNAUGHT—County Galway—Barony Longford.

Abbeygormagan & Killoran. Pop. 4,233.	Clonfert - - Pop. 5,915.	Clonfert, Clontuskert & Kilmalinogue.—Pop. about 10,000.	Dononaughta—Pop. 2,337.
Rev. *John Griffen*, P. P.	*Hubert Moore*, Esq., J. P.	Rev. *T. Strange Butson.*	*John Allman*, Esq., J. P.
One supported by the charity of the people. None.	There are no deserted children in the parish; nor are any supposed to have perished through neglect within the last three years.	Judging by the small number, not exceeding one or two within the year, which are presented for maintenance by the parish from vestry cess, the desertion of children is rare; but this forms no criterion. None are known to have perished in that period by neglect.	Five supported by the vestry cess; none have perished.
I know of none.	There are no bastard children at present on the parish claiming support from the churchwardens; the unfortunate mothers always support the children.	Secrecy in these matters being naturally observed as much as possible, it is not easy to detect the number who are thus supported; and I know of none at present that are not.	Five.
None.	They are in general supported by their friends and their own industry.	The number, it is believed, is not very great, but for those who are thus unfortunately situated there is no support beyond what may be obtained from charity.	About 20; by charity.
But few, and these supported by their children.	The aged and infirm, when past their labour, are supported by their friends.	Old or infirm persons have no means of support, except that which may be voluntarily contributed by relatives or friends; a few indeed receive relief from the collection upon Sundays in the church.	About 40; by charity.
I hear of none.	None, at all events very few.	I have no means of ascertaining, but I imagine the number is not great.	Some go to England; about 14 each year.
——	Answered as above.	By wandering and begging.	Some married; wives at home living on potatoes, or begging.
About a dozen; by provisions.	Very few actually belonging to the parish subsist by begging, although many beggars are constantly roaming through the parish; they generally get provisions, scarcely ever money.	Great privations are usually submitted to before resort is had to begging. The persons in these parishes who subsist thereby are not many. Such as there are generally are relieved by a few potatoes, a little meal, &c.	Thirty; in money and provisions.
The poorer class receive them, but charge nothing.	Beggars stop at any house on the road side; a bundle of straw is given them; they have their own blankets; and no charge is ever made for same.	There is scarcely a cabin that is not ready to open its door to a strolling beggar; and the inmates consider themselves well repaid by the news he bears. Price, at a public-house, from 1 *d.* to 3 *d.* per night.	No house will refuse a night's lodging to a beggar; nothing.
None.	None.	Not any known.	None.

CONNAUGHT—County Galway—Barony Longford.

Killimore - - Pop. 4,284.	Kilquane - - Pop. 1,674.	Kiltormer - - Pop. 2,133.	Portumna and Kilnabrogue. Pop. 6,392.
Rev. *F. Coghlan.*	*Thomas Blackstock*, Esq., J.P.	*No Signature.*	Rev. *Peter Galvin*, P. P.
I only know of one deserted child here, and he was supported by the contributions of the parishioners. I am not aware of any having perished through want or neglect within the last two years that I have been here.	I know of none.	I do not know of any.	There are at present two deserted children; one supported in the house where the unknown mother left it, under pretence of returning; another supported by charities; another died, being supported by or out of the Sunday chapel collection.
There is scarcely any bastard here that is not supported by the reputed father.	I cannot return any answer.	I do not know of any.	The number of bastard children is comparatively small. If the mother of a bastard child be poor, the father supports it; if the father be poor, the mother strives to support it.
There are not very many destitute widows here. One of our non-resident landlords gives a cabin and an acre of land, rent free, to those widows that have lived on his estate.	I know of none.	I cannot say; but as I have stated in No. 4, if there be any, they are supported by the labouring classes, who are poor.	I know of no widows or children who have not some means of support.
All persons here that are unable to work are generally supported by their nearest of kin.	The number of old people in this parish are supported by their children.	As to the number, I cannot say; but those belonging to the parish are supported by their own friends out of miserable means.	Old and infirm persons, and unable to work, are supported some by their friends, others that are friendless by the charities of the faithful.
I think about 150 labourers are in the habit of leaving home in search of employment; 30 or 40 go to England, and the remainder spread themselves through the provinces of Leinster and Munster. There have not been so many this year, in consequence of a chapel which I undertook to build at the commencement of harvest last; and those who did go to England got no employment, but were in many instances obliged to sell their clothes to defray the expenses of returning.	Very few labourers leave their homes to go to England or elsewhere; they have all something to do at home.	On an average, 100 in the year leave their dwellings to look for employment; but I know not where they go.	I know of no labourers leaving their homes for employment elsewhere; very few go to England.
Some of them are married; the wives and children subsist in their absence on the stock of potatoes which they always lay in previously to their departure.	No married men ever go from home to look for work.	The generality of them young men; when married men leave their homes, their wives live on their neighbours.	—
There are not six beggars natives of these parishes. Alms are generally given in provisions.	I do not know of any persons in this parish who subsist by begging; other beggars generally receive alms in provisions.	I cannot exactly state the number; but whatever may be their number, they are principally supported by the labouring classes.	There are not many beggars in the parish; those that are get their subsistence from some in provisions, from others in money.
There are very few persons of this kind, except some few in the village of Killimore, who charge 3 *d.* or 4 *d.* per night. The country people seldom refuse to give lodging gratuitously.	I believe farmers cottiers generally give a night's lodging to strolling beggars without any charge.	None that I know of; for whenever they require lodgings they generally get them without payment.	In the country, strolling beggars (who are generally supplied with a sort of blanket) are never charged for a night's lodging; in the suburbs of the town, if they stop for a week (if able) the charge is from 4 *d.* to 6 *d.* a week; I think not many pass here, it being on the borders of the Shannon, where across the bridge a toll to Tipperary should be paid.
I have known persons who died in such distress as to warrant the belief that destitution, if not the occasion, was at least a means of accelerating death.	I never heard of any person dying of want.	None to my knowledge.	No person died of destitution within the last three years.

CONNAUGHT—County Galway—Baronies Longford, Loughrea and Leitrim.

Tiernascragh - Pop. 1,093.	Killinan Union - Pop. 886.	Killeenideema and Ayle. Pop. 2,647.	Loughrea (including town). Pop. 7,797.
Major *Kelly*, J. P.	Captain *Rathbourne*, J. P.	Rev. *Michael Coen*, P. P.	Right Rev. Dr. *Coen*.
There are no deserted children in this parish. There have been none supposed to have perished through neglect within the last three years.	There are not many deserted children in this parish.	Only a few, and are supported through charity. None.	Children are occasionally exposed here, whether belonging to the parish or elsewhere I cannot at present answer. Formerly they were sent to the Foundling-hospital; latterly they are given up to the churchwardens.
There are no bastard children in this parish who are not supported by their reputed fathers.	Not certain.	Between 20 and 30.	I cannot answer this question.
There are no widows and children in this parish who are supported by their relations.	I cannot say how many, but the number I am certain is very great.	Few of this description who have not some means or other themselves.	We have at least 200 widows at present in the parish. I cannot exactly say from what source they obtain their support.
There is a degree of good feeling and pride among the people here, which makes them maintain their aged and infirm relations. I know of none who are otherwise supported.	There is no public fund from which the aged and infirm receive any relief.	Between 200 and 300. They are generally supported by their own families.	We have at least 150 who from age and infirmity are unable to work, one third of whom live by public begging, the rest of whom live by private charity.
No labourers leave this parish to obtain labour elsewhere.	I do not know of any.	About 60 or upwards go elsewhere; only a few go to England.	Some few go to Leinster in harvest-time, where they get better wages. Scarcely any from this parish go to England.
Answered above.	——	Some are married men. Their wives and children go to beg in their absence.	Some single and some married, whose wives often accompany them. I cannot say how those that remain at home support themselves.
I know of no beggar belonging to this parish. Strange beggars constantly pass through. Potatoes are usually given as alms.	Very many subsist by begging from house to house. Alms given in provisions.	About 30. Alms are given in provisions.	Answered above.
Strolling beggars are charged nothing for their lodgings. They roast the potatoes they collect during the day, and tell stories and news. They have always a little blanket of their own, and are well received.	There are several houses of this description, where beggars pay for their night's lodging by sharing the provisions they beg during the day.	None that let lodgings so.	Some there are who let lodgings to beggars for 1 *d.* or less per night.
No person has died from actual destitution in this parish within the last three years.	Not that I have heard.	None.	In no instance, to my knowledge.

CONNAUGHT—County Galway—Baronies Loughrea, Moycullen, Ross.

Loughrea, including town. Pop. 7,797.	Kilcummin - - Pop. 9,848.	Killanin and Kilcummin. Pop. 17,787.	Cong - - Pop. 8,378.
Rev. *Samuel Medlicott.*	Rev. *John Wilson.*	*Robert Martin*, Esq., J. P.	Rev. *Cecil Crampton.*
Three foundlings supported out of the vestry cess. One or two had died before they were found, and one or two more died, not having been discovered in time.	There is one deserted child in this parish, who is partly supported by alms got on Sundays in the church of Outerard; and none are known to have perished through neglect within the last three years.	I never knew any in these parishes, and if there were any, I think, as a magistrate, I should have heard of them.	There are no deserted children, nor do I know of any who have perished through neglect.
——	I cannot find out the number.	There are many bastard children, I might say 500, not supported by their reputed fathers.	The reputed fathers generally provide for their bastard children.
About 100 widows, and same number of children, who live by begging.	It would require a considerable length of time to procure the information requisite to enable me to answer several of the queries here set forth, with any degree of accuracy.	There are many widows and children whose only support is potatoes, given them by their neighbours.	Wherever there are not relatives to support them, they are supported by alms, from house to house.
They are chiefly supported by begging; I cannot say how many, but they are very numerous.	The persons who, from old age and infirmity, are incapable of work in this parish, are supported by the alms of the charitable.	There are about 800 persons incapable of work, from age and infirmity, who are supported by their relations, many of whom are scarce able to support themselves in a comfortable way.	The aged and infirm generally live with their relations, and are supported by them; the number it is impossible to ascertain.
I think but few go from this parish.	I have not heard of any labourers being in the habit of leaving periodically their dwellings, to obtain employment elsewhere, or of going to England for that purpose.	None leave this for England, the land journey being too long. A few go to America, but none lately, those who went having died.	Very few go from this parish, and when they do, they go to England.
By begging.	This query is not applicable to this parish.	*See* former Answer.	Several are married. On going, they leave their families, with their stock of potatoes laid in.
The number of beggars is immense; they get alms in both kinds, chiefly in provisions.	The number of beggars in this parish is considerable, and they subsist by begging, by alms in money, and in provisions.	There are not more than a dozen beggars in these two parishes; but crowds of beggars come here from all parts of Ireland.	We have very few beggars, natives of the parish. There are strollers in abundance. Potatoes are the usual alms.
The night's lodging is from 1*d.* to 3*d.*; the poorest often get a night's lodging for nothing. I think there are about 50 such lodging-houses in the town.	I cannot say.	Lodgings are not let to beggars, but they are received into the cabins without payment, through charity.	Strolling beggars get their lodging, and sometimes their supper, without any charge. Sometimes they boil the potatoes they have brought with them.
Not that I know of, as the poorest creature would divide his morsel, sooner than see a fellow-creature starve, though I am certain that very many die from want of sufficient and proper food.	It has not come to my knowledge that any persons have died from actual destitution in this parish within the last three years.	None, that I have heard of.	No.

CONNAUGHT—County Galway—Baronies Ross, Tyaquin, and Killconnell.

Ross - - Pop. 4,361.	Aghart and Moylough. Pop. 6,794.	Ballymacward and Clonkeen. Pop. 6,802.	Castle Blakeny - Pop. ——
Rev. *M. T. Heraghty*, P. P.	Rev. *B. Fitzpatrick*, P. P.	Rev. *Patrick Duffey*, P. P.	Rev. *Robert Cadge*.
None.	There are three deserted children in this parish, supported by the charity of the faithful; and none have perished within the last three years.	No deserted children. None perished to my knowledge.	I am aware of but one deserted child, who was left by her unnatural parents with a very poor woman, no way related to them.
There are no less than 20, but in general they are supported by their parents; there are some instances where the father never looks after them.	Three bastard children, &c.	None, to my knowledge.	I know of but two.
There are many widows and orphans, but none without relations that I know; they live poorly.	About 30, supported by their charitable neighbours.	There are some, and supported by private charity.	About 30 widows and children; they are supported by by voluntary alms.
Say 40 or 50; they are usually supported, and badly, in spending their time here and there among their married children.	They are very numerous, and usually supported by their friends.	Very few; and such as are, are supported by their friends.	In or about 40 or 50; those incapable of work itinerate with wallets.
Scarcely a labourer quits the parish to seek employment in England or elsewhere.	About 40 persons go to England annually; and about 100 to other parts of Ireland in the harvest season.	Very few leave this parish to labour; none go to England.	About the one third of them go periodically to Leinster or Munster, or to England; the proportion I cannot say.
Former Answer.	Some are married men; some of the wives and children go to beg in their absence; others are supported by their friends.	None married.	Most are married; their family supported on the potato crop in their absence; if this fails, they shut up house and go begging.
About 12. Alms are usually given in provisions.	There are about 200 beggars supported by alms, given partly in money and partly in provisions.	But very few resident. Alms are given in money and provisions.	In or about 40 or 50. Alms are generally given in provisions.
No person here ever refuses a night's lodging to a beggar; and no money is ever charged.	There may be 20; the price paid nightly is from 1*d.* to 2*d.*	Strolling beggars are never charged.	Letting lodgings prevails most generally among the lower order of householders; strolling beggars are seldom charged; those that can afford it pay 2 *d.*
None.	I am not aware of any dying from actual want.	None, as I consider.	None that I am aware of.

CONNAUGHT—County Galway—Barony Tyaquin and Galway Town.

Monivae - Pop. ——.	———. Pop. ——.	St. Nicholas, Part of. Pop. - 3,000.	St. Nicholas, Part of. Pop. about 1,000.
Rev. *J. M'Manus*, P. P.	No signature.	Rev. *P. Daly*, P. P.	Rev. *Mark Finn*, P. P.
There are a few, and were supported hitherto by vestry cess.	None.	When any such are deserted, they are taken up by some poor person of the neighbourhood, and nursed from mere feelings of charity. She, in some instances, may get a little aid from the parish priest and the neighbours; but I am not aware of any perishing through neglect.	Very few; no.
Very few of this description.	None, of any age, to my knowledge.	——	I do not know of any.
Very few widows or orphans in this parish who have not relatives that strive to keep them from starving.	By relations or neighbours, or themselves, if they can keep a bit of land for potatoes.	——	About 200, supported by alms.
There are a good many of this description usually supported by their nearest relatives.	By the charity of their neighbours.	All such poor people depend for a miserable support on the charity of their neighbours, and the visits of the parish priest.	About 200, supported by alms.
Very few from this parish.	None go to England, to my knowledge.	——	——
——	All are married men, and the families live by the potatoes.	——	——
There are not many professed beggars belonging to this parish. Alms are generally given in provisions.	Alms in my parish are given in potatoes.	——	——
Strolling beggars are never charged for their lodging.	No payment required from beggars.	——	——
Although it cannot be literally said that any starved, yet it is well known that many were so exhausted from want, that they scarcely ever recovered.	None.	Although persons may not have died from actual destitution, yet many have died from want of sufficient food.	I cannot say positively, yet am persuaded that misery and destitution have accelerated dissolution.

CONNAUGHT—County Galway—Galway Town———County Leitrim—Baronies Carrigallen and Dromahaire.

Bohermore, suburbs of Galway - Pop. 7,900.	Part of St. Nicholas. Pop. about 8,000.	Bohermore, part of St. Nicholas - - Pop. 7,900.	Ballinaghera, third part of Drumreilly. Pop. about 3,000.
John Moore, Esq., J. P.	Rev. *Laurence O'Donnell*, P. P.	Rev. *B. J. Roche*, P. P.	Rev. *Thomas Brady*, P. P.
—	I am not aware of any deserted children living in my parish.	No deserted children. None.	No deserted children in the parish; 20 or 24 being lost through mere distress.
—	The number of bastard children in my parish are extremely few, perhaps in the population already mentioned not 12. Those are supported by their unfortunate parents, either father or mother, generally by the mother.	I know of none.	None.
—	I consider all the widows and children who are under the necessity of applying to persons for support, to have no relations capable of supporting them; nor can I possibly conceive how they exist.	I cannot answer this question.	There are 15 widows, and each of them has from three to four children, supported by the public in general.
There are at most 100 persons incapable of work, supported by private charity and their own relations.	I cannot ascertain the number; 1st, because it would take up more of my time than I possibly can give, to ascertain the number; and secondly, should I go about to ascertain it, they would suppose I had got means to support them, and I should therefore be tantalized almost to death by their applications.	Perhaps one to every fourth or fifth family, which would amount to 200 or 300.	From 50 to 100 persons. No particular support assigned for them.
Few or none leave the town of Galway to work elsewhere periodically; on the contrary, Galway is the refugium peccatorum for all outcasts.	—	—	The number of labourers that leave this parish periodically is from 150 to 200, the principal part going to England and Scotland.
—	—	—	Many of them are married men; their wives very much distressed until they return.
There are no public beggars, as there is a mendicity establishment in this town, which I regret to say must soon be abandoned for want of support.	—	—	Between 70 and 80 persons. No money alms; usually given in provisions.
There are at least 100 houses in this parish in the habit of receiving the poorest description of lodgers. The usual charge is 2*d.* per night.	—	—	The whole parish are in the habit of letting lodgings without fee or reward.
Not to my knowledge; but I have no doubt many do die for want of the common necessaries of life.	Many poor creatures have pined away, through want of sufficient sustenance, and died; or have been taken away by fever, the consequence of want and destitution.	A great many from exhaustion, consequent on distress.	Seventeen.

CONNAUGHT—Counties Leitrim, Sligo and Leitrim—Baronies Carrigallen, Dromahaire, Tiraghrill and Rossclogher.

Cashcarrigan - Pop. ——.	Ennismagrath - Pop. 7,976.	Killenumery and Killery. Pop, 7,084.	Union of Manor Hamilton. Pop. 9,573.
Rev. *John Maguire*, P. P.	*John Tully*, Esq., J. P.	Rev. *Peter Magauran*, P. P.	Rev. *George Crooke.*
Two deserted children, supported by contribution; one by contribution in the chapel, the other by act of vestry. None have died through neglect.	There are not any deserted children, nor can I find that any have perished through neglect for the last three years.	As far as I can learn, there is only one deserted child in this parish; the vestry of the parish provide a support for it. None have perished through neglect for the last three years.	We have six deserted children, supposed bastards, supported by the union, from funds laid on each vestry assessment in the year. I have neither known or heard of any perishing through neglect.
There are two.	I do not find there are any children of this description in this parish.	The number of illegitimate children born in this parish during the last three years does not exceed five. They are supported by the exertions of their unfortunate mothers.	There are two bastard children, or rather suspected bastards, under three years. These are included in the above six.
I know not the number of widows or children whose relations are unable to support them; they usually are supported by relations, and neighbours occasionally.	I do not find there are any widows and children who depend on the support of any, except their own exertions.	There are at least 50 widows, some of them having children, who depend for support on the charity of their neighbours. There is one instance in this parish of a land proprietor affording cabins and gardens to two widows.	I know of no resident widow or child without maintenance.
One hundred. The number of persons employed or working I cannot ascertain; such persons are generally supported by their charitable neighbours.	Those who from old age or infirmity are incapable of work are supported by their connexions, almost in every case.	There are at least 150 in the union who, by old age or infirmity, are incapable of earning a subsistence for themselves, and consequently depend for support on their relations, or on the benevolence of their charitable neighbours. Their situation is very often very deplorable.	From times far beyond my knowledge, the different townlands of this union have maintained those of their neighbours rendered incapable of work by age or infirmity.
I suppose 100 labourers, the greater part of whom go to England.	About 200 leave this parish periodically, to obtain employment, almost all in harvest; perhaps a sixth go to England.	The number of labourers that leave this parish in the harvest season, and go to the counties of Dublin and Meath, may be computed on an average at 40 annually, and the number that go to England, from 15 to 20 annually.	I may say, none.
Chiefly single men; such as are married leave their wives and children in distress.	Many of them married; their wives and children remain in their own dwellings in their absence.	They are for the most part married men; and before they leave home, every effort is made to leave the wife and children some scanty support; and if this cannot be procured, the family is constrained to shut the cabin and go to beg in some distant county during the absence of the father, who very often returns home afflicted with the ague, which renders him unable to work for several months.	——
As the number of persons who subsist by begging are off and on, their number cannot be ascertained. The applicants for alms sometimes get money and sometimes provisions.	There are not any belonging to this parish supported by begging; there may be 20 who are itinerants, and come and go.	I may say, with a great degree of accuracy, that 150 natives of this parish are compelled by necessity to beg; the greater number of which prefer (I am induced to think through shame) to pass into other parishes more distant. Alms are more frequently given in provisions than in money.	From the circumstance just now stated, we have but few resident beggars; were I to say 50, I am confident of being far on the outside. Beggars are in the habit of coming here from other parishes, and receive both money and provisions.
Lodgings never let to strolling beggars. No price asked for a night's lodging from beggars.	There are not any lodgings of this description. Strolling beggars are not charged for lodgings.	Beggars are without exception lodged gratis.	I cannot say. Gratuitous entertainment is frequent; 2 *d.* per night is the usual price for a beggar's lodging.
None.	I do not believe any such occurrence has taken place for the last three years.	None have died through destitution.	Not one.

CONNAUGHT—County Leitrim—Baronies Leitrim, Mohill and Leitrim.

Bornacoola, 2d Division of Mohill.—Pop. about 8,000.	Fenagh - - Pop. 4,172.	Fenagh - - Pop. 4,172.	Union of Kiltoghert and Gowel - - Pop. 16,434.
Rev. *James O'Ferrall*, P.P.	Rev. *A. Gannon*, P P.	*John Lawder*, Esq., J. P.	Rev. Dr. *Slevin*, P. P.
None. None either have perished through neglect.	There is only one exposed child whose parents are unknown; there are four or five others supported by charitable persons. None have perished through neglect in this parish.	There is now only one, and it was supported by a cess of the parish, collected by act of vestry.	Ten deserted children, supported by the alms of the parishioners. None are known to have died through neglect.
There are about 15 illegitimate children here, and they are generally supported by their reputed parents; two of them being disclaimed by the fathers, are supported by the mothers.	I believe there is only one bastard child in this parish of that age; that is the exposed one just mentioned.	I know of none.	Ten bastard children, who are not maintained by their reputed fathers.
There are about 30 widows and orphans having no relations able to support them; but they get a poor support from distant relatives and their neighbours.	There are about 60 desolate widows in this parish, and about 69 desolate children, whose relations are unable to support them. The widows endeavour to support themselves and their children partly by spinning flax and selling yarn, partly by the generosity of their neighbours.	I do not know of any.	About 60, who are supported by charity.
There are at least 30 persons resident here incapable of working; those are generally supported by their friends or neighbours, and by collections in the chapel.	There are in this parish about 20 superannuated labourers incapable of work, not begging, but depending on friends who are unable to support them.	I cannot say how many; the few I believe are supported by their families.	Beyond 100, supported by the industry of their children, their relatives, or by begging.
I consider about 100 periodically leave their dwellings; and one-third of that number go to England and Scotland, and the remainder to different parts of Ireland, as it may suit their convenience.	The number of labourers who leave this parish periodically to obtain employment elsewhere is about 177, and 87 of those are in the habit of going to England.	All the idlers of the country, who could employ their time better by improving their own land, and attending to their crops.	About two-thirds of the labourers in occasional employment, and perhaps 100 of the men holding small farms, leave the parish periodically, and one-third of that number go to England.
There are some of them married men. Their wives and children are supported in their absence by the produce of their gardens, by the benefit of their con-acre, if the crop is remunerating; the wives are employed in spinning, and also some of their children;	There are about 100 of these married men; they generally leave their families some provisions on going from home, otherwise their wives get it on credit from their neighbours until they return.	By the produce of the land.	More than half of them married men. Their wives and children live on the remnant of the con-acre crop, and many of them by begging.
Only seven or eight subsist by begging who belong to this parish; for I do consider that the poor inhabitants here would sooner starve than beg, but in distress times we have many beggars from other counties.	There are about 14 persons in this parish who subsist by begging. Alms are usually given in provisions, seldom in money. There are three or four indigent families who are supported in their houses by the public.	Very few, and those that are so are from other countries.	Between 150 widows and orphans, who commonly subsist on alms given in provisions.
None are in the habit of letting lodgings to strolling beggars for hire; they are generally lodged in the cabins of the poor gratis.	Strolling beggars get lodgings wherever they ask it, without paying; beggars never pay for lodging.	I cannot tell, but believe they get lodging for nothing.	Upwards of 100 householders give to such persons for charity a night's lodging, being the only relief they are able to give the poor.
I have known no person for the last three years to have died in this parish from actual destitution.	Not one has died from destitution in this parish during that time.	Do not know of any.	Although not from actual starvation, many have pined away from insufficient food and clothing.

CONNAUGHT—County Leitrim—Baronies Leitrim and Mohill.

Kiltoghert, Murhane District - - - Pop. 16,434.		Kiltubride - Pop. 6,508.	Mohill - Pop. 16,664.
Rev. *M. Heslin*, P.P.	Mr. *Owen M'Greal.*	*St. George Little*, Esq.	Lord *Clements.*
There is one, supported by subscription from the chapel. I do not know of any to have perished through neglect within the last three years.	Two, and are partly supported by a tax on the county or parish, and by subscription. I heard of none perishing for want, or by neglect.	Two, by parish. None.	One or two, supported by the churchwardens. None are supposed to have perished.
I know not any.	Two.	Two.	Few; these are supported by their mothers.
About 40, the most of whom have small farms, upon which they subsist. The country boys assemble on Sunday mornings and cultivate those farms.	None.	About 30 widows and 25 children; by charity.	The number is considerable; they usually get a cabin and a strip of garden, the children work as much as is equivalent to the rent, and the neighbours assist them. A few are supported by huxtering, some by collecting eggs and fruit and a great number by illicit retail of spirits.
About 150; they are supported, some by their children, others by their relatives.	I do not know of many, not more than 20, who are generally supported by either their children or relatives.	About 100; and those supported by their friends.	The number is very considerable; they are supported by their relatives, and a few by begging.
About 400; about 200 of them go to England.	About 100; probably not more than 20 or 30 go to England.	About 500 labourers, generally go to England and Scotland.	Impossible to estimate accurately; 300 or 400, to Leinster, Scotland and England.
Some are married; the wives of some have a sufficient stock of provisions, which they consume in the absence of the husband; the wives of others retire to some other part of the country to beg their bread.	Some are married, and generally leave their wives and children a stock of provisions, such as potatoes, for their support until they return home.	Half married and half single. By their own and their husbands' industry.	Mostly unmarried. When they leave a family it is supported on the store of potatoes; the wife and children look after the year's crop, save the turf, and a few may go off to beg.
About 80 in cheap seasons, about 150 in dear seasons. Alms are given in provisions.	About 200 of rambling persons. Alms are usually given in provisions.	Very few, say 15. In both, provisions and money.	There are a great many beggars subsisted in the parish, but as they are mostly wanderers, their numbers cannot be guessed. Beggars usually begin by leaving their own parish, and rarely reside any length of time in the same place. Alms are given principally in provisions.
There is no householder in the habit of letting lodgings to strolling beggars here.	I do not know of any, except in small towns; may be let at 2 *d.* each for a night.	None for beggars.	In the country they are lodged for charity; in the town they pay 2 *d.* or 3 *d.* a week.
It is not known that any person died of actual destitution.	None.	None.	None; but the death of many has been accelerated by insufficient diet.

CONNAUGHT—County Leitrim—Baronies Mohill and Rossclogher.

Mohill - Pop. 16,664.	Rosinver and Ballintulick. Pop. 13,370.	Rossinver - Pop. 13,370.	Rossinver - Pop. 13,370.
John O'Brien, Esq., J. P.	The Rev. *Hugh De Lacy*, P. P.	Rev. *Robert Johnston*, J. P.	*William Conolly*, Esq., J. P.
I have known of no deserted children in my parish. I never heard of any having perished through neglect within the last three years.	None.	Two are supported by the parish. None have perished through neglect.	Two are supported by the parish; and none have perished by neglect.
Any bastard children that I have heard of in my parish are supported by the fathers.	I think only one.	None that I know of.	None that I know of.
I know of no widows and children that are not supported by their relations.	About 50; by the benevolence and charity of their neighbours.	Except some of the 10 stated in answer to No. 7.	Except some of the 10 stated in answer to No. 7.
I could form no opinion.	About 100; and supported by the charity of their neighbours.	About 100; and they are supported by their relations.	About 100; and are supported by their families and friends.
The number that leave home cannot be ascertained; the greater number go to England.	About 100 go to other parts of this country, but few to England.	Very few out of this parish; and none go to England.	Very few out of the parish; and none to England.
Some are married men; but by far the greatest number are unmarried men; some of them go from curiosity to see the country. The wives of the married men support themselves by spinning flax, and if any of the children are grown up, they go to service to some farmer.	Some are married; and, generally speaking, their wives and children subsist by the benevolence and charity of their neighbours.	Answered above.	Answered as above.
There are very few beggars in my part of the parish. Alms are generally given in provisions.	Usually 50. Alms given in provisions.	About 10. Alms in money and provisions.	About 10. Alms in money and provisions.
Those that let lodgings live chiefly in towns, and charge 2 *d.* and 4 *d.* a night. Householders living in the country never charge a beggar for a night's lodging.	There are no lodgings let to strolling beggars, nor is there any charge for a night's lodging.	No charge is made.	No charge is made.
I have not known or heard of any person having died from want in my parish within the last three years.	None.	None.	None.

CONNAUGHT—County Mayo—Baronies Burrishoole and Murrisk.

Aughagower - - Pop. 11,963.	Islandeady - - Pop. 8,564.	Kilmaclash - - Pop. 3,444.	Killmina and Killinaclasser. Pop. 12,444.
Rev. *Peter Ward*, P. P.	*Theobald Burke*, Esq. J. P.	*George A. Taylor*, Esq. Civil Engineer.	Rev. *M. Sheridan*, P. P.
For the last 11 years, only three infants were deserted; they have been provided for by the churchwardens of the union.	I scarcely ever heard of any deserted children here, nor ever heard of any perishing for want at any time.	There are no deserted children; I understood three or four individuals perished for the want of food during the summer of 1822, but none since.	None.
By reference to my baptism registry, I find the number of bastards for the last three years to be 13; they are supported in general by the mothers, some by the mother of the reputed father.	I do not know of any bastard children in this parish unprovided for, for I am proud to say immoral conduct on the part of the females is scarcely known here.	None.	None who are not supported either by their reputed father or by their mother, who generally supports her offspring by begging.
There is a considerable number; I cannot exactly say; they are supported by begging.	I cannot say what number of widows and children there are here; some of them who have grown families are in comfortable circumstances.	Any that are of the description alluded to subsist by begging, but I think they are few.	Widows or orphans who have neither relatives nor means to support them, have no alternative but begging.
There are many; I cannot however exactly say; they are supported by their children or relatives, and when sick, and that these have no milk, which is mostly the case, their neighbours send them some when they have it.	I can form no estimate of the number of beggars of this parish; those disabled from infirmity live with their respective families.	There are several, and they are supplied by charity.	The precise number I have not ascertained; but from observation and comparison, I think there are more than 100 persons who, from old age and infirmity, are incapable of work; they are usually supported by their relatives or neighbours, no other provision being for such objects. The poor here are tender of and dutiful to aged parents.
A few go to England; latterly they have been maltreated there, still some go.	I should suppose that at least 100 labourers leave this parish every year to work in England during the harvest; they return usually in September and October.	There are very few labourers who leave their dwellings to seek employment elsewhere, and those go to England or Scotland, probably 30 in the parish.	Very few leave their dwellings, and such as do go to England.
Some are married; their wives in their absence subsist by begging.	In general, with few exceptions, they are young men who go, and they never leave home until their spring work is completed.	There are some of them married men, and their wives are left a sufficient quantity of potatoes until they return.	The few I have known to go to England were married men, who went in hopes to earn the landlord's rent; their wives and children in their absence live on the produce of their holdings, or by begging.
The number varies; the very poorest, if I except 80, contrive to have a potato garden, and the annual term of their begging depends upon its crop. Alms are always given in provisions.	I cannot say what number of beggars are here, as they wander to different parts of the province. The beggars receive alms in provisions, and are most hospitably and cheerfully received by the resident poor, who afford them all the comforts in their power.	There are a vast number of beggars, but as they rove about from parish to parish, it would be difficult to ascertain how many are from this parish.	At this season of the year the number of beggars is comparatively few; but after the consumption of their provisions, their number is remarkably increased in summer. Alms usually given in provisions.
Lodgings are always given gratis to the beggarman and strangers.	There is no such thing known as lodgings let to strolling beggars, as they are gratuitously received every where they go to.	There is no such thing as letting lodgings to strolling beggars, they get lodgings gratis generally in the outhouses.	None. Strolling beggars are always lodged gratis here.
In the year 1831 six persons died of actual want. Since that period, I take upon myself to say, that of every five persons who have died, three always die of inanition, brought on by bad food, bad clothing, and bad or no bedding.	None have died here for the last three years from actual starvation.	None.	I could not discover that any person died of actual starvation; but I do not hesitate to assert, that bad clothing, bad bedding, &c. have brought fevers and complaints into families, of which many died.

CONNAUGHT.—County Mayo—Baronies Burrishoole and Carra.

Kilmina - - Pop. 9,000.	Aglish, Ballyhane, &c. Pop. 11,787.	Aglish, Castlebar Town. Pop. 6,373.	Castlebar or Aglish. Pop. 12,111.
Rev. *Charles Hargrove.*	Rev. *Richard Gibbons*, P. P.	Rev. *Richard Gibbons*, P. P.	Lieut. Col. *James M'Alpine*, J. P.
None returned as deserted. I have not heard of any perishing through want or neglect.	Four deserted children supported by vestry cess. None have perished through neglect.	I know of none in the town of Castlebar.	There are very few. I only know of three or four, but there may be more. I know of no single instance in which a person died from from want or neglect. Three years ago many suffered from the crop failing; but this was an unusual visitation.
None returned.	None.	Two or three only.	Bastard children are very rare, unless in the towns. I cannot say what number.
I do not know.	In Ballyhane, 20; in Breafy, 10; in Aglish, 10; total, 40; who are supported by begging.	There are 61 widows and 100 children so circumstanced. Supported by begging.	In the country parts scarcely any, indeed none that I know of. In the town of Castlebar, however, and other such towns, there must be many who are supported by charity.
Do not know.	In Ballyhane, 60; Breafy, 20, and in Aglish, 20; a few of whom are supported by their friends, and the remainder subsist by begging. Total, 100.	171 persons; a small proportion of whom are supported by their relatives, and the remainder by begging.	I cannot say what number; they are generally the fathers or mothers of families, whose children in this case are given up the land, the old people retaining a few acres for their own support, which go to the children at their death.
There are some going to England in the harvest season, but seemingly few for such a populous district.	From Ballyhane, 40; from Breafy, 10; from Aglish, 10; all of whom go to England. Total, 60.	—	From this parish not a great number; those who do so in harvest, go to England.
When married, their wives and families live on the potato crop, or in some cases by begging.	About the one-third of the number above are married men, whose families are supported in their absence by the produce of con-acres.	—	Some are married men; their wives and children live on the provisions in store for the year. Formerly the women used to beg about the town, but this is now rarely the case.
There are several, but I know not the number.	Total, 54. Alms given in the rural districts in provisions.	—	Not many in this parish; there are however many itinerant beggars. In cabins alms are given in provisions, otherwise in pence, or 2 *d.* in towns.
Several do so; they usually receive a few pence, sometimes but one penny or nothing.	There are none to my knowledge; a night's lodging always given gratis.	—	I do not know. Near me strolling beggars are charged nothing; they usually come at stated periods the same rounds.
None that I know of.	None.	None to my knowledge.	None to my knowledge.

CONNAUGHT—County Mayo—Baronies Carra and Clanmorris.

Borriscarra, Ballintubber, &c. Pop. 8,374.	Balla, Drum, &c. - Pop. 6,627.	Kilcoleman - Pop. 8,391.	Kilvine and half of Crossboyne. Pop. 4,710.
Rev. *John Kirby*, P. P.	Rev. *Patrick Nolan*, P. P.	Rev. *Joseph D'Arcy Sirr.*	Rev. *David Jennings*, P. P.
There are about 10 deserted children supported by charitable subscriptions raised by Catholic clergy. Very few have perished; some have perished, however, by the neglect of the parents.	I do not know of any deserted children the last three years, or perished by neglect.	None.	Presently only five, and are supported by begging. I do not know of any to have perished through neglect.
I have baptized 17 bastard children whose parents are destitute, mostly servants. The fathers do not contribute in the least.	I do not know of any bastards who are not supported by their reputed parents. They must be few.	Eight.	I do not know of any of that age.
There are a few widows that have no relations to support them. About from 10 to 20.	There are some widows and children not able to support themselves; they beg about.	111 widows were reported by the population enumerator in 1831, who were heads of families. These either lived on the farms of their deceased husbands, or, residing in hovels by the road side, lived by begging, or were supported by the labour of their sons.	Thirty, who are supported partly by relatives and partly by begging; and those who have grown children are supported by their little earnings.
There are about 50 in the parish of Ballintubber, 25 in Borriscarra, and 20 in the half parish of Toughty. When fevers occur, the number of destitute are many.	The poor people in general work until their death. When they are not able to work they go to beg, or are supported by their children.	Between 30 and 40; this year 39. They are either by their children, which is the usual practice, or else, and but rarely, by begging. It is deemed a privilege and obligation to attend to them, if at all capable, by their families. There are some fine instances of this feeling.	I do believe there cannot be less than 50, and supported by their relatives, no doubt miserably.
The number are about 100, the most of whom go to England; 30 or 40 to Leinster.	I cannot tell what number of labourers leave their dwellings to get work elsewhere I should think not many. A good many go to England in the summer season to earn the rent for the landlord.	Fifty-six went to England this year. None elsewhere. A greater number have gone, I believe, in former years; but the system does not prevail to the same extent in this parish as it does in others.	I should suppose 80; and of this number 50 go to England.
There are a good many married of them, but the greater part are young men. Their wives and children live on the produce of their gardens. These gardens contain from a rood to an acre in general.	Married men go to England and leave their wives in misery at home. More single than married go to England.	Yes; the adult boys generally accompany their sires, and the families support themselves by begging during their absence.	Both married and single are thus necessitated: the wives and children in general live among their relatives, and on the benevolence of their neighbours and friends; and when these are unable to afford any such relief, the husband, before he sets out, takes as much provision from some independent neighbour as would support his family during his absence, giving from 30 to 35 per cent., and security to pay to the last farthing as soon as he returns.
Some beg from door to door; others visit their friends, and are aided by them from time to time. There are about 50 beggars in the whole extent.	There may be in my parishes from 30 to 40, always by begging. In bad summers there are hundreds. They get potatoes from the cottagers and lodging. They get money in charity from gentlemen.	There are 26 beggars. Alms are generally given in provisions.	I believe from 50 to 60, and they almost invariably receive alms in provisions.
We have no householders that come under this description. The strolling beggars are not charged for a night or two's lodging in this country.	Strolling beggars in general get lodging without payment; 2 *d.* a night from poor travellers.	None. All the cottiers and small farmers give lodging freely to beggars without charge.	Strolling beggars are never charged for their lodging. Those who are obliged to pay are charged 3 *d.* for their bed, but must find themselves. I speak of the class of people next to mendicants.
I did not hear of any to have died.	I believe some few died for want. But for the English charity, thousands would die for want, as the landlords or their agents seized on their provisions, the oat crop.	None.	Not any, that I am aware of.

CONNAUGHT—County Mayo—Barony Costello.

Castlemore - Pop. 3,094.	Kilcoleman - Pop. 5,427.	Kilmavee - Pop. 5,491.	Kilturragh - Pop. 2,128.
Rev. *B. Duncan*, P. P.	*Henry Browne*, Esq. J. P.	Rev. *R. Hempburne*, P. P.	*Myles M'Donnell*, Esq.
One, supported by charity. None have perished through neglect.	None.	One, by a woman from another country, died about two years ago, not, I think, through neglect.	I understand about six or seven, supported by a fund granted by act of vestry. None, that I can ascertain, have perished through neglect.
Three.	There is no mode of ascertaining. None.	I do not know of any.	From 10 to 20, supported by their mothers.
From 150 to 200. They are supported, some by begging, others by their own means.	I have no mode of ascertaining.	I think 30, and about 60 children. By trafficking in eggs, &c., and by begging.	This question I can only answer by referring you to Nos. 4 and 7.
From 200 to 300 at least. Some by their relatives, others by the charity of their neighbours.	I am not aware.	I am inclined to suppose 150. By their friends, and the charity of others.	About 300 or 400 persons, men and women, generally supported in their sons' and daughters' houses.
About 600. All to England.	I have no opportunity of ascertaining the number. All go to England.	About 100. 70 or 80 go to England.	About 150 in this parish, all of whom go to England in June to reap the harvest, and return in August and September.
Probably one half are married. Some in their own houses, others by begging.	Many. They often leave provisions for their families for a portion of the time they are absent. When out they generally go a begging.	More than one half are married. If they have no provision of their own to support their families in their absence, they have to buy some at exorbitant prices on credit until they return.	As many married as single men go. Their wives and children generally beg through the country in their absence, and shut up the cabin door until their return.
From 100 to 150. Many more go to beg in summer. In provisions; seldom in money.	I do not know. Mostly in provisions.	About 40 or 50, besides the little ones along with them. I may say a few potatoes.	About 100, who always get their alms in provisions, never in money.
None. Strolling beggars get lodgings from the peasantry gratis.	All the farmers, and cottiers in particular give lodging without any charge.	All beggars, as such, get gratuitous lodging.	In this parish, and generally speaking, householders are not in the habit of letting lodgings to beggars. They always give a night's lodging for charity, and go from one house to another.
None, except from the gradual effect produced by want and indigence.	None.	I should suppose not.	None, that I could ascertain.

CONNAUGHT—County Mayo—Baronies Erris (half) and Gallen.

Kilcommon, East. Pop. about 6,000.	Kilcommon, West. Pop. about 6,000.	Kilcommon and Kilmore. Pop. 22,498.	Killasser - - Pop. 6,581.
Rev. *T. Gildea*, P. P.	Rev. *M. Kelly*, P. P.	Captain *Ireland*, Chief Magistrate of Police.	Rev. *John M'Nulty*, P. P.
There is no deserted child; should there be any, no provision for them. None perished by neglect, to my knowledge.	One child was deserted and left in a mountain, where it perished. No provision for deserted children.	No provision for deserted children; two have been left in the fields and perished.	There are none of this description of children in this parish, nor do I know of any to have perished through neglect.
There are about seven or nine illegitimate children who are not supported by their reputed fathers. The unfortunate mothers endeavour to support them by a sacrifice of their health at the shrine of filial affection. There is no charitable fund of any description.	Three children of this description, the mothers of whom endeavour to support them.	Not many children of that description, not exceeding, it is supposed, six in number.	There are no children of this description who are not supported by their reputed fathers. There are but few cases of bastardy in this parish.
There are about 30 families who have no relations at least willing to support them, and who drag out a most miserable existence, appearing more like the inhabitants of the grave than of an earthly existence.	The widows and children in destitution are supported by their friends.	I know of none in this district who have not relatives who support them.	Such widows and children as are not able to support themselves must obtain their support by begging.
About 80 or 90 persons exist in my parish, who are from infirmity incapable of work; they are generally supported by their children, if in circumstances; if not, they are supported by the bounty of their neighbours.	About 60 old and infirm reside in my parish, who require aid, but having no fund are supported by the bounty of their relatives.	About 200 old and infirm persons are resident in the union, comprising the parishes of Kilmore and Kilcommon, who are unable to work, and are supported by the bounty of their friends.	I could not by any means guess the number; but such as are unable to support themselves live by begging among their friends and neighbours.
Circumstances have of late deterred the labourers of this country from going to England to obtain employment, on account of their entire state of destitution, not having means of defraying their travelling expenses; and again, through fear of the alarming	Not many leave this to seek for work, owing to the remoteness of the situation; few go to England.	diseases which have visited that country. Very few leave this to seek for employment, owing to its being very retired and remote. Cannot say what proportion of them go to England.	Two-thirds I should suppose, or one-half, at least, of the men in this parish go to England for two or three months every season, to obtain employment.
They are generally married men, and leave their half-starving families in a forlorn state, obliged often to live on one scanty meal a day.	Some of the persons who seek employment are married, and leave their families in great destitution.	Some are married, and their wives and children beg about until their husbands return.	Many of them are married men. Some of the women and children mind the tillage at home, and provide fuel for winter; others are beggars through the country, and a burthen on the public.
Many subsist by begging, and receive alms in provisions only.	Those who beg receive alms, mostly in provisions.	The number are not many. Alms mostly in provisions.	The number of those I am unable to tell; but alms are always given in provisions.
Strolling beggars are never charged for their lodging, and they are supported by the charity of the faithful.	No charge made for lodgings to strolling beggars.	Strolling beggars generally get lodgings free of any charge.	There are no householders of this description within the parish. The beggars get their lodgings gratis.
There have been two instances of persons who have died from actual starvation in the year 1831.	I am not aware of any having died from want.	My knowledge only extends to two years, during that period none have died.	I make no doubt but some have come to a premature end after a lingering illness, brought on by actual destitution.

CONNAUGHT—County Mayo—Baronies Gallen and Kilmaine.

Toomore - - Pop. 3,576.	Ballinchala - - Pop. 3,031.	Ballinrobe - - Pop. 8,933.	Ballinrobe - - Pop. 8,933.
Rev. *J. Henry.*	*Charles Cromie*, Esq.	*Courtney Kenny*, Esq., J. P.	Rev. *Thomas J. Burgh*, Dean of Cloyne.
——	None.	I do not know of any deserted children, nor have I heard of any having perished through neglect during the last three years.	None deserted for some time; four foundlings provided with nurses at the expense of the parish. None have perished from neglect.
I do not know more than two or three instances.	I know of none.	I believe there are some few supported by the mothers, whom the reputed fathers refuse to acknowledge or support, probably seven or eight.	I know of but one.
All of this class in the parish are included in Nos. 4 and 7.	I know of none.	I do not know of any.	Most of the poor persons on the poor list are widows, who have no relations able to support them, and are supported as stated at No. 4.
About 342 incapable of earning; these partly supported in miserable cabins by their children and neighbours.	I should say the one-eighth of the population; supported by their relations.	There are probably about 60 persons in this parish unable to work from age and infirmity; 20 of them subsist by begging, the remainder are supported by their families.	I think from 60 to 80. The poor people are very kind, and give them a few potatoes. Charitable persons of all classes give them some aid, and there are 30 usually on the church poor list.
About 300 go to England, 66 to other places.	Very few, if any, leave the parish.	Very few have left home within the last few years; the very low price for provisions at home is, I think, the principal cause. They usually went to Leinster, and if they could not get employment there, went to England.	Not many leave this part of the county of Mayo for the purpose of employment. It is a cheap place.
A proportion of them are; their wives remain in their cabins, living on potatoes, and more of them begging.	——	Many of them were married men. The wives and children frequently subsisted by begging during their absence; some obtained provisions on credit; those who have provisions at home seldom go in search of work.	In such cases, the wives and children employed in begging.
About 150 common beggars. Alms generally in provisions.	Alms, given in provisions, very rarely refused.	The numbers vary in summer and winter. It is a common custom to sow their potato gardens' in spring, and the entire family go out and beg until the potatoes are fit to use; they then return to their cabins, and remain there until the next season, when they adopt the same course. There are about 40 beggars in the parish, who subsist by collecting alms, which they generally get in provisions.	I am told there are 200, but I think that number is excessive.
Persons of this class obtain lodgings for charity.	Beggars, which are few at present, lodged gratis. Travellers charged from 1 *d.* to 3 *d.* per night.	Strolling beggars, as I am informed and believe, never pay for their lodgings; they ramble from cabin to cabin, carrying stories and inventing tales; they are generally welcome visiters, and are a most mischievous class of people.	Lodging is seldom charged to travelling beggars; at 1 *d.* per night. A poor family of residents pay for lodging from 6 *d.* to 8 *d.*
None, to my knowledge.	None.	None that I heard of. I believe there are a few in great distress.	I have been rector of this parish 10 years, and I never knew of such an occurrence, and believe it not likely to occur.

CONNAUGHT—County Mayo—Barony Kilmaine.

Cong - - Pop. 8,375.	Kilcommon - - Pop. 6,507.	Kilcommon and Robeene. Pop. 9,700.	Kilcommon and Robeene. Pop. 9,700.
John Fynn, Esq., J. P.	Rev. *W. Smith.*	*James Knox Gildea*, Esq., J. P.	Rev. *James M'Hale*, P. P.
I have not heard of any such to have perished, but there have been foundlings supported by the parish.	Two at present, which have been supported hitherto by vestry; one of them is now supported by Thos. S. Lindsey, esq., the other by A. E. Bowen, esq.	I only know of three, who are supported by vestry assessment.	I do not know of any at this moment.
One such at present. A case appeared at Ross petty sessions, near Cong, where the complaint of a female against the father of a child which she had was dismissed by the major part of the magistrates, and the female left to support it, by way of discountenancing vice. I consider a law which would make it compulsory on the father to support the child would be a wholesome and a necessary one.	I do not know of any, except the foundlings above mentioned.	I know of none.	None.
There may be a few such; voluntary contribution is had recourse to.	About 30, who receive assistance from the collections made in the parish church.	I know of no widows or children who are destitute of support.	About 400, who are supported by begging.
There may be about 150 such, as nearly as I can ascertain, who live with their friends. I have heard of some of their children being anxious to get rid of them, and they would permit them to beg; however, we have fewer beggars than ever we had, not one in 10.	Those incapable of work generally go out to beg in the summer months.	I cannot give an accurate reply to this query.	About 200, some of whom are supported by their relatives; the greater part by begging.
Few in this parish do so; some few go to England.	A number of young men go in harvest time to Leinster and England.	I do not know of any labourers having gone from these parishes to seek employment elsewhere.	From 40 to 50; the greater part of whom go to England.
Some married men may move, but they are generally single men who do; when wives and children are left, they occupy the house until the return of the husband, and live on salt fish and potatoes.	Seldom.	*See* the above.	Some by their relatives; the greater part by begging.
Not 20 such. Provisions given most generally. In addition to those, however, there are several poor persons receive aid who occupy cabins.	Probably about 100. Alms are generally given in potatoes.	Very few subsist by begging. Alms are usually given by the higher classes in money; by the lower in provisions.	About 400, including children. Alms are usually given in provisions.
Beggars have lodging free invariably. Lodgings for the lower order of travellers let, supper and bed, from 5*d.* to 6*d.*	I am not aware of any charge being made for a night's lodging to a beggar.	I have never heard of any charge being made for night's lodging to a beggar; they generally apply to the poorer classes, and not to the lodging keepers.	None. Lodgings are given to strolling beggars without any payment.
I do not know of any such case.	I should hope not.	I have never heard of any.	Some have died, who, had they had nourishment, would not have died at the time.

CONNAUGHT—County Mayo—Barony Kilmaine.

Kilcommon and Robeene. Pop. 9,700.	Kilmainmore, Kilmainbeg, Moorgagough - - Pop. 6,037.	Kilmolara, Ballincala and Ross. Pop. 8,742.	Kilmolara - - Pop. 1,350.
Thomas Lindsay, Esq. J. P.	Rev. *E. Whelan*, P. P.	Rev. *John Ashe*, J. P.	*John Fynn*, Esq. J. P.
There are not more than three or four, and those have hitherto been supported by a rate put on at vestry. I never heard of any persons perishing from want at any time. Infants have been found dead but rarely.	Three; and none have perished through neglect.	There are no deserted children now, nor have been for the last three years.	There are not any to my knowledge.
It is impossible to say; they are not numerous.	Three or four.	I know of no bastard children, destitute or not.	None.
There are a great many, but I cannot state the number. There is much litigation, distress and inconvenience derived to a family upon the death of its head. The law of the land, and the old Brehan or Irish institute, conflict upon this point.	From 100 to 200, who are supported by begging and their own little industry.	I know of no widows and children so destitute as not to be supported by their relations.	I know of but one with three children. I believe her to be the widow of a soldier; she begs about in the parish generally and its neighbourhood.
I cannot state the exact number, but I should think they do not exceed 100; they are supported by charity.	From 200 to 300 are incapable of working, from infirmity and old age, and chiefly supported by begging and the assistance of their relations.	The peasantry in general are better off in my parishes than elsewhere. The aged are supported by their near connections; also the infirm.	There may be from 20 to 30 such, whose friends support them.
I cannot say; but I do not think they migrate much from these parishes.	None going to England from this parish.	Very few labourers leave my parishes to look for labour, and those that do so, usually go to England.	I know not of any who thus move.
Few men are unmarried after they arrive at full age.	When married men in this neighbourhood go to England or Dublin, their families are begging in their absence.	I scarcely ever heard of a married man going to England in pursuit of labour.	——
Cannot say, as beggars cannot be appropriated; and those from the most distant parts traverse the parish with as much feeling of ownership in it as those born in it. Alms are principally given in provisions.	About 200 persons are supported by begging provisions.	Very few of the inhabitants in my parishes exist by begging. The few that go from house to house, commonly receive some potatoes as an alms.	They do not exceed half-a-dozen, although there are some poor householders who do not go out to beg.
I have never heard of beggars paying anything; travellers will find a night's lodging in most poor people's houses. I believe 3 *d.* is the price of their bed for the night. In the towns and villages almost every poor man's house is open to both travellers and beggars; to the latter, gratis; to the former, at some low rate for food.	No lodging money paid by beggars; the usual payment for beds in such houses, which are the seven in Kilmaine, is 2 *d.* per night for travellers.	Strolling beggars rarely to any extent visit my parishes; when they do, they usually get lodging gratis.	Beggars are not charged; they are fed and lodged gratis, as they pass from other places; lodging for passengers not beggars, fetches from 1 *d.* to 2 *d.*
Never heard of it at any time.	None within the last three years.	No person died within the last three years from actual destitution.	None that I have heard of.

CONNAUGHT—County Mayo—Baronies Kilmaine and Murrisk.

Shruel - - Pop. 4,167.	Kilgever - - Pop. 13,348.	Oughavale, including Westport - - Pop. 15,315.	Oughavale - - Pop. 10,867.
C. L. Fitzgerald, Esq.	Rev. *P. Gibbons*, P. P.	Rev. *R. Creighton*, P. M.	Rev. *B. Burke*, P. P.
—	There are no deserted children, as far as I can learn; but there are many in a state of destitution, in consequence of the death of their parents; however, they are supported by their relatives and neighbours.	I cannot answer this question.	I am not aware of any deserted child since I was appointed latterly to this parish. There are many left destitute who have lost their parents, and are supported by their friends and relatives.
—	As many as there may be are supported by their reputed fathers.	I cannot answer this question, but am persuaded there must be many such, as irreligion and vice prevail to a dreadful extent among our population.	I do not know any bastard children who are not supported by their parents. The number in the country is very small.
—	I am not aware of any who have not relations, but who, however, are either unable or unwilling to support them; they, therefore, are obliged to depend on the charity of the faithful.	There are many widows and large families of children who have no means of support, and who, on becoming such, are thrown upon charity. The parish lies on the sea-shore, and many families are left destitute by the parents being drowned.	There are perhaps from 50 to 60 widows thus situated, and who subsist by begging.
—	The old and infirm amount to from 200 to 250, supported by their children, relatives and neighbours.	I cannot specify the number of those who, from old age or infirmity, are unfit for work; but there are many such. No institution or charitable endowment for such persons. There is a private place for six widows, supported by subscription.	About 400 persons, who are supported by their parents and by their friends. Some who are not able to work beg through the villages.
—	From 40 to 50, most of whom go to England.	Periodical emigration not general here; it is, however, on the increase. They all go to England.	Very few within the last few years, not more than from 20 to 30. I do not know of any to have gone to England lately.
—	Many of them are married; their wives and children live on whatever potatoes their husbands may have left them; such as have no potatoes go out to beg.	Some of the married men occupiers of small cabins. In their absence their wives and children subsist by begging, or assistance from friends.	Some are married men. Their wives and children subsist on the potatoes they raise on their little farms or con-acres, as the case may be; and those who have no potatoes beg through the country.
—	About 200. Alms always given in provisions.	I cannot tell the number of our beggars; but multitudes of such persons are to be found here who have no other means of subsistence. In the town they get money; in the country provisions.	From 200 to 300 persons. Alms in the country usually in provisions.
—	All beggars are received gratis, at whatever house they may call in the evening.	Many let lodgings to beggars; the usual rent, in town, 2*d.* per night. Many lodge them gratuitously.	In the country no charge.
—	None that I know of; however, I am of opinion that death has been accelerated by want of wholesome food and clothing.	Some may have died of destitution, and others from diseases brought on by want of proper food, especially in 1831.	I am not aware that any one died directly of destitution, but am certain that the term of life has been shortened by bad food and damp lodgings.

CONNAUGHT—County Mayo—Baronies Murrisk (Westport Town) and Tyrawley.

Oughavale - - Pop. 15,315, including Westport.	Westport Union. Pop. 44,070.	Aughavale, Westport town. Pop. 15,315.	Crossmolina - Pop. 11,679.
William Patten, Esq.	Rev. *J. White.*	Rev. *J. White.*	*William Ormsby*, Esq., J. P.
Impossible to tell.	I do not know the exact number. The parish hitherto supported a good many. Have never heard of any perishing from want within the period specified.	I do not know the number, if any. When church cess was paid, those found were sent up to Dublin, and a few supported in parish. Have never heard of any.	Only two deserted children who are supported by the parish, by act of vestry. None have perished through neglect within the last three years.
Impossible to tell.	I know of several in and about the town; they are generally supported by their parents.	Cannot say.	None.
Impossible to tell.	Cannot say.	Do not know.	I have no means of answering this question; I should think there are not many.
Cannot tell; there are some. Nothing for the support of such persons except a widow's almshouse, in which there are six residents, supported by subscription.	Cannot say.	Some thousands, I honestly believe. I know of no means of support but begging.	A great number, whose chief support is from charity or begging.
There are some, but not many, and all emigrate to England for the harvest.	Cannot say.	——	To this question I can form no correct answer; I should think from 50 to 60 on the average. They almost all go to England.
They are generally married men, and in their absence shut up their houses. Wives and children go begging.	Cannot say.	——	Mostly unmarried men. Married men often leave their wives to subsist by charity (or begging) during their absence.
Cannot tell the number of beggars; but there are a great number of our own besides strangers. Sometimes in the country, provisions; but in the town, money.	An innumerable multitude. They get alms in money in the town; in potatoes in the country.	——	From the influx of strangers, no correct information can be ascertained. Alms are variously given.
There are some householders in the habit of letting a night's lodging to beggars, but I cannot say the number; and the pay for their bed is 2 *d.* per night.	Very common. 1 *d.* in the town is usually given for a night's lodging, but can be be had for a ½ *d.*	——	Lodgings are seldom or never let to beggars, their lodgings being given gratuitously as charity.
I believe there have been some who have died from actual want, but I cannot particularize the number; but in the year 1831 there were some.	Since the famine year, 1831, have not heard of any.	In the famine year of 1831 there may have been some, but I have not heard of any since.	None, to my knowledge.

CONNAUGHT—County Mayo—Barony Tyrawley.

Union of Dunfeeny and Kilbride - Pop. 6,133.	Dunfeeny and Kilbride. Pop. 6,133.	Dunfeeny and Kilbride. Pop. 6,133.	Kilfian, Rathrea, &c. Pop. 7,537.
Rev. *M. Hart*, P. P.	Rev. *Francis Little.*	*John Faussett*, Esq., J. P.	Rev. *M. Conway*, P. P.
There are some children in the parishes really orphans, having neither father nor mother; such are generally supported by the charity of the public. I have not known any to have died through neglect within the last three yeaas.	None; nor have any perished within the last three years.	I could not make out what number of deserted children may be in these parishes; I could not learn that any have perished through neglect.	I find none deserted, though there are several illegitimate children: one was found destroyed two years ago.
There are, by looking at the parish registry and by further inquiries, nearly about 20 to to 30 children who are not supported by their reputed fathers.	Very few; and they supported by their parents.	I cannot ascertain; there may be in or about 20 or 25 in both parishes.	Nine.
There are many, and supported by begging. The number I cannot say.	I have not been able to ascertain.	There are very many, who are principally supported by begging.	Ninety-eight: chiefly by begging, and occasionally spinning a hank of yarn.
I cannot ascertain how many, but did hear from people who have made inquiries, that in both parishes there are about 134 to 156 infirm and old. Some of them supported by begging, others by their immediate friends.	About 150 in this union; supported partly by begging, but chiefly by their relatives and friends.	There are a great number who are unable to work in both parishes; some supported by begging, and others by their immediate friends, who are, in a degree, in better circumstances.	One hundred and eighty-two: some by relatives, some by begging.
I cannot well account, but am led to believe, that many leave their homes; some go to Leinster in the harvest season, but the greater number go to England.	A few to America, some to England, and some to Leinster during the harvest.	I cannot state the number of labourers that seek periodically labour elsewhere; but I am informed that very many do go to England and Scotland, and to every other quarter where they may be likely to get anything to earn.	Sixty-one have left this parish this year; 25 of them to England. Several were prepared to go, only for the speedy return of some who gave a bad account of it, having pawned their clothes.
I know many of them to be married; their wives and children are generally supported by begging in their absence.	Some are married. Their wives and children are generally supported by begging in their absence.	Some are married; and their wives and children are generally supported by begging in their absence.	All married, except perhaps three or four. Their families subsist by begging, or the assistance of friends, or by provision on credit till the return of the husband.
There are many persons subsist by begging; I cannot accurately say how many. Alms are generally given in provisions, a very trifling share in money.	The number variable and uncertain. Alms are usually given in provisions.	I cannot state the number that subsist by begging, and those of them that do, generally receive provisions.	Sixty-five: provisions. In this number the heads of the families are only, the number of the individuals are not.
I do not know of any householder in the habit of letting lodgings to strolling beggars, but their charity and humanity induce the people to accommodate such beggars with a little straw along the fireside.	None.	I never knew an instance of a strolling beggar having been charged for a night's lodging in these parishes; the poor people invariably accommodate them with a little straw in the corner by the fire.	Nothing is charged for lodging beggars, each person giving lodging as there is room.
I know that many, considering their misery, wants and nakedness, might come to a premature death in consequence thereof, but do not know that any, from mere actual destitution, have died within the last three years.	None within the last three years.	None that I could hear of; and I have reason to believe such could not have occurred without my knowledge, as in the summer 1830, when want and distress prevailed in these parishes, I was constantly engaged in having provisions distributed to all who were in want	I am not aware of any, unless we take to account many who have died of diseases brought on by want of night and day clothing, scanty and bad provisions, such as stated.

CONNAUGHT—County Mayo—Barony Tyrawley——County Roscommon—Barony Athlone.

Killala - - Pop. 3,875.	Lacken - - Pop. 2,911.	Fuerty - - Pop. 5,611.	Union of Killenvoy, St. John's, Kilmain, Rahara and Portran. Pop. 9,846.
Bishop of *Killala*.	*Arthur Pugh*, Esq., J. P.	Rev. *John Flanagan*.	Rev. *Peter Brown*.
Not one.	I do not know of any. None are known or supposed to have perished through neglect.	None. None.	Two only. Previous to the last year they were supported by a parish assessment, which did not amount to a farthing an acre: but the nurses have not been paid anything during the past year, in consequence of the opposition to the payment of that cess. None have died from neglect.
——	I cannot answer.	None.	I cannot tell.
By charitable contributions.	I do not know the number.	I find about 30 widows, but cannot tell at present the number of children; and are supported by the kindness of their friends.	There are many such in a very destitute state, supported by begging.
They are taken care of by their families, or charitable contributions.	I cannot answer how many; they are supported by the bounty of their relations, and by begging.	It appears to me about 20, but shall give an accurate list in a few days (among the above no widows or females are included); generally by begging.	Such poor objects are very numerous, and are usually supported by begging from their neighbours.
Few go from this parish.	Very few leave home.	At present I cannot find the number.	A considerable number do; the number cannot be ascertained. The great majority go to England.
——	——	Many of them married; some have their wives with them, and others remain begging.	Very many of them; they leave a supply of potatoes to support their families.
In money and provisions.	Alms are usually given in provisions.	About 20. Alms are given in both.	Cannot tell the number; they are numerous. Alms usually given in provisions.
——	None in the habit of letting lodgings to beggars; such are always given gratis.	All give lodging; but no price.	Beggars are never charged for their night's lodging, as it is considered by the peasantry meritorious of salvation to entertain them.
No such thing has occurred here at any time; they tell me not in the memory of man.	I have not heard of any.	None.	Certainly not one.

CONNAUGHT—County Roscommon—Barony Athlone.

Union of Kiltoon and Camma. Pop. 9,062.	Roscommon and Drum. Pop. 13,331.	St. Peter's, part of Athlone. Pop. 7,317.	Taughsrara, Taughboy, &c. Pop. 6,056.
Rev. *Wm. M'Cleland.*	*Thomas Naghten*, Esq., J.P.	Rev. *A. Strean.*	Rev. *P. Kirwan*, P.P.
One supported by the priest. No person has died within the last three years of neglect.	None, to my knowledge.	I know of none.	None.
Eight or 10 in both parishes.	I do not know of any.	I know of none.	Very few; not more than three or four.
In Kiltoon there are 40 widows, having 68 children. In Camma, nearly as many.	None, to my knowledge.	Twenty-one widows; 33 children.	I cannot state the number. Some of them support themselves by spinning, knitting, &c., and a large proportion by begging.
In Camma, 60; in Kiltoon, 40; supported generally by their friends and families; a few by private charity.	About 50, and those supported by their friends.	About 100, who are supported by begging.	The number I cannot state, but they are generally supported by begging.
Thirty or 40 from each parish, mostly to Leinster; a few go to England.	Not a great many; of those very few to England.	About 15 or 20, who go to the counties of Kildare and Dublin in the autumn to the harvest and digging potatoes. I believe none have gone to England.	I cannot state the number, but a proportion (not a large one) of the inhabitants do go periodically to Leinster and England.
Some are married; their families in their absence cross over to and beg in Leinster; some remain at home making stockings and flannel.	Yes. The wives and children are supported by their friends in the absence of their husbands.	They are; they shut up their cabins, and their wives and children go a begging.	Several married men. Some have potatoes enough to support their families; the wives of the others beg in their absence.
About 50 in both parishes. Alms are given most commonly in potatoes.	Not many, and those by provisions.	About 100.	The first part of this query is answered above. Alms generally given in provisions.
Most of the beggars, at least some of them, are strangers; and these are not charged for their lodging.	I cannot exactly say how many, but nothing paid by them.	The number cannot be ascertained; every owner of a cabin will receive them without being paid.	The habit is to give every strolling beggar a night's lodging in any cabin (they having their own bed covering) without any charge.
Destitution of every kind renders the poor sickly, and shortens their lives, especially in such poor districts as are to be seen all around us.	Not to my knowledge.	I have not known any, but have just been told that some have, who would not, through modesty, let their situation be known.	None.

CONNAUGHT—Counties Roscommon and Galway—Baronies Ballymoe Half and Ballintobber.

Oran and Drimtemple. Pop. 4,574.	Baslick - - Pop. 3,574.	Kilcorkey - - Pop. 2,897.	Kilglass - - Pop. 9,118.
Rev. *John Mulloy.*	Rev. *John O'Callaghan*, P. P.	Rev. *Anthony Garrahan*, P. P.	Rev. *Thomas Lloyd.*
None. None have perished through neglect.	None whatsoever. None have perished in the parish through neglect for many years.	No deserted children. None have perished within that period.	There are none at present; and to my own knowledge, I can say that the only two that were deserted within the last three years perished through neglect.
None.	Fathers of bastards never look after them in this neighbourhood. The mother generally supports them by begging. Number not more than six.	None.	None.
Three or four.	I know no widows or children in the parish destitute of friends or relations, or who do not live according to the rest of the people.	About 20 or 30 widows, and 50 children. They are supported by begging.	I cannot say how many. A few of them every Easter get a share of the poor money.
Very few; and these are generally supported by their relatives.	Such as are old or infirm in the parish are generally supported by their children or their relatives.	Between 30 or 40 incapable of work, and are supported by begging.	Cannot say.
Very few.	Some few go to England in the harvest season to look for employment, probably about 30; about eight or ten married, and return after the harvest.	About the one third of the labourers of the parish go to England or elsewhere.	About 300 or 400; say one-half of them go to England.
Some by begging, others by the produce of their potato garden.	The wives and children keep the cabin during their husband's absence, and live on the potato.	Some are married men. Their wives and children, in their absence, are supported by begging.	Many of them are married; and in many instances their wives and children are obliged to beg.
Very few, and these usually receive alms in provisions.	Twenty at most. Alms given in provisions, such as they have.	About 40 or 50. Alms are usually given in provisions.	About 200, who are chiefly supported by begging. Alms are usually given in provisions, very seldom are they given in money.
Almost all the small farmers lodge strolling beggars, and make no charge.	Strolling beggars always get lodging in the parish, free from any charge.	None; but they get lodging through charity.	About 20 persons, who receive 1 *d.* per night.
None.	None whatsoever.	None.	None, except in one instance, which occurred when the cholera first made its appearance in the parish.

CONNAUGHT—County Roscommon—Barony Ballintobber.

Union of Kilkeevan. Pop. 16,921.	Kilkeevan, including Castlerea Town - Pop. 10,867.	Kilmore - - Pop. 5,086.	Kilmore - Pop. 5,086.
Rev. *William Blundell.*	*John Gray*, Esq., J. P.	Rev. *Robert Jones.*	*James Hogg*, Esq., J.P.
Four supported by vestry assessment; three were found dead.	There are four children supported by act of vestry; and two have been found dead.	Very few, not more than two these last four years. No.	None.
None.	About four or five.	I dare say 10 or 12.	None.
Many; they live by begging.	A good many, and supported by begging.	Perhaps 100; chiefly supported by charity.	I consider there are some, but supported by their nearest friends.
Impossible accurately to ascertain; a great number live with their friends and relations, some beg. A noble proprietor allows many on his estate 5*l.* per annum each.	There are a great number, usually supported by their relatives, or by begging.	Perhaps 100; supported by their friends and by charity.	I consider there are many, but supported by their families and friends, as well as their means afford.
Impossible to ascertain; many go to England, great numbers to Leinster and Munster, to labour at the harvest.	Hundreds leave their dwellings; some of them go to England, and others to other parts of Ireland.	About 100; and about 50 go to England, but that is a very loose conjecture.	I consider few.
Many are married; their families go out to beg during their absence.	Many of them are married men, and in their absence they are supported by their relatives, but the greater part by begging.	About one-third married. If the labourer leaves any potatoes, they live on that; if not, they go about begging.	A considerable number, such as go. Their wives and female children support themselves in carding tow and spinning flax, and disposing of same at market, and attending to their out work occasionally.
Some hundreds; in both, usually the latter.	There are a great number of beggars; and alms are usually given in money and provisions, and sometimes clothing.	About 100. Alms are generally given in provisions (potatoes).	Not many. Alms sometimes given in money, other times in provisions.
All the cabin holders, and some of the small farmers. 1 *d.*; in many instances there is no charge.	A great number of cabins; and the lodging 1 *d.*, or for charity.	A beggars family is seldom refused a corner to lie in; in return, whilst some are employed begging, the rest assist about the house.	Not many; and charge nothing for a night's lodging.
No.	None.	No.	None.

CONNAUGHT—County Roscommon—Barony Ballintobber.

Kilmore - Pop. 5,086.	Kiltullagh - Pop. 7,110.	Roscommon, including Roscommon town - Pop. 8,374.	Tarmonbarry - Pop. 4,048.
Arthur Achmuty, Esq. J. P., M. D.	Rev. *Thomas Feeny*, P. P.	*Edward Fairbrother*, Esq.	Rev. *E. B. Ayres.*
None.	I have heard of two deserted children within this year; one of them that was exposed by the unfortunate parent to the inclemency of the weather, perished shortly after it was discovered; the other died also, I believe, through neglect.	I did not hear of any deserted children in this parish, except in one or two instances, where they have been taken care of; nor does it appear that any have died through neglect during that period.	I do not know of any deserted children at present in the parish, nor of any that have perished through neglect within the last three years.
None.	I know only a few.	I believe there are one or two instances in this case whose mothers are begging about with them in the parish.	I do not know of any.
None.	I cannot tell the number, but I know there are many; they support themselves by begging.	There are about 20 or 30 poor widows in the parish who have small children, whose relations are incapable of giving them much assistance; several of them are in a suffering condition.	There are very few of that description, and they are partially relieved out of the money collected in the church.
If any, by their families; but I do not know of any.	I cannot tell the number. When the heads of families become superannuated, their children contrive to support them. The number of such persons is, I am sure, considerable.	There are about 50 aged people in this parish incapable of work, some of whom are supported by charitable donations and whatever assistance they may obtain from their friends.	The exact number cannot be well ascertained; they are usually supported by their friends, aided by occasional charitable contributions.
Very few.	There are 1,320 families in this parish; I may say all of them poor. One, and sometimes two men out of each of the most of these families go periodically to England or to Leinster, but more frequently to England, to obtain employment.	From 40 to 50 labourers leave their dwellings to work at the harvest, yearly; some to the county Dublin and other parts of Leinster, but the greater part go to England.	I cannot say precisely, but believe that very few leave it.
Very few, such as do go. Their families remain at home and employ themselves spinning for market, and attending to their husbands' holding.	Some are married; their wives and children contrive to support themselves in their absence, on the produce of their little farm.	Some of them are married men, but the greater part are single; the wives and children of the married remain at home (till their husband's return) in a very poor state.	——
None.	The number of persons in my parish that subsist by begging is considerable. Alms are generally given in provisions.	There are more than 20 subsisting on charity by begging about in the parish, several of them strangers going and coming from other parishes. They mostly get money, and in some cases provisions.	There are very few professed beggars; and alms are given mostly in provisions, seldom in money.
None.	Beggars generally get their lodgings gratis.	There are several houses where lodgings are let to poor dealers and travellers, from 2*d.* to 3*d.* per night. The poor people begging about pay from 3*d.* to 6*d.* a week where they lodge in poor houses.	No regular lodgings for beggars, but they are casually entertained without charge.
None.	I am not aware of any.	I do not know of any persons having died in this parish within the last three years from actual destitution.	I never heard of any.

CONNAUGHT—County Roscommon—Baronies Ballintobber and Boyle.

Tarmonbarry - Pop. 4,048.	Boyle, including town of Boyle - Pop. 12,597.	Eastersnow and Kilcolagh. Pop. 4,314.	Kilronan - Pop. 6,940.
Rev. *James M'Nally*, P. P.	*Morgan Crofton*, Esq., J. P. Rev. *T Hackett.* *J. Robertson*, Esq., J. P. *John Duckworth*, Esq., J. P.	Rev. *Thomas Crawford.*	*Thomas M'Dermott*, Esq., J. P.
I know of none for the last three years.	Eight or ten by parish cess. None.	Two; they have hitherto been supported by funds assessed on the parish by act of vestry. None are known to have perished.	None.
I know of none.	No means of ascertaining.	——	None.
Very few.	No means of ascertaining.	——	Widows about 80; children 240, who have no relations able to render them the smallest support, and live by the humanity of the higher class.
There must be 100 at least who are supported by their children or their other friends, but such support is very poor indeed.	No means of ascertaining.	Only two protestants. I do not know the number of Roman-catholics in this condition.	About 250 persons, who are supported by their own immediate relatives and neighbours.
The system of labourers leaving this parish is not much practised.	Not a great many from this parish; perhaps 10 or 12 yearly to England.	A considerable number, all of whom go to England; the exact number I could not ascertain.	About 100 persons. About 60 go to England.
There are some married men who get provisions for their families on credit until their return.	Their wives and children go out to beg during the absence of their husbands.	Not many married men.	Some married men. Their wives and children left in their absence on a scanty subsistence, together with what they can procure by their own industry.
I cannot say with certainty, as beggars are generally itinerants, and seldom or never stop in their native parish. Alms are generally given in provisions with comparative cheerfulness, out of even a scanty supply.	About 50; both money and provisions.	I do not know the exact number, but I believe they are very few. Alms are generally given in provisions.	Number of persons who subsist by begging, 80. Alms usually given in provisions.
There is scarcely any instance where beggars are charged.	About 12; 1 *d.* per night.	It is not usual for householders ever to charge strolling beggars for a night's lodging.	The generality of the lower class of householders never refuse giving lodging to strolling beggars, for no other price than charity.
None.	None.	No.	None.

CONNAUGHT—County Roscommon—Baronies Boyle, Moycarnon and Athlone.

Kilronan - Pop. 6,940.	Tybohine - Pop. 16,460.	Moore - Pop. 4,379.	Union of Moore and Drum. Pop. 9,336.
Colonel *Tenison*, J. P.	Rev. *W. French*.	*Thomas Power*, Esq., J. P.	Rev. *James Anderson*.
None.	None.	None to my knowledge, with one exception. This child was found dead, and the supposed mother sent to gaol.	I do not know of any.
I know of none.	I know of none.	I do not know of any.	I do not know of any.
None.	Included in Answer to Quere 4.	Very few; and these supported by begging.	Very few without some relatives.
Generally by their relatives.	About 300; supported by the younger branches of their families.	Mostly one in every house; and they partake of what is going, such as it is.	So many, they cannot be enumerated but by great difficulty and labour.
Between 50 and 60; and I think about 20 of them go to England.	1,000 at least; and most of them go to England.	Not a great many; of these very few go to England.	Very few from my parishes.
Some of them are; and their families remain in their cabins until they return, but most of them go to beg, and leave their cabins locked up until they return.	Generally married men; and their families are supported by the potato crop which they leave behind them.	Yes; their wives and children go beg.	Wives and children, in such cases, lock their doors and go out to beg, until their own crops come in.
I cannot state the actual number of beggars. The principal alms are given in provisions, and some get money collected in the parish church.	About 300; in provisions.	Not very many; and those by provisions.	Not a great many, comparatively speaking. In provisions, potatoes, &c.
None. The beggars get their lodging free.	None; a night's lodging is always gratuitous.	I cannot exactly say how many; but nothing paid by them.	Strolling beggars are not charged; I think 2*d.* would pay a night's lodging, or, in fact, anything the parties could give.
None.	None.	I know of one only, and he a stranger.	I do not know of any; many, however, get into bad health from their bad mode of subsistence and clothing, and fall into ill health and die.

CONNAUGHT—County Roscommon—Baronies Roscommon and Boyle.

Aughrim - - Pop. 4,537.	Union of Aughrim. Pop. 8,695.	Union of Bumlin, including Strokestown - Pop. 12,045.	Clonfinlough - Pop. 4,540.
John Balfe, Esq., J. P.	*William Lloyd*, Esq., J. P.	Rev. *E. Mahon.*	Rev. *W. Gibbs.*
Do not know of any.	None.	About six; supported by begging and the exertions of their mothers. The last year we had three foundlings provided for by the union; they are now dead. We know of none to have perished through want or neglect.	None.
Do not know of any so circumstanced.	None.	About five.	None.
Do not know of any but such as have means of support.	None.	There are about 20 widows, with an average of about 60 children, who drag out a miserable support by their own exertions; and about 20 widows with 20 children begging.	About 15. Supported by their own industry.
The comparative few in the parish are supported by begging.	If any, by their families.	About 60. The greater numare supported by alms, and some assistance occasionally from the incumbent and churchwardens.	About 60, who are supported by their friends.
Very few from this parish.	Very few.	About 150; of these about 50 go to England.	In or about 50. It is supposed half of these go to England.
Such married men as do leave home have provision made for their families in their absence.	Very few; their families remain at home.	About two-thirds of them are married men. The greater number of their wives and children beg in the absence of the husbands.	About two thirds are supposed to be married. Some of the wives and children beg.
Alms are given in money and provisions, but cannot tell the exact number of them.	Not one.	About 50 common beggars; but in the summer the town is swarmed with them. A little in money, but principally in provisions.	Beggars go through the parish, but they generally reside in the town adjacent (Strokestown). Alms given in provisions.
Beggars of any description pay nothing for their lodgings.	None.	In the country beggars are not charged for lodgings. In the town there are about 12 houses; and 1 *d.* is the usual charge for a night's lodging.	None.
Not any.	None.	About 12 are said to have died of actual want in Strokestown, when the cholera prevailed in it last October.	None.

CONNAUGHT—County Roscommon—Baronies Roscommon, Boyle and Sligo.

Aughrim, Killumod and half of Clooncraff - Pop. 7,695.	Elphin - Pop. 6,643.	Killukin - Pop. 3,498.	Calry, including part of town of Sligo - Pop. 10,161.
Robert Devenish, Esq., J. P.	*Arthur Crossley*, Esq. Chief Magistrate of Police.	Rev. *Charles Dunne.*	Rev. *Wm. Armstrong.*
Not one.	There are four supported by church cess, at 4*l.* each per annum. I have not heard of any having perished through neglect.	There are two supported by the parish. I think that four have.	Fourteen or fifteen, supported by vestry cess. Not known as having perished, though with ill-behaved parents it may have happened.
None.	I know of none except those stated above.	None that I know of, excepting the two above named.	I do not know of any but a few in the cholera orphan house, into which institution we could admit only those whose parents were both dead, except four or five.
Not one.	This question I cannot answer.	I cannot say. Very few.	There are a good many supported; as in No. 4.
Not any by their families.	I examined the church books, and there are 34 who receive relief from the collections made in the church; 33 of these are Roman-catholics.	I cannot tell how many. Their friends and the parish poor-money give them aid.	Very many; supported by mendicity association, by begging, or by their relatives or patrons.
Very few.	It is impossible to answer this question correctly; probably one third of the whole, and generally to England.	Not many; perhaps 20 or 30; 11 or 12 may go to England.	——
Very few. Their families remain at home.	Many of them are. Their wives and children, in many cases, go begging in the absence of their husbands.	Sometimes their wives, &c. beg; sometimes live on what potatoes remain of the winter provisions.	——
Not one.	Cannot tell the number. Alms are given in both. There are not many beggars belonging to the parish.	There are not many beggars. They generally get provisions.	——
None.	I know of none. When beggars require a night's lodging they almost invariably get it without charge.	The beggars generally get lodging gratuitously. Perhaps 100 or 200 householders would receive them.	——
None.	I have heard of none.	No.	No.

CONNAUGHT—County Sligo—Baronies Carbery and Leney.

Ahamlish - - Pop. 7,483.	Achonry - - Pop. 15,357.	Tubbercorry - Pop. 15,357.	Union of Killoran & Kilvarnet. Pop. 6,059.
Rev. *Charles West.*	Rev. *Henry Brett.*	Rev. *G. Thornton Mostyn.*	*C. K. O'Hara,* Esq., J. P.
One deserted child has been maintained at the expense of the parish, by act of vestry, these last three years. There is no instance of a child having perished through neglect.	I know of but one. I believe not.	There are none of this class here. No.	At present two supported by parish rate. None.
None that are known in general.	There are four supported by the parish.	I know one child so situated.	Do not know.
In general widows and children are supported by their own relatives, and often by their neighbours. It is impossible to say what is the number in so great a population, without making inquiry in every cabin in the parish.	There are none, except what come under the descriptions in Nos. 4 and 7.	There are not any to my knowledge actually so situated here; as such, in an emergency, they generally itinerate as common beggars.	Very few who have no relations; by casual charity and the poor-box.
It is impossible to ascertain the number of persons who, from old age or infirmity, are unable to work, without taking a census, as they are mostly maintained in their own houses by their families in general.	About 50, who are supported by the charity of their neighbours and relations.	About 400; many beg, whilst the remainder are a burthen upon their relations.	Cannot say the number; by their families and relations: above 100 are assisted by others.
About 10 persons go to the north in a year for labour. It was heretofore a custom with many labourers to go to England for labour, but not of late.	Between 200 and 300 of the labourers and peasantry go annually to England.	About 200 go in summer, most commonly to England.	About 120; mostly to England for the harvest.
Some of them are married, and leave their wives and children at home to maintain their cabins by their own labour; and are assisted by their friends.	Many of them are married. The wives and children commonly go and beg, except a few who may be in better circumstances.	The greater number consist of married men. The wives and children of the poorest class beg, whilst those of the better get provisions on credit and that at an usurious rate, until the return of their husbands.	Yes; they leave provisions; a few beg.
There are not to be known a dozen persons in this parish who live by begging only; the paupers in general live in their cabins. Alms are seldom given in money, there not being opulent persons living in the parish.	There are about 100 at least. Alms are usually given in provisions (potatoes).	About 100 constant beggars, and in summer many more; generally relieved by provisions.	About 20. In provisions.
There is scarcely such a thing known as a householder letting lodgings to straggling beggars; but the beggars are received into their houses through the county for charity by the poor householders to a wonderful extent.	The peasantry generally give lodgings to beggars, without any charge.	Strolling beggars usually get their lodging gratis, and that generally wherever they apply for the same.	None for payment. Many give a night's lodging for nothing, but seldom afford bed clothes.
Not one.	I believe not.	None.	None.

CONNAUGHT—Counties Sligo and Roscommon—Baronies Leney and Tiraghrill.

Kilmactigue - - Pop. 7,620.	Kilmactigue - - Pop. 7,620.	Aughanagh - - Pop. 2,393.	Ballisadare and Kilross. Pop. 4,657.
Rev. *John Neligan.*	Rev. *Daniel Muallarkey*, P. P.	*Terence Sweeny*, Esq.	*Edward T. Cooper*, Esq., J. P.
Only one deserted child, now about six years old, who is supported by a collection levied on the parish. None have perished from neglect within the last three years.	Only one supported by the parish. None.	——	Three, hitherto supported by parish assessment. One through neglect; none from want.
None, so far as I can learn.	None.	——	Cannot say; they are supported by their reputed fathers.
About 10 widows and their children, having no relations able to support them, some of whom are able to earn; others subsist by begging.	About 100, supported by begging.	There are at least 30 or 40, and are supported by the bounty of the public.	Cannot say. When they have no relations able to support them they are supported by the landlords.
Perhaps about 38 persons incapable of work reside in the parish, relying on their friends for support.	About 300; they are usually supported by their children and relatives.	Perhaps about 80, and are supported by begging occasionally, and sometimes by some friends.	Several, supported by their relations and neighbours and collections in the churches.
About 200 periodically leave their dwellings to obtain employment, generally in England, although a few of them go to Scotland.	About the one-third of the male adults of the parish go periodically to England.	About 100; half to England, and the other half, or thereabouts, to Scotland.	Some; not many to Scotland and England, but principally to England.
Some of them are married men. Their wives and children, in their absence, are supported by the produce of their labour before they leave home, or by their little holdings.	A great number married men. Their wives and children commonly subsist by begging in their absence.	They are in general married men; and frequently their families are supported in their absence by begging.	A few. Some have potatoes; some beg.
About 20 subsist by begging. Alms most generally are given in provisions; in some few instances money is given.	Constant beggars, about 100. Alms usually given in provisions.	I think from 70 to 80; and alms are usually given in provisions.	Several, but they are itinerant, and alms are given in provisions.
Where lodgings are afforded to strolling beggars, no remuneration is demanded.	None. Lodging is not set to strolling beggars.	It is the usual modus in the parish, that any poor beggar asking lodging in any house is never refused, and no charge.	Cannot say; pay nothing for their lodgings.
I believe no death occurred within the last three years from actual destitution.	None.	——	No.

CONNAUGHT—County Sligo—Barony Tiraghrill.

Ballinakill, Ballysumaghan and Kilross - - Pop. 5,241.	Kilmacullen and Taunagh. Pop. 7,482.	Kilmactrany, Killadoon and Shancough - Pop. 6,731.	Union of Kilmactrany, Killadoon, &c. - Pop. 6,731.
Rev. *E. A. Lucas.*	Rev. *M. F. Dudgeon.*	Rev. *John Maxwell.*	Rev. *Bryan M'Manus*, P. P.
There are two deserted-children in the parish; there is now no means of supporting them, except public charity.	None.	None.	None
Six.	I know of but three.	I have not been able to ascertain any.	None.
There are about 20 widows and children who have no relations to support them; they are supported by their own industry, and by the contributions of some benevolent individuals.	There are seven or eight widows, the greater number with large familes; supported chiefly by the poor-money and charitable gratuities of their neighbours.	There may be about four widows and six children supported by begging.	Generally supported by begging.
There are about 150 old and infirm persons; some are supported by their friends, and others are begging.	There are few cabins in which some old man or woman incapable of work may not be found. These are supported by the joint labours of the juniors of the family.	There may be about 30 supported by their friends and by begging.	About 30; supported by begging.
About 150 labourers leave their dwelling in quest of employment; 50 of them go to England.	This practice does not obtain in my union.	About 10 to Scotland, and 12 to England.	About 50 leave the country; half of which number go to England and Scotland, the remainder go to Leinster, &c.
Numbers are married. Their wives and families are most frequently obliged to shut up their houses, and beg in their absence.	——	Some married, some unmarried; wives and children supported by begging.	By begging.
As stated above there are many occasional beggars: the number actually living by begging is about 40.	About 20. Alms are usually given in provisions.	About 60; usually supplied by provisions.	About 40; generally supplied in provisions.
There are none.	There are about half a dozen such houses; the usual charge 1 *d.* per night; but they are little frequented.	In this district strolling beggars are never charged for their lodgings; and I believe such is the disposition of the Irish population, that they would consider it an *immane nefas* to refuse beggars for lodging.	None.
None.	None.	None.	None.

CONNAUGHT—County Sligo—Baronies Tiraghrill and Tyreraght.

Union of Taunagh. Pop. 5,251.	Dromard - - Pop. 2,613.	Union of Kilmacshalgan and Templeboy - Pop. 7,117.	Skreen - - Pop. 4,567.
Rev. *Thomas Gilleran*, P. P.	Rev. *J. Stack*.	*T. Hillas*, Esq., J. P.	Rev. *Gabriel Stokes*.
There are two deserted children in the parish; there is now no means of supporting them, except by public charity.	None.	There are only two deserted children in the union, and which two children are supported by the union. None to my knowledge ever perished in this union.	Two foundlings have been exposed in this parish. Maintained by parochial assessments, at 5*l.* per
Six.	None.	If any, they are supported by their parents, unless you include the two deserted children mentioned in reply to Quere 1.	There being no law to enforce ascertainment of affiliation, the fathers are not known.
There are about 20 widows and children, who have no relations to support them; they are supported by their own industry, and by the contributions of some benevolent individuals.	None.	Very few, and those in general live with their children and relations. As this is an agricultural country, boys and girls from 8 to 10 years old can get diet, lodging and wages for their labour.	I cannot say.
There are about 150 old persons; some are supported by their friends, and others by begging.	Those who are in the parish are supported by their friends and by the poor list; we have, I believe, upwards of 40 on that list, though our parish is small.	In proportion to the population, very few, and those in general live with their children or relations.	I cannot exactly say; I should hope less than in other parishes. When past labour they take to the road, and are refused aid at very few, if ever, at the humblest cabins to which they resort. The greatest number of paupers are those who, when they have planted their potatoes, come in from other parts to beg as a trade; or come to the sea-side, which they seem to consider as requisite to their health.
About 150 labourers leave their dwellings in quest of employment, and 50 of those go to England.	All who leave this parish go to England or Scotland; the number may perhaps be between 50 and 100.	Very few from these parishes the exact number I cannot say.	I cannot say with any degree of certainty, but I do not consider the efflux very considerable here.
Numbers are married. Their wives and families are most frequently obliged to shut up their houses and beg in their absence.	Few are married men; but those leave their wives and families living on their small holdings until their return.	The few that are married have houses and a little ground, and only go in the harvest to England; during their short absence they leave the provision that grew on their ground for their wives, &c.	They labour as far as they can get employment, and sometimes receive remittances. The period of absence is not very extended. Much food, of small shell-fish and various kinds of edible algæ, are gathered on the shore bordering the whole length of the parish.
As stated above, there are many occasional beggars; the number actually living by begging is about 40.	It would be impossible to calculate; they generally get provisions. We have not many beggars in our parish; but as it is on the highway from Ballina to Sligo we are subjected to a great number of strangers.	Very few; and alms are generally given in provisions.	Cannot state number. Aid generally given in provisions, viz. potatoes, or occasionally a little milk.
There are none.	None.	I never heard of beggars being charged for their night's lodging in this union.	I cannot at present take upon me to answer this Quære.
None.	None.	None.	I do not know of such, nor believe it occurred.

LEINSTER—County Carlow—Barony Carlow.

Carlow and Kileshin; Town of Carlow - Pop. 9,597.	Carlow; Town of Carlow - Pop. 9,597.	Ballynacarrick and Tommagima - Pop. 2,533.	Carlow - - Pop, 9,597.
Thomas Haughton, Esq., J. P.	Rev. *Francis Maher*, P. P.	*Henry Faulkner*, Esq., J. P.	Rev. *William Blood*, P.M.
I understand there are at present on the parish books six deserted children of all ages, whose support is provided for by a parochial vote at Easter vestry in every year. I have not heard of any who have perished under the circumstances noted, within the period stated.	About 15; some provided for by benevolent individuals, some by a vote at Easter vestry. I have not heard of any to perish through neglect.	There was one deserted child found in this parish within the last year; it was put out to nurse by the churchwardens, and is expected to be paid for out of whatever fund the parish cess is paid; but none have been known to have perished through neglect within the last three years.	About 12, supported by the parish. None are supposed or known to have perished.
I have no means of correctly answering this query; but I do not believe the number to be very large.	The number of bastard children, as appears from our baptismal registry, is in all, for the last three years, 24. The support of three or four of these has fallen on their mothers, the reputed fathers having left the parish.	None.	There are very few.
Having no accurate means of ascertaining, I can only refer to my answer at query No. 4, in which I have included in my computation the destitute persons herein referred to.	I cannot with any degree of accuracy give an answer to this query. The number of children, if I throw into the account those whose parents are unemployed, or only occasionally employed, and therefore unable to support their offspring, is very great indeed. One-third at least of the labouring population is in these circumstances. As to the number of widows who have no near relations able to support them, I can make no conjecture.	—	About 40 widows and 100 children. Some widows are partly supported by the collections at the church; many children are partly supported by a public school, and others by begging.
Having no accurate means of ascertaining, I can only answer this query by computation, and I estimate the number of infirm persons, male and female, in this town, and generally unable to work, at 300, most of whom obtain their miserable subsistence by mendicity.	The old and infirm, I should say, are not less than 300. They obtain a miserable subsistence by begging.	I do not understand there are more than three or four from age, and one or two from infirmity, incapable of work, who are supported by the assistance of their relatives and friends, and perhaps by occasional charity.	About 100, supported usually by their friends or by charity.
—	—	No labourers from this parish (or in this part of the country) have been in the habit of leaving their dwellings periodically to obtain employment in England, or anywhere else.	None.
—	—	—	—
—	—	There are not more than two or three persons in this parish who subsist by begging. Alms are given both in money and provisions, usually, I believe, the latter.	About 80. Alms are given both in money (small quantities) and in provisions.
—	—	It is not the custom in this parish to let lodgings for strolling beggars; if a poor person was to get a night's lodging, nothing is charged for the same.	About 40; usually 2½ *d.* or 3 *d.* per night. Those houses are for poor persons, but not beggars. There are no strolling beggars.
I have not heard, nor do I believe any person to have died from actual destitution in this town; on the contrary, I believe such a case could not occur if it were made known previously.	Strictly speaking, perhaps none have died from actual destitution; want of proper subsistence has in many instances induced disease, and shortened the period of human existence. Every week furnishes instances of persons in sickness who, no matter what may be the necessity of the case, can procure no other food than potatoes.	None.	Not one, to my knowledge. I have no doubt, however, of premature death being occasioned in many instances by want of a sufficiency of proper food.

LEINSTER—County Carlow—Baronies Carlow and Idrone West.

Clonmelsk - - Pop. 711.	Cloydagh - - Pop. 1,422.	Cloydagh - - Pop. 1,422.	Killerigg - - Pop. 1,336.
Rev. *Thomas Dixon*, A. M.	Rev. *Robert Fishbourne.*	*John Aexander*, Esq.	*William Duckett*, Esq., J. P.
None.	Two; one was hitherto supported by the vestry cess, the other was left with the reputed father. One child was eaten by dogs a few months ago, where its mother deserted it.	Two; one supported by the parish, the other given to the reputed father. None perished through neglect, except one that I heard was eaten partly by pigs or dogs.	I do not think there are any; I have not heard of any.
None.	I know of none.	None.	I do not know of any.
—	I cannot exactly say; but any that I know of, about six families, are able to support themselves, having some land.	None.	I do not know of any.
About three or four.	I cannot tell how many; but any such are supported by their families at home.	The old and infirm are supported by their families and friends.	I cannot say; there are no doubt some, but they are supported chiefly by their friends who are in employment.
Very few, if any.	I cannot say; very few may go about the neighbourhood in harvest, or such busy times.	I have never heard of any labourers leaving this parish in search of labour elsewhere, either in England or Ireland.	Not any, that I know of.
—	The families of such have their stock of provisions laid in.	—	—
—	None.	We have no resident beggars; there are, however, plenty of strolling mendicants from other districts of the country, especially after the potatoes are set.	I think there are very few who subsist by begging. Alms are given in both ways to beggars.
I do not know; 3 *d.* for lodging.	I cannot say how many let beggars in; but in all, I believe, they are lodged without charge.	No money paid for lodging by beggars, they are always housed gratis.	I cannot say; I do not think there are many.
—	I never knew of a person dying of actual destitution.	No such thing has ever occurred in my recollection.	No.

LEINSTER—County Carlow—Baronies Forth, Rathvilly and Idrone East.

Tommagima and 7 others. Pop. 5,043.	Feenagh - - Pop. 4,324.	Feenagh - - Pop. 4,324.	Aghade and Ballon. Pop. 1,807.
Rev. *Thomas Tyrrell*, P. P.	*John Watson*, Esq., J. P.	*Thos. H. Watson*, Esq., J. P.	Rev. *G. B. Dawson.*
I know of but two; I heard of one being exposed and lost during the last three years.	None known.	Not any.	None. There has not any child perished for the last three years.
I know of none but two, unless the query alludes to children sent from the Foundling-hospital to nurse.	Not known.	Not known.	I do not know of any.
I think this query is not put fairly to obtain an honest answer: it asks what number, &c. who have no relations able to support them? The answer I would give is, that widows of all the labouring poor have no one able to support them, though they may have sons and daughters with or without families, for these have more than enough to do to support themselves. Directly to the question: the number of poor widows is about 50, and they are badly supported, partly by their children, partly by their next neighbours.	*See* No. 7.	Exact number not known.	Those of the Protestant faith are supported by the collection on Sabbath days in the parish church; a considerable surplus given to those of the Romish faith; there are six in all.
Perhaps 60 or 70; certainly I am afraid this is under the number; they are generally supported by the charitable neighbours, if they have not children to support them.	About 20, mostly women; supported by charity.	Some old and infirm persons mostly supported by charity.	I have no possible means of answering this query accurately; but I do not think there is a single individual without a sufficiency of food, which they derive either from begging or the assistance of their relatives.
So very few labourers leave this parish periodically, that I think this and No. 6 answered.	Not many labourers leave their dwellings to obtain employment elsewhere, and but few go to England.	Very few, if any, go to England; but numbers leave home in the hay-making and harvest time to seek employment.	Very few from these parishes, perhaps not more than 10 in each of the last three years; these were young boys, excited as much by a desire to ramble, as by want of employment.
——	Not known.	Few married men leave home, and those who do, leave a sufficient supply of potatoes.	——
Very few; I suppose six or seven; but Carlow being so convenient furnishes us with plenty of that description. Alms are given in money and provisions.	Some women subsist by begging. Alms given by the gentry in money and provisions, by the farmers, in provisions.	Several old women subsist by donations of money and clothing from the gentry, and potatoes or other food from the farmers.	Perhaps about 10; they never receive money, always provisions.
Strolling beggars are lodged by mostly all the poor cabin-keepers; the price usually paid is a share in the provisions obtained that day.	Not known.	They are genrally admitted for charity.	In the country there are houses whose inmates hold what is called *a gospel.* These houses are open to strolling beggars gratis; the price in the village is generally 2 *d.*
I heard of none, except one stranger, only one night in the parish.	None.	Not any.	None.

LEINSTER—County Carlow—Baronies Forth, Rathvilly and St. Mullins.

Pubbledrum - - Pop. 1,271.	Barragh - - Pop. 3,452.	Barragh - - Pop. 3,452.	Barragh - - Pop. 3,452.
James Butler, Esq., J.P.	Sir *Thomas Butler*, Bart.	*Robert Durdin*, Esq., J.P.	Rev. *Edward Pepper*.
—	—	About three, supported by parochial allowance. None have died or perished for want.	Three; supported by the nurses who have them, to whom three years wages are due. Since the refusal to pay church cess, no cess for deserted children could be collected either. The nurses keep the children, expecting to be paid by government; they ought to be paid, as the children would have perished only for them. None have perished for want, I believe.
—	Bastardy is rather uncommon in this parish. I have known two instances within a year, but seldom more.	Three.	Three.
—	—	About 10; they get a certificate of their poverty from the parish priest, and are then maintained by alms mostly given in provisions.	About 10; they get a certificate of their poverty from the priest, and are then supported by alms mostly given in provisions.
—	—	About 30, who are generally supported by their relatives.	About 30, and are supported by their relations.
Scarcely any from this neighbourhood.	The system of emigration to England for work is not usual in this part of Ireland. It is almost confined to Connaught and Munster.	About 20 or 30 go to the county Kilkenny during the harvest and potato digging time, but I never heard of any going to England, except to remain there.	About 30 go up the country during harvest and potato digging, but none go to England unless to remain permanently there.
—	—	A few are married, and their families live on the produce of their potato garden in their absence.	Some are married, and their wives and children live on the produce of their potato garden in the absence of their husbands.
The number of persons who subsist by begging, comparatively very small. Alms from the higher orders in money, from the middle classes in provisions.	—	About 10. Alms are mostly given in provisions, and seldom in money.	About 10. Alms are mostly given in provisions, seldom in money.
—	—	About five, who are paid by the strolling beggars by sharing part of the provisions they have collected in the day time.	About three, who are paid by the beggars sharing part of the provisions they have collected during the day.
I have not heard of such an instsnce.	I have not known of a single instance.	None.	No one has been known to have died of actual destitution in the parish at any time, the inhabitants being always ready to relieve such persons with alms.

LEINSTER—County Carlow—Barony Idrone East.

Clonegoose, containing town of Borris - Pop. 2,394.	Clonegoose - - Pop. 2,394.	Dunleckny and Augha. Pop. 5,956.	Dunleckny - Pop. 4,217.
Rev. *John Walsh*, P. P.	*J. Kavanagh*, Esq., J. P.	Rev. *C. J. Grogan.*	*Francis Dillon*, Esq., J. P.
There are three, and they are supported at the expense of the parish. I do not know of any to have perished through neglect.	Two.	In this parish there is a provision made for one deserted child; none from neglect are known to have perished.	I am not able to answer this query. Since the opposition to church-rates there have not been means to support such. I have heard and known of infanticide within the last three years, having attended inquests on children found murdered, drowned or exposed.
Sixteen bastard children under the age of three years, and are not supported by their reputed fathers.	Three.	One known.	——
The number of widows and children who have no relations able to support them are supported by begging; the number is included among the beggars.	Twenty-two widows and 14 children, principally supported by the subscriber.	None but have some friend to assist them; but I cannot state whether they are all supported by their own relations.	I have not the means to answer this query.
There are about 44 from old age incapable of working, and are supported by their children generally.	Twenty-three persons; supported by their children and private donations.	No account; but very many old and infirm persons are supported by their adult children, and nearly 30 persons are supported by charitable persons, as pensioners.	I cannot say; but the old and infirm are usually supported by their children and friends.
As nearly as I could calculate, 467 labourers leave their dwellings periodically to obtain employment elsewhere, but few go to England.	None.	None.	Labourers are not in the habit of leaving this part of the country to get employment in England. In harvest, when there is a high price for labour in the next market town, some young men embrace that opportunity of making more money than they could get at home.
There are some of them married men; their wives and children are supported in their absence by provision their husbands leave them; and when there are industrious wives, they assist in procuring provisions; and when they are not industrious, and that the provisions are consumed, they go to beg.	——	——	Those who thus leave home for higher wages are, in general, unmarried; they return every Saturday night, and seldom get through much employment out.
Sixty-eight subsist by begging; and alms are generally given in provisions.	Three persons subsist by begging. Alms generally given in provisions.	No account of the number. By the gentry, money is given; by the farmers, provision is given.	I cannot answer this. There are not many beggars resident in this neighbourhood; the greater part that appear here are itinerants. Provisions are usually given in alms by the farmers.
Strolling beggars never pay for their lodgings; they generally lodge at the farmers' houses and the cabins at the outlets of towns. The price, I believe, paid by travellers, at what is called dry-lodging, is 3 *d.* per night.	Three; price of a night's lodging, 2 *d.*	One penny per night; number not known.	Within the circle I have described, I find, from the inquiries I have made, that there are upwards of 50 such houses. The payment for the night's lodging is from the provision collected as alms, and not money.
Not one, nor at any other time since I came to this parish, now 28 years; for in years of scarcity there were subscriptions set on foot; the landed proprietors were applied to, and liberally subscribed; the farmers and all who had means contributed. By this plan there was a fund formed, a treasurer appointed, who purchased provisions, suppose oatmeal, and this was distributed one day in the week to those who were in distress. I recollect 1,700 persons to receive relief weekly from this fund, and by this they were brought through until the new provision came in.	No.	None known.	I have not heard of any in this part of the county.

LEINSTER—Counties Carlow and Wicklow—Baronies Idrone East, Idrone West.

Fenagh - Pop. 4,324.	Lorum, Slyguffe & Ballyyellin. Pop. 5,359.	Leighlin Bridge, Tullowcrine, Cloydagh and Killinane. Pop. about 8,000.	Old Leighlin. Pop. 3,524.
Rev. *Samuel Downing.*	Rev. *J. G. Wynne.*	Rev. *P. Kehoe*, P. P.	Rev. *John Doyne.*
I do not know what the number may be, but I am sure they are very few. At present I do not recollect one. When any thing of this nature occurs, the child is supported by some person supposed to be connected or allied to the parents. Certainly not one has perished through neglect within the last three years.	Two deserted children were so injured by exposure and want before the circumstances came to my knowledge, that they have since died. The manner in which such children are provided for is by application to the Judge at assizes, who orders a sufficient sum to be raised off the parish, together with the county cess.	There are 20 deserted children, who are generally supported by poor persons, who are themselves in extreme want.	At present there is only one in the parish that I know of, which is maintained out of the poor-money collected in the church, as no cess is paid. None have perished during the last three years.
I cannot tell; it is a fluctuating number; in summer I could ascertain it correctly, for a limited period; but at this season of the year, situated as my parish is, and at my time of life, I could not undertake it.	I do not know.	There are 12, and through the gross neglect of parents; scarcely does one bastard out of three arrive at the age of 12 months.	I believe not more than one; there are some which are supported by their mothers.
There are 41 widows and desolate women in the parish: some supported by their own industry and by their children, others by the benevolence of their opulent neighbours, and others by begging.	There are a great number of widows who subsist entirely on charity, which is almost always given in the shape of provisions.	There are 300 widows and children, who are almost destitute of friends to support them, and are chiefly maintained by alms.	Cannot say; supported by begging, but they are not numerous.
There are 21 persons in the parish past labour, who are usually supported by their children (if they have any), by their nearest relations and more wealthy neighbours; the last resource is to beg.	——	There are 309 who drag out a miserable existence by the partial support they receive from their friends, and the alms they collect.	Impossible to state the numbers; they are supported by begging potatoes from house to house.
I do not know the number, but they are very few who leave their houses to obtain employment, except in the time of harvest, and very very few who go to England. Those who do go to England are always single men.	None from this country; there is more than sufficient employment at harvest season at home.	About 100 leave their homes occasionally to seek employment in the neighbouring counties; few go to England.	Very rarely any go from here to England. In harvest many seek employment in better inhabited neighbourhoods.
When married men leave their dwellings to obtain employment, their wives and children are generally supported by begging.	——	They are generally married men, and their wives and children during their absence are supported by strolling about as beggars.	On their potatoes, if any be left, or by begging.
I cannot tell, the number is so fluctuating. Alms are usually given both in money and provisions; in money by the gentry, in provisions by the farmers.	*See* No. 3.	About 400. Alms are usually given in provisions.	They are not very numerous, and usually receive alms in provisions.
Householders are not in the habit of letting lodgings (except in the towns) to strolling beggars; but they accommodate them for a night, or perhaps three or four, and always gratuitously.	In many instances travelling beggars are lodged, especially in winter, in the neighbourhood of the bogs, fuel being scarce in other parts of the country.	The keepers of cabins give generally lodging, without any charge.	Strolling beggars are usually lodged for the night, without any charge, by the farmers and cottiers. Strangers sometimes pay 3*d.* per night in the village.
Not one, nor within this 20 years, I mean a resident householder. The poor have always been too well attended to in this district to permit such a calamity.	I have not heard of any instance.	Within that period five persons are believed to have died through actual destitution, and very many to be hastened to a premature grave, from want of the common necessaries of life.	None.

LEINSTER—Counties Carlow and Wicklow—Barony Rathvilly.

Ballon and Rathmore. Pop. 2,958.	Hacketstown, &c. Pop. nearly 8,000.	Rathvilly and Kiltigan. Pop. 7,297.	Tullow (including Town of Tullow). Pop. 3,217.
Rev. *Wm. Kinsella*, P. P.	Rev. *D. Lawlor*, P. P.	Rev. *J. Gahan*, P. P.	*R. Whelan*, Esq., J. P.
There are about five; supported by the charity of those they are with. None have perished.	None.	One; supported by a tax levied on the parishioners. None have perished.	About 10 annually heretofore sent to the Foundling-hospital in Dublin; latterly, without any means of support, except from the family nearest to the place they may be found at, who usually take compassion upon the infant and support it. Several have been found murdered, supposed by their mothers, not having any means of keeping them.
About five.	None.	*See* No. 1.	There is no exact means of ascertaining numbers, but it is supposed there may be 50; usually supported by their mothers within a period of last three years.
About 31 widows, and about 45 children; supported by the charity of their neighbours.	About one to an average; sometimes two to each townland; say 40 to 50.	Thirty persons; supported by alms.	There is a widows' almshouse for six widows, supported by a collection each Sunday at the parish church.
There are about 85; they are supported by the industry of their children, and the charity of their neighbours.	About 60 persons; their only support the eleemosynary assistance of their neighbours.	Five hundred; supported by their children or other relatives.	The population is supposed to be about 6,013, including the town of Tullow; of these, one in every 40 is, from old age or some bodily infirmity, unable to work; these are usually supported by the younger members of their families; sometimes by begging.
About 35 go periodically to seek labour; none to England.	Almost all who are not in constant employment, or who are not engaged at home for spring and autumn, go to the counties of Kildare and Dublin, and the richer parts of the county Wicklow, in the hay, corn and potato harvest, to seek employment. I know of only three or four labourers who ever went to England on that account, and these but seldom, and not lately.	Sixty go to neighbouring counties; no one to England.	This being a tillage parish, but few leave it to seek work, except before meadows are fit for cuttin. Then very few (not 50) go to the county of Dublin for perhaps one month. You seldom from this parish hear of one going to England.
Their wives live by their industry, or on the charity of their neighbours.	Many are married men. Their wives and children subsist during their absence, some on the conacre crop, some on the scanty remains of the earnings of the head of the family, some on credit until he may return, and in very many instances they beg.	Very rarely do married men leave their own immediate neighbourhood.	The persons who go to seek periodical employment are generally unmarried men. Should a married man remove, he leaves his family behind, and they not unfrequently are compelled to contract debts in the hope of their being paid on his return.
There are about 19. Alms usually given in provisions.	Twenty to thirty. Alms are generally given in provisions; in a good many instances in small sums of money.	One hundred. Alms are usually given in provisions.	It is supposed that at least 100 persons subsist by begging; but those, particularly the females, are strong healthy persons, who from idleness or laziness follow this life, as being more easy and profitable than working, selling the provisions given them in the country parts, as they constantly procure more than their natural wants require.
None at all.	Strolling beggars are lodged by the farmers gratuitously, but more generally by the cabin-keepers.	Any of the poor give lodging for one night, but do not charge.	Throughout the country parts almost all the lower classes receive strolling beggars for a night's lodging, generally without payment, and in the town from 2 *d.* to 4 *d.* is paid.
None.	None.	No; distress has not been so kind in this neighbourhood as to dispatch its victims in that summary way; they become pale, emaciated, and die at an early period, apparently from old age and infirmity.	Not one.

LEINSTER—County Carlow—Baronies Rathvilly, Forth, Idrone East, and St. Mullins.

Tullow and Fenagh. Pop. 7,541.	Tullow and Pubbledrum, &c. Pop. about 6,000.	St. Mullins - - Pop. 6,452.	Ullard - - Pop. 2,139.
Joseph Doyle, Esq.	Rev. *Thomas Nolan*, P. P.	Rev. *J. Kavanagh*, P. P.	*J. Ferguson*, Esq.
Very few of this class. They are, or have been, supported by the charitably disposed, or provided for in some way or other as servants or apprentices, and sometimes allowed, indeed generally, to beg. I am not aware any suffered much from want. None died from neglect.	Three or four, supported by subscription. None.	No deserted children, and of course none have perished in this manner.	I only know of one, a boy of 10 or 11 years old, who is an orphan, and subsists by begging in the town of Graig. I have not heard of any perishing through neglect.
This is indeed difficult to answer; I am not aware of many. Their mothers generally support them by begging or otherwise, when their fathers neglect them.	There may be five or six who are not supported by their reputed fathers.	None.	I do not know of any.
There are few supported by begging privately or publicly; with little assistance otherwise than from the public or parochial aid. There are six widows in an almshouse in Tullow, founded a few years since, supported by a weekly allowance from the Established Church and by donations. They are of course Protestants, no others admitted. This class, in my opinion, of all others, stand most in need of having a living or support from their respective parish, as there is no doubt many or some of them suffer in old age rather than beg; this indeed requires your attention.	In the parish of Tullow, 150; in Pubbledrum, 15; and in Fenagh and Rufflen, 120. Principally supported by charity.	About 30 widows and 22 children, and supported by alms and their own industry.	I only know of two widows, who have four children each, who have no means of support. They receive assistance from their neighbours and Mr. Kavanagh.
I know no class worse off than the aged and infirm, especially in towns, left to the precarious gifts of others, often without their near connexions, and suffering under many privations; not very numerous.	About 200; supported by their children and by alms.	About 24 old and infirm persons, who are incapable of working, and are supported by their children and neighbours.	The number is (compared with many other places) very small. Mr. Kavanagh, of Borris, is a liberal and kind friend to all who are so situated.
Not many from this county go towards Dublin in harvest; none that I can learn go to England.	At an average, 40 labourers seek employment out of the parish; 10 or 12 go to England annually.	About 110 men go periodically elsewhere for employment. No labourer goes to England for employment from this parish.	The practice is scarcely known in this neighbourhood.
By whatever they may have at the time, and their own labour in harvest.	Some are married. Their wives and children generally supported by alms.	Some of them are married men, and in their absence their families are supported miserably by the savings during employment, and sustenance obtained on credit.	——
The common beggars very numerous, mostly women and children of idle habits.	From 40 to 50. Alms given in both.	About 75 subsist by begging. Alms are given generally in provisions, seldom in money.	I think the number that I know to belong to the neighbourhood does not exceed 10 or 12. Alms are seldom given in money, almost always in potatoes.
The occupiers of cabins in towns let lodgings to beggars for small considerations, 4*d.* to 6*d.*, it may be more, 1*s.* weekly; but in this county of beggars they are lodged in the country parts without any remuneration, from charitable motives, mostly by the poor occupying cabins.	One hundred are in the habit of letting lodgings to strolling beggars for 1*d.* to 2*d.* each night.	About six householders. At 6*d.* per week.	I do not know; nor have I heard of a beggar being charged for lodging; they are received into almost any house where there is room for them, and they collect straw for their own beds among the farmers.
I am not aware of any, if there were, they must be few, as in this country a feeling prevails to relieve real want, when known.	I heard of one or two who were said to have died of actual destitution; and every month furnishes instances of individuals brought to an early grave through want of proper sustenance.	No person has died from actual destitution; but I think about 12 have died through the want of more nutritious food.	No.

LEINSTER—County and City of Dublin.

St. Andrew - Pop. 7,870.	St. Bridget - Pop. 12,543.	St. Luke - - Pop. 6,605.	St. Mary's, Donnybrook. Pop. - - 10,394.
Rev. *George Blacker.* *J. D. M'Cready*, Esq., M. D.	Rev. *James Gregory*,	Rev *Arthur Burroughs.*	Rev. *Charles Finn*, P.P.
There are at present five such children supported at nurse, at the expense of the parish. The average number is eight. It has occurred in several instances, that children have been in such a neglected state when found, as to survive but a few days under the care of the parish nurses.	*See* Answer to Question 2.	There have been four deserted children within the last three years supported by the parish; two of whom are now living and being nursed at the parish expense.	I do not think there are any, properly speaking, deserted children in the parish. When they lose their parents, which in the time of cholera often was the case, they stick to their relations, who always indeed share with them what they have, as long as they have anything to give them. I have known an instance of this not long ago, which honourable to humanity and founded as it is in truth, I cannot forbear adducing, of a poor hard working man who took three of his brother's children, adopting them into his own family, and who have lived with him ever since. I have known of no children who have perished through neglect, nor have I heard of such a circumstance.
This cannot be answered with any degree of accuracy, but the number is not supposed to be great.	Seven deserted children supported by an annual tax on the parish. None have perished through neglect within the period mentioned.	This query cannot be accurately answered.	I know of no bastard children.
It is impossible to say how many there are of this description, but the number is considerable. They are supported in the manner mentioned in the answer to question No. 4, and by getting a little jobbing occasionally. Charitable societies do much for this class of persons, but not in a way adequate to their necessities.	—	This query cannot be accurately answered.	There is a considerable number of widows and children who have no near relations to give them the least assistance. The mothers apply privately to their charitable neighbours for relief; sometimes beg openly with them.
It is difficult to state with accuracy the number of aged and infirm, but they may amount to about 200. They live on the charity of families to whom they have been known, and partly on those who are only a little better off than themselves. They are in consequence frequently in a very destitute and miserable state, sometimes bordering on starvation.	—	The number of persons here referred to cannot be ascertained. Several old persons reside in this parish who are supported in the Mendicity Association.	It would not be easy to determine their exact number, but it must be very considerable indeed, particularly in Ringsend and Ball's Bridge, where many old and infirm, and others without employment, draw on a wretched existence, destitute of every thing; in the severest season without fuel, food or covering for themselves and many children. How they do live has been often to me a matter of surprise; some of them beg, but are much oftener refused than get anything. I have often advised them to go and take their children with them to the Mendicity, but they seldom do so; they have certainly no visible means of support; and I believe their chief dependence is on the compassion of their next neighbours in every sense, who are scarce able to support themselves, and who are just a step above them.
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—
One such case occurred about a year and a half ago, but the individual was a stranger. Death is unquestionably in many instances gradually brought on by long continued destitution. The want of fire and of covering at night, together with bad and insufficient food, often superinduce fatal disease, but not so frequently as might from circumstances be expected.	—	Two or three aged persons have died in halls or entries within the parish during the last three years, apparently from destitution.	I have heard of no persons who have died of actual starvation; but life I am persuaded is greatly shortened with the greatest number of the destitute poor, from the incredible hardships and privations of every kind which they endure; to say nothing of the sick, who, when enabled by strength of natural constitution to shake off disease, finally sink from mere weakness, having no suitable nourishment or comfort of any kind.

LEINSTER—County and City of Dublin.

St. Michan's. - Pop. 23,918.	St. Nicholas Within. Pop. - 1,845.	Deanery of St. Patrick's. Pop. - - 2,291.	St. Thomas - Pop. 20,881.
Rev. *T. Shore.*	Rev. *T. R. Cradock.*	*Dean of St. Patrick's.*	Rev. *Arthur M'Gwire.*
Not more than 10 now alive; at least double that number have perished through neglect during three years past. The Foundling-hospital is closed without any corresponding change in the law, which allows only 5 *l.* for each child, and does not provide for an annual assessment; so that lawyers have given their opinion that 5 *l.* only can be levied for the same child: hence no one is willing to undertake their care at all, as 5 *l.* would suffice for but one year.	None. None.	There are no deserted children. No.	There are not any deserted children supported in the parish; so soon as a deserted child is found, the churchwardens or the inspectors endeavour to find out a country nurse, and levy a tax on the parish for the support of the children. I do not think that any children have perished through neglect within the last three years, of those deserted by their parents.
This I cannot answer. I fear that they are very numerous, equal perhaps to the total number of such children.	None.	None who are not supported by their reputed fathers, as far as is known.	I do not know of any bastard children of the age of three years or under who are not supported by their reputed fathers.
At least 600 widows, with generally two or three children. This is only a rough estimate.	I am not aware of there being any such.	Cannot be ascertained.	I cannot state the number of widows or children in the parish who have no relations to support them.
Probable number of such, 500 or 600.	I am not aware of any.	The exact number cannot be ascertained, but there are a great many such persons supported by casual charity.	I cannot answer this question.
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—
I know of some cases, say 8 or 10; doubtless there were many more who gradually sunk under the want of the necessaries of life.	No.	None.	I heard of one person only, whom it was supposed had died of destitution within the last three years; but there were doubts of the truth of the report.

LEINSTER—City and County of Dublin—Barony Balrothery.

St. Werburgh - Pop. 3,384.	Balrothery - Pop. 5,078.	Balrothery - Pop. 5,078.	Donabate - Pop. 386.
Rev. *H. Guinness.*	*Geo. Alex. Hamilton*, Esq.	Mr. *Wm. Locke*, cotton spinner.	Rev. *William Hamilton.*
There is only one child deserted in this parish; she is at nurse in the country, at its charge. None are known or supposed to have perished during the last three years.	There are two deserted children, both, I believe, bastards. None have perished by neglect, that I have heard of.	I do not feel competent to answer this question.	None.
None that I can ascertain.	——	I do not feel competent to answer this question.	None.
There is an almshouse where eight widows obtain lodging and a weekly allowance, and eight extern widows receive a help of money twice in the month. A charity boarding-school supports 16 orphan girls; and in a day-school 16 boys are clothed and breakfasted: all established near 100 years. They are supported by a charity sermon, the collections made in the parish church, and by the proceeds of some property belonging to the poor of the parish.	There are 39 widows unable to support themselves on my estate, and about 20 in the rest of the parish. They are supported as stated below.	I do not feel competent to answer this question.	There are some poor widows, who receive a small support from the church collections.
As far as I can ascertain, the numbers are not considerable. Small weekly allowances from the contributions of the church are applied to such cases of old age and infirmity as occur in the parish, and they are occasionally relieved also by the several charitable institutions of the city.	On my estate in this parish, out of 744 families, comprising a population of 3,269 individuals, I regret to say there are no fewer than 86 families (widows included), from old age or infirmity, incapable of work. In the remainder of the parish there are about 22 families similarly circumstanced. Their only means of support are the contributions of the charitable. 29 families receive regular weekly aid from my family; 24 families from the fund collected in the church of Balbriggan. The Rev. Mr. Maunsell, Protestant curate of Balbriggan, I have reason to believe, distributes, out of his own private means, above 50 *l.* a year; and there are several other benevolent individuals, who, according to their means, contribute to the regular support of the infirm, besides the occasional alms which all are called upon to afford.	I do not feel competent to answer this question.	The number very few; I should suppose they do not amount to more than eight persons.
——	None.	I do not feel competent to answer this question.	None, that I heard of, emigrate.
——	——	I do not feel competent to answer this question.	Answered as above.
——	——	I do not feel competent to answer this question.	There are none.
——	About 10 or 12. The price varies from 1 *d.* upwards.	I do not feel competent to answer this question.	None.
I have heard of none.	Though the poverty and misery in this parish have been occasionally extreme, I have never heard of a death from absolute want.	I do not know of any; but two or three cases have come to my knowledge where such would have been the case had not their poor neighbours collected some money for them.	Not any.

LEINSTER—County Dublin—Baronies Balrothery and Nethercross.

Donabate and Portrane. Pop. 1,181.	Naul - Pop. 758.	Portrane and Donabate. Pop. 1,181.	Lusk and Town of Rush. Pop. about 3,000.
Rev. *Phil. Brady*, P. P.	*Anthony S. Hussey*, Esq., J. P.	*George Evans*, Esq., J. P.	Rev. *John Gough*, P. P.
We had no children deserted in this parish. No person perished in this parish through neglect these last three years.	No deserted children are at present in this parish. One child died from being exposed. The mother absconded, and never since has been heard of.	None.	The number varies. They are generally the children of strangers, whose parents may have died in the neighbourhood, the mother at least. Whilst very young the charity of the people provides for them. When a little grown they get service. None are known to perish, &c.
There is not one who is not supported by his reputed father.	None.	None.	I do not know more than one, and even that one has received some assistance, as well as I can now recollect what I have heard on the subject.
We have only a few widows and children who have no relations able to support them. a great measure on their own exertions. They are a good deal relieved by the gentlemen of the neighbourhood.	None. They depend in	Ten widows, chiefly supported by their children.	By the assistance of charitable persons giving employment, cast-off clothing, &c., the poor widow generally struggles through. Many have been assisted from the fund mentioned in Nos. 4 and 7.
We have only a few persons who are incapable of work. They are usually supported by their own family.	Only two or three old persons, widows, who are supported by their children's industry.	Cannot exactly specify the number; perhaps 20. They are partly supported by small collections at the church, by private donation, but chiefly by their own relations.	About 30, whose families are unable to support them. They subsist, some of them partly on the charity of their neighbours, and partly on weekly alms given from a fund derived from the estate.
Our labourers never leave their dwellings to look for employment.	Very few. Perhaps two or three go up near Dublin to mow meadows by task. None whatever go to England. *N. B.*—The harvest of this parish and of the surrounding country could not be made up without the assistance of the spalpeens or Connaught men.	None.	None periodically, but some occasionally.
—	The distance their husbands go is so short, they generally return weekly to share their wages with their families.	None.	Seldom married men.
We have no beggars except strangers from other parishes. Alms are given in money and provisions.	No beggars in this parish. Those who do beg are mostly strangers. Alms mostly given in provisions at the farmers' doors.	None.	About a dozen, principally by begging. Alms are mostly in food, sometimes trifles in money. The alms mentioned in No. 4 are 6*d.*, 1*s.* or 1*s.* 6*d.* per week.
The householders here are not in the habit of letting lodgings to strolling beggars. If they should happen to do so, there is no price demanded.	Two houses, who charge 2*d.* a night; and one house gives lodging for the straw which is given by the beggars.	None.	None habitually, several occasionally. Sharing the straw and food begged from the farmers is the price of their lodging, for which they sometimes compensate themselves by rising very early and taking bedclothes, &c.
No person died in this parish from actual destitution these last three years.	None.	None.	No person.

LEINSTER—County Dublin—Baronies Castleknock, Newcastle and Coolock.

Un^{n} of Castleknock, Clonsillagh and Mulhuddart - Pop. 5,665.	Mulhuddart - - Pop. 471.	Chapelizod and Palmerstown. Pop. 1,912.	Clontarf - - Pop. 3,323.
Rev. *George O'Connor.*	*Wm. Thompson*, Esq., J. P.	Rev. *G. Lawson.*	Rev. *Wm. Handcock.*
There is only one at present, who for some time was supported from the parish cess; since that failed, its maintenance has fallen upon the minister and churchwardens.	I do not think there are many. I have never known of any to have perished through neglect.	There are several deserted children supported by the parish. None, as far as I can learn, have perished through neglect during the last three years.	There is one, whom we support from parochial assessment.
I know of none.	Not many; I know of none.	Whatever bastard children there may be in these parishes are supported by their parents.	I know of none.
There may be 100 widows and 300 children so circumstanced. They are supported by what they can earn, and by charity.	I do not know.	There are between 30 and 40 widows, left without friends able to provide for them, who are supported in some measure by church aid and the alms of the parishioners.	There are between 30 and 40, supported by charitable subscriptions and Sunday collection received in church.
I would say about 100. Many are retained about the houses where they had spent their better days; others derive some assistance from their children; and others from the parish poor fund.	I know very few, and they are supported by their families.	Upwards of 30, who are supported by church money and the private charities of the parishioners.	There are, on an average, about 20, chiefly widows, who are supported from the collection received in church.
The wages are generally so good here in summer that none leave home.	None, that I know of.	I cannot tell the precise number. A great many, when employment is scarce here, seek it in other parts of Ireland; few, if any, go to England.	Very few leave this parish.
—	—	The married woman, in her husband's absence, supports herself by any little work she can get, and by credit with the shopkeepers.	—
Almost half-a-dozen beg along the great north-west road which runs through this parish, and during the summer several frequent the strawberry banks to beg from the visitors.	Very few.	About 40 persons subsist by begging. Alms given both in money and provisions, as much, I think, in one as the other.	Very few of the resident poor are in the habit of begging.
Almost all of the lower order. I believe the charge is about 2 *d.* per night.	I cannot say.	Many let lodgings for beggars at 3 *d.* per night, and at from 6 *d.* to 10 *d.* per week.	There are no houses let for that purpose.
Not to my knowledge.	I have not heard of any.	Several persons have died who, with better care, might have lived longer.	None.

LEINSTER—County Dublin—Barony Coolock.

Clontarf and Raheny. Pop. 4,003.	Clontarf and seven others. Pop. 10,122.	Coolock - - Pop. 914.	Howth, Kilbarrack & Baldoyle. Pop. 3,095.
John Barlow, Esq., J. P.	Rev. *Wm. Walsh*, R. C. C.	*Henry Hutton*, Esq., J. P.	Captain *N. K. Furnace*, J. P.
I have heard but of one. Not any known or supposed to have perished through neglect.	Very few. It has however sometimes happened that children left to be nursed by strangers have never been claimed by their parents. In those cases the poor people generally reared them up as if they were their own children.	One; and it is supported by the parish. No.	None.
Not any in either parish.	There are few children of this description, as far as I can learn; indeed bastardy is very rare in this parish.	One.	None.
See answer to No. 4, as to widows. I am not aware of any children in either parish unprotected.	There is a small widow's house at Clontarf, and one at Drumcondra and Glassnevin. They scarcely contain 20 widows, and their allowance is very wretched. Cannot tell how many are unsupported.	Eight widows and 14 children; and these endeavour to support themselves by labouring. When work cannot be obtained they depend on charity.	Ninety in Howth, women and children; 13 in Baldoyle.
In Clontarf about 20 old women, 12 of whom are lodged and supported in an almshouse; the remainder receive relief from the poor fund, and a few from private sources. In Raheny there are 13, who receive aid from poor fund.	I should say about 50 or 60. Parents are supported by their children, others by charity, small weekly pensions from the gentry, by the clergy of all persuasions, &c. They are often reduced to the very extreme of misery, their resources are so precarious.	Two men and four women who seek relief, besides those who, from not doing so, do not come under observation; but the number is small.	550 in Howth, men, women and children; 217 in Baldoyle and Kilbarrack. This includes the fishermen's families unable to work. Howth has about 85 fishermen; Baldoyle, 95. Their earnings average from 5 *s.* to 7 *s.* per week.
None.	Very few of the resident labourers leave this parish periodically, and fewer still go to England; they occasionally go to the neighbouring parishes and counties in search of work.	None.	The labourers of these parishes do not generally go to England; a few years back from 12 to 16 were in the habit of going. From Howth, about 20 leave home for different parts of the country to look for work.
——	Those who go about in this way are generally unmarried.	——	When absent, they live by begging; and others run in debt on the strength of the earnings their husbands and sons may bring home.
I do not know of any.	About 20 parochial or local beggars; but numerous shoals come from Dublin and other parts of the country. They are generally relieved with money. In summer, particularly, the farmers are greatly burthened by the influx of starving poor from Dublin.	Six persons, who receive alms from the gentry in money and clothing, and from the poorer class in provisions.	Fifty-five in Howth; 13 in Baldoyle. Sometimes potatoes and milk, generally money from the better class of people.
In Clontarf there are some, I cannot say how many; they are let at 3 *d.* per night; but one in Raheny, let at same price.	About a dozen of the lowest class, some of them poor widows; they charge 3 *d.* per night, on an average, and are often cruelly plundered by those strolling beggars.	The strolling beggar receives his night's lodging free of expense.	None. The Irish seldom refuse a lodging to a strolling beggar.
Not any.	I have attended several during the last four years, whose death was greatly accelerated by the want of the common necessaries of life. I met no case of death from direct actual destitution.	No.	None.

LEINSTER—County Dublin—Barony Coolock.

Union of Howth & Baldoyle. Pop. 2,925.	Malahide - - Pop. 1,255.	Malahide - - Pop. 1,255.	Malahide - - Pop. 1,255.
Rev. *James Young*, P.P.	Rev. *Francis Chamley.*	*J. E. Batty*, Esq., J. P.	*A. Semple*, Esq., J. P.
None.	None.	None.	There are no deserted children; and I am convinced that no person whatsoever has perished through neglect since I have resided in this parish, a period of 15 years.
None.	None.	None within my knowledge.	There are none that I know of.
Seventy widows at Howth, 20 children; 13 in Baldoyle, supported either by their relations or by alms.	Five to seven widows, with from two to four children, all living by their own industry, and seldom thrown on the parish funds or other occasional alms.	About six or nine very industrious poor widows, who endeavour to support themselves and children without calling for aid, and generally have done so in a most creditable manner.	There are perhaps half a dozen widows, each with three or four children. They get on very well by their own industry, and sometimes (though seldom) by relief from the gentry.
550 men, women and children at Howth; 105 at Baldoyle, generally supported by the earnings of their relations; others by charity.	From 12 to 15, who receive a weekly allowance from the church collection, besides support from the landlord and other resident gentry.	Some 12 or 14 receive weekly allowance from church collections, with occasional aid from their friends and the gentlemen resident in the neighbourhood, and usually a distribution of coals, blankets, &c. at Christmas.	There are perhaps a dozen, who receive a weekly allowance from the church collections. The landlords and gentry are also very charitable; and I think no case of extreme distress exists.
In these parishes labourers are not in the habit of going abroad in search of work. In Howth, since the harbour-work is stopped, many were obliged to leave home, and settle in some other part. They mostly went to work at the new harbour in Kingstown.	None, except about six or seven of the young men who go to the neighbouring parts of the county only.	Very few, if any, and those only to the neighbouring parishes.	I do not think any of our labourers are in the habit of leaving their dwellings periodically; a few (some six or seven) may occasionally go to a neighbouring parish, if work is slack here.
Some are married. Their wives and children (speaking of fishermen) remain at home, buying their poor provisions, if they have any money from the last week's earning, or else getting them on credit. The families of poor fishermen are at present miserably poor.	No.	——	If any go, (which I doubt) they are unmarried.
Fifty-five at Howth; 13 in Baldoyle. Alms generally given in provisions; some few give money.	We have not any vagrant beggars. The poor already alluded to receive money weekly from the church fund, and also clothing in winter.	Few, if any. Those we know of are relieved as above mentioned in No. 4.	When alms are given, the farmer gives in kind, the gentry in money. There are perhaps a dozen, as in answer to No. 4.
None. The poor are in general very kind to strangers, and willingly give them shelter at night, without thinking of payment.	From 3*d.* to 4*d.* a night for strangers of the lower class, who are sometimes obliged to stop here at night on business. No strolling beggars.	I do not know of one householder in the habit of letting lodgings for strolling beggars. Strangers on business, stopping for the night, are accommodated with beds, in general for 3*d.* or 4*d.*, in the town of Malahide.	There are no householders in the habit of letting lodgings to strolling beggars. If a person is detained by business or otherwise in the village, he will get a bed at from 2*d.* to 4*d.* per night.
None.	No.	None.	I am quite certain no such case has occurred since I have resided in this parish, a period of 15 years.

LEINSTER—County Dublin—Baronies Coolock and Nethercross.

Raheny - - Pop. 608.	Union of Swords. Pop. 4,833.	Union of Swords. Pop. 4,833.	Swords and Malahide. Pop. 4,977.
Rev. *Eris Davis.*	Rev. *J. Howard.*	*J. Purcell,* Esq., J. P.	Rev. *J. Carey,* P. P.
I know of no deserted children, nor of any having perished within the last three years.	None, to my knowledge.	Cannot answer, but suppose there are very few cases. Never heard of any perishing by neglect.	——
I do not know of any.	We know little of bastard children in this country. I believe, in general, their support falls upon the mother. Few are supported by the reputed father.	Cannot say.	——
I believe there are but few; and where there are some, they live by the charity of their neighbours.	I have included the really destitute widows in the answer to No. 4, of which number they form the principal part. Many of them have children; but I am unable to state what number may have relatives able to support them. Many are able to do so who are not willing.	Cannot say what number of widows or children have relatives able to support them.	——
There are 12 poor old men and women that receive a small allowance of 1 *s.* a week from the collections made at the church; but there are several others who live by the charity of their neighbours, and getting work occasionally.	There are probably in this parish somewhere about 40 persons who, from age or infimity, are incapable of labour. They are usually supported out of parochial funds, or by the benevolence of individuals.	In or about 40; supported by parochial funds or the benevolence of individuals.	——
I do not know of any labourers going to seek employment elsewhere, nor of any going to England for it.	Few go from this parish to England or elsewhere.	Very few go from this parish to England or elsewhere.	——
Their wives and children remain with them.	——	Answered in No. 5.	——
I should guess that there are about 8 or 10. Alms are given in both money and provisions.	I should think very few subsist entirely by begging; but this is hard to ascertain. Many beg who need not do so, or who have other means of subsistence, which they conceal. Alms are given both in money and provisions.	Alms are given mostly in provisions. Few live solely by begging.	——
I think there are three or four such houses; and the price, I have heard, is 3 *d.* per night.	About 20. I believe the usual rent is from 1 *d.* to 2 *d.* per night.	About 20 houses. The price of a night's lodgings is from 1 *d.* to 2 *d.* per night.	——
I do not know of any.	None.	None.	——

LEINSTER—County Dublin—Baronies Nethercross, Newcastle and Upper Cross.

Finglass - - Pop. 2,110.	Newcastle - - Pop. 1,098.	Rathfarnham - Pop. 4,533.	Kilmactalway, Lucan, Palmerstown and Clondalkin. Pop. 6,635.
Rev. *James Phelan.*	Rev. Archdeacon *Langrishe.*	Rev. *Henry Mac Lean.*	*James John Bagot*, Esq., J. P.
I do not know of any. There is no assessment for the maintenance of such children. I have not heard that any have perished.	There are none.	There is one deserted child, and supported by an assessment of 5*l.* a year on the parish. I do not know of any that have perished from neglect.	The environs of Dublin are overrun by those going to and returning from Dublin, disappointed and begging their way. At times, covering, potatoes and other provisions are handed out by all classes with extraordinary liberality.
I have heard of only one.	——	I do not know of any.	——
In and near the village of Finglass there are 15 poor widows and 21 orphan children. Of these widows, four are on the church books; the others are supported chiefly by alms. Of the more distant parts of the parish, I cannot speak.	Answered in No. 4.	About 25 widows, and about 10 children; some of them on the church list, and some of them begging.	A vast number of widows and children subsist entirely by begging. There are very many children from charity-schools and other places in Dublin badly paid for. Not a few remain domesticated with families where placed to be boarded or nursed.
Having been only a short time in this parish, and not having a copy of the late census or population return, nor any record or document giving an account of the population in general, or the classes of which it is composed, I cannot answer this query.	I think there are eight old persons incapable of earning anything for themselves. They are supported by the neighbours, and by what I can give them at Christmas in clothes, meat and turf.	About 50; they are supported partly by the Sunday collections at church, and by voluntary contributions from the gentry of the parish, who sell to them provisions at a reduced rate in the winter.	A great number of old persons struggling their way to the Mendicity in Dublin, and very many starved out of Dublin, endeavouring to work their way homeward to the remote parts of Ireland, loiter for a time and beg their way about the parishes. Lodging for ½ *d.* or 1 *d.* per night, or sharing the provision or fuel they gather during the day with the cabin owner.
None.	None ever leave. Now and then a few young men go to England for a time and return.	None; nor do I know of any that go to England.	Many from our neighbourhood get employment during the building season in and about Dublin, and many at Liverpool. Wives and children stroll about in search of relief.
——	Those who go are seldom married men.	——	——
I believe that the persons who beg publicly in the parish do not belong to nor reside in it. In the country, alms are given in provisions; in the villages, usually in money.	None subsist by begging.	About eight. Alms are given in money and provisions.	The number of beggars varies exceedingly. When any new public work is spoken of about Dublin, multitudes travel up long distances in hopes of being employed.
So far as I can learn, there are no such householders.	There are few householders that will not give a night's lodging to a traveller, mostly without any charge; but the traveller usually goes off with some property.	In the village of Rathfarnham there are about six who let lodgings by the night, at 3 *d.* each.	*See* Answer, No. 4.
I cannot learn that any persons have died under such circumstances.	I never heard that any one ever died from destitution in this parish.	None.	I do believe that elderly labourers, and all who have met with injury by accident or sickness, generally die of destitution, that is, for want of suitable nourishment or shelter. The healthy people are striving to earn, and are unconscious of, or unable to procure, what is proper for invalids. I often visit persons of this class in the last stage, and have rarely ever seen a particle of provision or drink fit for a sick person of any age.

LEINSTER—County Dublin—Baronies Newcastle, Upper Cross, and Rathdown Half.

Rathfarnham, Tallaght, Crumlin, Crough and Whitechurch. Pop. 13,098.	Bray, Old Connaught and Rathmichael - Pop. 7,013.	Kill, Union of Monkstown. Pop. 11,120.	Kilgobbin and Kilternan. Pop. 2,062.
Rev. *Lawrence Roche*, P. P.	General Sir *G. Cockburn*, J. P.	*Henry Cash*, Esq., J. P.	Rev. *P. Smith*, P. P.
One was left at a farmer's house, and sent to nurse, and every care taken of it, but is dead.	Some, but not many. They are supported by vestry rate under a late Act. I never heard of any having perished.	None.	There may be half a dozen of deserted nurse children supported by their nurses. None.
Not one without the support of either father or mother.	Very few.	I know of none.	None to my knowledge.
Cannot tell.	I cannot say exactly; perhaps a dozen in the three parishes.	This query might be answered by the clergyman of the parish.	About a dozen or two dozen at most. They beg alms at the houses, and get food from their neighbours. They are generally more distressed in the winter season, when they cannot go abroad.
Not known exactly. Many are in great want, and supported by charity.	I cannot say. There certainly are some, but not many, and they are supported by the church Sunday collections, and a fund left for that purpose.	Persons of this description are supported by charity.	The old people here are in general supported by their friends, with some exceptions.
Very few labourers leave this parish to obtain employment in England.	Not any that I ever heard of.	Generally speaking, none.	—
They are generally single men.	—	—	—
Cannot tell. They receive money and provisions.	I cannot say; but possibly a dozen regular beggars, and 20 or more who beg and work occasionally.	The number of persons many, and subsist by begging. Alms are given both in money and provisions, in winter always provisions.	—
About 80, at 2 *d.* or 3 *d.* per night.	Probably 30. Good ones, say ten, 6 *d.* a night; ten, 4 *d.* ditto; ten, 3 *d.* ditto.	In the towns and villages there are many of this class, who charge on an average from 1 *d.* to 3 *d.* per night for lodging.	—
None.	I never heard of such a thing, nor do I believe that it ever happened in these three parishes.	None.	None.

LEINSTER—County Dublin—Baronies Rathdowney, Upper Cross, Balrothery and Rathdown Half.

Stillorgan - - Pop. 2,145.	Ballymore Eustace and Hollywood - - Pop. 3,107.	Clondalkin - - 2,993.	Dalkey and Killiney. Pop - - 1,902.
Rev. *R. Green.*	Rev. *P. Stafford*, P. P.	Rev. *John Reade*, LL. D.	*William Hutchison*, Esq.
One. No.	None deserted. Some bastards supported by their parents.	I believe there are three supported by parochial assessment. I have not known any to perish by neglect.	Not any.
None.	Answered in No. 1.	I know of none of this description.	Not any.
About 50. *See* No. 7.	Few residents; many strangers begging.	There are two, whose parents are dead, whom I support by a weekly allowance to a woman for that purpose. I know of no others.	100 widows and their children. Very many have lost their husbands by accidents in the public works, and from cholera, &c.; by begging and a trifling relief from district poor fund.
About 30; those supported by a charity fund in the parish, composed of subscriptions and collections in the church.	A great number; some supported by their children, friends and neighbours; others begging.	I cannot say; I have endeavoured to assist old widows by building cottages for that purpose.	By charity of their poor neighbours, and trifling relief from a poor fund of the district.
None.	A great number get employment about Dublin; few go to England.	I know not. Labourers have constant employment here, as I conceive.	Not any.
—	Some of them are married. Some of their wives and children go round the country begging, and some remain at home.	I know not.	—
Begging, two years ago, existed to a most embarrassing extent, but has been since entirely suppressed.	A great number. In money and provisions.	I cannot say; the beggars are itinerants; a very rare one in the parish.	Numbers.
It was a common habit to encourage strolling beggars, but the last system of visiting has nearly put an end to the system.	The parishioners give lodging to beggars through charity.	I cannot say.	—
No.	Two strangers are supposed to have died.	I have not known of any.	I am certain several have died from a gradual starvation, and being unable to get sufficient food.

LEINSTER—County Dublin—Barony Upper Cross———County Kildare—Baronies Carbery and Clane.

Rathcoole - - Pop. 495.	Union of Carbery and Parish of Killreeny - Pop. 4,596.	Brideschurch, Caragh and Downings - Pop. 2,800.	Union of Clane - Pop. 2,121.
Rev. *J. Hayden.*	Rev. *Michael O'Flanagan*, P. P.	Rev. *Donald Grant.*	Rev. *Maurice Kearney*, P. P.
I know of three deserted children, two of them descended of a policeman, who died in Blessington last year; they are supported still by the poor man on the hill of Rathcool, with whom the father previously lodged them. The third child was found on the side of the road, not above a day old. This latter child is at nurse, who is paid 4 *l.* per annum out of the poor-box, from the church of Rathcool.	Three; one by presentment by the grand jury, two by individual charity; one of them by a man who is himself a pauper. Perished, &c., none.	There are no deserted children.	There are four in the neighbourhood of Clane; three are supported by a levy off the parish, and one by begging. I do not suppose any have perished. After furnishing the church necessaries, elements, &c., a moiety of the parish estate has been given for the support of these destitute children for the last year.
There is only one bastard child in the parish, namely, the foundling at nurse; supported from the poor-box.	Three.	There are none that I know of.	There are no bastard children left without some support by their reputed fathers.
There are only six widows of the class in the query; 1st has two children, the 2d two ditto, the 3d two ditto, the 4th five ditto, the 5th one ditto, the 6th no child; 12 children in all. The first two are supported by alms; the next pair by the mother's industry in needlework; the 3d pair, by alms and leasing and picking after ploughs; the five belonging to the 4th widow, by industry in a mountain shop-cabin and message carrying; the 5th, by the labour and industry of the mother. The sixth widow is a beggar.	There are nearly 100 poor widows in this parish; 15 live by begging, 12 by their own industry; the remaining number are supported by their children.	I am not aware of any.	I cannot tell with correctness the number of widows and orphans; the orphans, when they are about 10 years old, are commonly taken by the farmers. The widows, if healthy, commonly have some work at times, and when not employed, generally beg.
I know no more than four incapable of work: one woman from old age, one woman by paralysis, two men by other infirmity, brought on by imprudence and intemperance. They have residences, and are supported; the two women by begging, the two men by voluntary contributions from acquaintances.	Fifty men, three by begging, the others by their children or relatives.	I cannot answer as to the number; they have no certain means of support.	I think there are 150 infirm persons, from old age and various causes; some live by the labour of their children and connections; the rest are supported by the kindness of the farmers' wives, not as beggars, but partly as old acquaintances.
I know no more than about five or six who go to Fingal to cut down meadows or reap corn on lands near Dublin, wherever the crops ripen sooner than in this parish. I never knew a labourer to have gone to England for employment from this parish.	Very few, except in the hay and corn harvest time, & then only to the county Dublin. Of late years I have not heard of more than three to have gone to England.	No labourers leave their dwellings, nor do they go to England at all.	Few leave this parish, and scarcely any go to England. If any in harvest-time pass into the neighbouring counties in quest of work, they soon return. Few who have wives are found to leave this parish.
There are four not married, I mean of those who travel for work; the wives and children of the rest subsist by previous leavings, or the produce of a little crop; all of them have cabins.	Sometimes married men go during the harvest, and leave potatoes and meal with their families, or they may have credit with some persons who retail provisions, and generally at a very exorbitant rate.	The labourers are in general married. Their wives and children have no specific means of supporting themselves in their absence.	———
I know no more than six indigenous beggars. The alms are generally given in provisions. There are daily a number of strollers, who are the most troublesome, and reject provisions, offering insults where money is not given.	It is impossible to state with any certainty the number of persons; they vary according to the years and seasons. In years of distress they are exceedingly numerous; and every year from the beginning of summer until the middle of August there are not less than 200 constantly traversing this parish; and in winter I suppose about half that number. Alms always given in provisions by the farmers; by resident gentry, in money.	There are very few beggars. The alms are given both in money and provisions.	There are about 100 beggars, all receiving alms in provisions; money is seldon given as alms.
There are dry lodging cabins, who will accommodate every character, beggar or not, who will pay; the common fare is 3 *d.* per night for a feather bed, and 2 *d.* for a chaff ditto.	Strolling beggars never pay for their lodging; they are lodged by many through charity; by others in order that they may share in what they have collected during the day; and by others on account of the straw which they get at farmers' houses to sleep on, rushes or grass, which they are often obliged to steal. They are in general the greatest injury to the morality of the country.	I cannot say as to this; a night's lodging to beggars is gratuitous.	A share of the alms, or if the alms is sold, a portion of the tea, whiskey, &c. is commonly what is reserved, not money.
No person has died in this parish from starvation or destitution these 28 years past, to my certain knowledge.	One.	None have died from actual destitution, to my knowledge.	Many have been worn out by bad food, and even of that an insufficient quantity, by nakedness and cold. I am quite certain numbers have come to a premature death; but I have only heard of one Kelly, a weaver in Clane, a diffident bashful creature, who is said to have died of starvation.

LEINSTER—County Kildare—Baronies Clane, Connell, East Ophaly, Ikeathy and Oughterrany.

Killibegs, Mainham and Clonshambo - - Pop. 4,446.	Feighcullen - - Pop. 891.	Morristownbiller, Pop. 1,289.	Donadea - - Pop. 400.
Rev. *Thos. B. Popham.*	*James Forbes*, Esq.	*Ponsonby Moore*, Esq., J. P.	Sir *Gerald Aylmer*, Bart., J. P.
I believe there are 10, three of which are supported by grand jury presentment. I have not heard of any perishing through neglect.	I know of no children absolutely deserted. I have not heard of any such having perished through neglect within the last three years.	There is only one deserted child in this parish, who has hitherto been supported by parish cess. I am not aware that any have perished through neglect.	None.
Six.	I know of very few of this description.	I have not heard of any.	None.
There are, I learn, from 30 to 40 supported by begging, but I cannot speak with accuracy.	I have no means of ascertaining the exact number, it is however large. No resource for such but begging.	—	None.
One hundred supported by begging.	I should suppose there may be 100; when reduced to indigence by old age or infirmity, no resource but begging.	Perhaps there may be about a dozen who subsist by begging.	None.
Very few in these parishes seek employment elsewhere; about five in the 100 go to England.	Occasionally a few go to England in search of employment, but the number is very small.	Labourers are not in the habit of leaving home to seek employment, and I am not aware that any go from this to England.	None.
Those are single men.	Those who go from hence are mostly young single men.	—	—
I should think from 100 to 150: the farmers are the chief persons who afford relief given in provisions.	This may probably be answered by No. 4. Alms are given both in money and provisions, but principally the latter.	Besides the above, there are a few who have come lately to beg from the coach passengers since the stage has been established.	None belonging to this parish, but numberless strolling beggars; usually given in provisions.
Numerous poor families let lodgings to vagrants for 2 *d.* a night. Farmers give accommodation gratis.	It is not the practice to receive payment from strolling beggars for lodging; but it is a very prevalent custom amongst the peasantry to give lodging for what is called charity.	I think there are very few cabins in this neighbourhood who do not admit strolling beggars either for God's sake, as they call it, or for anything they can give them.	None; the night's lodging being usually given by farmers for charity; in no case is a charge made by the poorest householder.
No; but the deaths of some have been accelerated by the want of proper food and raiment.	I have not heard of any instance of this kind within three years.	Not to my knowledge; I am pretty sure there has not.	Not any.

LEINSTER—County Kildare—Baronies Ikeathy and Oughterrany, Kilcullen, North Naas and South Salt.

Union of Donadea and Balraheen - - Pop. 1,015.	Kilcullen - - Pop. 2,918.	Kilcullen - - Pop. 2,918.	Naas - - Pop. 4,891.
Rev. *Josiah Aylmer.*	*Wm. Henry Carter*, Esq., J. P.	Rev. *John Hardy.*	*Thomas Cannon*, Esq., J. P.
But one, for the support of which the parish gave 5 *l.*, on condition that the person taking it should not apply for more.	One at nurse, supported by presentment off the county. Not that I know of.	One, by county presentment. None have perished that I have heard of.	To my own knowledge, from 15 to 20. Supported in part by the friends of the mother, and the remainder by begging, but uniformly abandoned by the father. Some, I have reason to know, perished through neglect.
There are few bastards, not above six, and they are supported by their fathers.	This query I have not been able to ascertain; but from observation as a magistrate, I should say not many.	Cannot say; one came to me last month to be baptized, but did not remain in the parish.	As in the above. I do not know of one bastard child supported by his reputed father.
There are from 12 to 18 widows who receive the collection in the church on Sundays, which is divided at Easter and Christmas.	Fifty-five; by charity.	Fifty-five; supported by charity.	I know there are many, all supported by alms, begging, &c.
Any persons who are incapable of work from age or infirmity, are suported by their friends or private charity.	Old age and unable to work, 65; usually supported by charity.	Sixty-five.	I should think 50, who are supported exclusively by contributions and begging.
None.	From 20 to 30: few go to England from this parish.	Twenty-six. None go to England that I could hear of.	Not more than one-tenth seek labour elsewhere, and those go to England.
——	Some are; wives and children are supported by the remains of the potato crop; perhaps labour, loan fund; pig changed for large to small; lastly credit.	Many; their wives, &c. supported by the remains of their own or con-acre potatoes; credit; the loan fund; by scanty remittances from their husband.	Generally married men, and lock up their houses while away, and send their wives and children to beg during their absence.
No beggars reside in these parishes. The vagrants receive alms from the richer class in money, from the farmers in provisions, meal or potatoes.	Thirty-eight beggars. Alms are given usually by the farmers in provisions from the time the potatoes are dug till harvest commences. Gentry give money and clothing in winter.	Thirty-eight. Provisions by the farmers, money by the resident gentry.	About 200; supported half by provisions, the other half by money.
Strolling beggars are usually given a night's lodging by the farmers, in charity.	About 120. Most of the lower orders lodge beggars and poor travellers, sometimes without charge, from a halfpenny to 4*d.* a night, say average 2*d.*	Almost all the lower householders shelter the destitute for a night or so: when they do charge, the prices vary from a halfpenny to 4*d.*	About 100, and the night's lodging from 1*d.* to 1½*d.* per night.
None.	None that I have heard of.	I have not heard of any.	Not to my knowledge; I have been told there have.

LEINSTER—County Kildare—Baronies North Naas and South Salt, South Naas, Narragh and Rheban East.

Rathmore and Kilteel. Pop. 2,228.	Giltown and Brannickstown. Pop. about 1,100.	Naas (including Town of Naas). Pop. 4,891.	Fonstown - - Pop. 1,084.
Rev. *J. Ould.*	Rev. *J. C. Roberts*, J. P. *Marmaduke C. Roberts*, Esq., J. P.	*John Connor*, Esq., J. P.	Rev. *John Bagot.*
I know only of one.	There are seven deserted children in both parishes, six in Giltown and one in Brannickstown. All supported, lodged and clothed by the charity of their neighbours. None have perished through neglect.	It is really melancholy to see the deserted children. The persons in whose custody they are left apply at petty sessions. The magistrates have no means of relieving them; for instance, on Monday last a fine child, about three years old, was turned adrift in the street, when the magistrate could not afford relief. The closing of the Foundling-hospital has taken away the means heretofore resorted to by the parish officers.	There are no deserted children in the parish; and I know of no case of any perishing.
I cannot tell.	None.	I cannot, I regret to say, answer this question. If the mother of an illegitimate child, for instance, proves a promise of support against the reputed father, the magistrates make him pay.	There are none such publicly known.
The number I cannot exactly state, as they are fluctuating. Principally supported by begging.	All widows and children in these parishes supported by their friends and relations, and their own industry.	The clergyman of the parish could answer this question more to the satisfaction of the Commissioners.	There are none such.
In Rathmore and Kilteel there are numerous poor families, supported chiefly by begging.	About 10 persons, two of whom are supported by charity-alms; the remainder by their friends and relations.	This question would be best answered by the clergy of each persuasion. I should think there are from 80 to 100 supported by begging.	The old persons are supported by their families, except a very few beggars, who have sufficient given them.
Several go to England in the harvest season, and also to the county of Dublin. I cannot specify the number.	None in these parishes.	Very few (if any) leave this parish; on the contrary, great numbers come from Connaught.	I have never known above three or four, and those generally go to England.
Numbers are married and have families, who are supplied in their absence by begging.	None.	——	Generally married men, and they leave sufficient potatoes with their families.
A great many subsist by begging. I cannot exactly state the number, as they come from various districts. Alms are given both in money and provisions.	In Giltown parish about 15 persons; in Brannickstown none. Alms given by the richer classes in money and clothing; by the farmers and poorer classes, in provisions.	Answered in No. 4. They usually receive money and provisions.	There are about 8 or 10 beggars constantly resident in the parish; and the alms are always given in provisions, of which they get more than enough, and sell the overplus. A great number come daily from other parishes.
In Rathmore there are sundry farmers who keep beds and bedding in their barns for distressed poor, and several proprietors of cabins lodge strolling beggars, but no charge. This custom prevails more generally in the parish of Kilteel.	None. A night's lodging when asked for by beggars, being given as an act of charity.	I cannot answer in full; but the price usually paid is from 2 *d.* to 3 *d.* per night.	The greater proportion of the householders are in the habit of giving lodging to strolling beggars: they charge them nothing.
Not one.	None.	I am not aware of any.	I never heard of such for the last 30 years.

LEINSTER—County Kildare—Baronies Narragh and Rheban East, Narragh and Rheban West, East and West Ophaly.

Narraghmore - Pop. 3,191.	Timolin - - Pop. 2,941.	Kilberry - - Pop. 1,732.	Ballysax - - Pop. 996.
Robert Brown, Esq., J. P.	*James White.*	Rev. Mr. *Warburton.*	Rev. *Robert Colles.*
One supported by parish levy. None perished.	Number unknown, but they must be very few. It is not known that any have perished through neglect.	None.	None.
I suppose about 12 or 15.	Very few.	None.	None.
Do not know.	Number unknown. But those who are destitute have no means of support, except from the benevolence of individuals, or occasional voluntary contributions. Collections are made at the parish church for this object.	None.	I know of none destitute completely, but the eight mentioned below, No. 7.
About 30, who are supported as mendicants.	Number unknown; but they have no source of support except in the benevolence of their friends and neighbours.	Three or four; supported by pensions from gentlemen, and charity.	I cannot answer this question.
Very few go elsewhere, there being rather a scarcity of hands during harvest. None go to England.	Scarcely any, some years none. Labourers from other parts resort to this parish for employment in harvest.	None.	Very few leave the parish, scarcely one.
—	—	None.	—
Beside the above number, there are probably eight or ten young women with bastard children, who go about begging, and receive meal and potatoes.	Number unknown. Alms are usually given in money in villages, and in provisions at farm-houses.	One only; generally in provisions and clothing.	About eight persons. Alms are given in money by the gentry, provisions by the farmers.
The householders are in the habit of giving lodging for a night to beggars; but, except in towns, there is no charge, and then 2 *d.* a night.	Number not known. Poor travellers generally pay 2 *d.* for a night's lodging.	Lodgings are generally given, but no charge made.	None. At the public-houses beds are from 2 *d.* to 4 *d.* per night for respectable travellers. The few beggars that go about get beds gratuitously from the farmers and labourers.
None.	None.	None.	None.

LEINSTER—County Kildare—Baronies East and West Ophaly and North Salt.

Kildare and Rathangan. Pop. 5,454.	Thomastown, Dunmurry and Pollardstown - - Pop. 572.	Kildangan - - Pop. 2,611.	Larrabrien (Town Maynooth). Pop. 2,621.
Rev. *Patrick Brennan*, P. P.	Rev. *Henry Hamilton.*	*Dominick O'Reilly*, Esq., J. P.	Rev. *Gilbert Austin.*
Three at present. None have so perished.	Not any.	There are some few occasional instances of children having been deserted and left by mothers in these parishes; but none have ever perished through neglect. The mothers were always strangers.	Some of this description of children have been supported by the parish. I have not known any instance in which deserted children have perished.
I know but of two besides the children of the Foundling-hospital.	Not any.	None.	I cannot speak exactly to this question, but I know a good number of this description of children are in the parish.
About 30, and supported by the charity of their neighbours, or other accidental causes.	Not any.	About 10, and they are supported by alms.	I think the number of this class is not less than 60, supported chiefly by alms.
About 200, supported by the humanity of their neighbours in better circumstances.	There are not any incapable of making out a livelihood for themselves.	About 20 persons, and they are supported by begging.	A good number of this description live in my parish; some of whom enjoy pensions from the Duke of Leinster; the rest subsist by begging.
Perhaps not 20.	It is not the habit here to leave home to look for work.	None.	Vey few, if any, of the labouring class of my parish leave their homes in quest of employment.
Those who do so, not married.	——	——	——
About a like number as stated in No. 4.	There is not a beggar in the union.	About 20 indigent persons, to whom alms are given by the distribution of provisions.	I cannot specify (from local circumstances) their exact number. Alms are, in the town, given in money; in the country parts, in potatoes.
In the towns it is impossible to state how many, and when they occasionally admit them, it is sometimes for anything they may have to offer in the way of food; very often for charity. In the country they seldom give anything.	This is never done in my parish. When admitted they do not make any charge.	Any lodging afforded to strolling beggars is given as charity, and is general throughout these parishes.	The number of this description of persons is not great. I believe 1*d.* pays for a night's lodgings.
Some have died from diseases brought on by the absence of sufficient nourishment.	Not any.	None.	I think not; I know of none.

LEINSTER—County Kildare—Baronies North Salt and West Ophaly.

Larrabrien, Taghadoe and Leixlip - - Pop. 4,245.	Leixlip, Celbridge and Straffan Pop. 4,648.	Nurney - Pop. 1,604.	Straffan - - Pop. 727.
Rev. *Patrick Savage*, P. P.	Colonel *Conolly*, J. P.	*William Cox*, Esq.	*Arthur Henry*, Esq., J. P.
There are three in Leixlip, supported by the people; one in Maynooth, supported by the Professors of Maynooth College.	None have perished through neglect that I have ever heard of. The number is inconsiderable.	None.	I do not know of any; and I have never heard of any having perished through neglect.
One in Leixlip, who is to be supported by a cess on the parish; four or five in Maynooth.	Many are supported partially or totally by their reputed fathers.	None that I know of.	I do not know of any.
There are about 25; washing occasionally, and begging in the town and through the farmers.	I hope every person in distress is more or less relieved in this parish.	None that I know of.	About 33 widows and 12 children; they get relief in money and provisions from the resident gentry and the landholders, both great and small.
About 8 or 10 are supported by the benevolence of their neighbours, and his Grace the Duke of Leinster, who also clothes them.	In Celbridge the infirm and aged are well taken care of. In Leixlip they are lodged in a poor-house from subscription. We pension all our superannuated men and women ourselves.	Old persons supported from their own resources, or the kindness of their relations.	Eight men and 14 women, who are supported by the charitable donations of the upper and lower ranks.
None.	None but the artisans who come and go from and to Yorkshire as trade fluctuates in the woollen branch.	None.	None.
——	About half of them are married.	——	——
About 20.	There is not much begging in Celbridge and Straffan. We take account of the poor, who are admirably well attended to in every respect.	None permanent. Alms given in money or provisions to wandering beggars occasionally.	About 14, mostly women, but who can hardly be called actual beggars. They get both money and provisions, and sometimes clothing and fuel from individuals of all classes, and from the collection made at a charity sermon once a year at Celbridge, which is united to Straffan.
I think about 18 or 20. I believe the straw they provide for their bed, they leave after one night in lieu of their lodging.	Many let lodgings and diet the weavers, &c., but not strolling beggars. We never relieve strangers that are not suffering from accident or illness.	I do not know that such a habit prevails in the parish.	The generality of the peasants and little farmers allow beggars a night's lodging without making any charge.
No.	I hope none.	No.	I have not heard of any persons having died from actual destitution.

LEINSTER—County Kildare—Barony South Salt.

Kill, Lyons, Bodenstown and Furnace - - Pop. 1,921.	Lyons and part of Newcastle. Pop. 2,000.	Lyons - - Pop. 158.	Taghadoe - - Pop. —
Rev. *Thomas Nolan*, P. P.	Lord *Cloncurry*.	Lord *Cloncurry*'s Agent.	Rev. *George Blacker*. *James Grierson*, Esq.
None; none have perished.	Two or three yearly.	I do not know of any occurrences of this kind within the last three years.	I do not think there are any in this parish.
One; its mother begs with it.	Seldom any but foundlings sent to nurse from Dublin.	None.	I do not think there are any.
Thirteen, having about 24 children unable to earn for themselves. Some of them receive weekly allowance from the Hon. Frederick Ponsonby; Lord Cloncurry and Lord Mayo give something to a few more of them; and their neighbours are attentive to them.	Two or three perhaps; by the proprietor.	I do not know of any widow of this description but one, and she is liberally supported by the bounty of Lord Cloncurry.	Not more than three that I am aware of, with five children; supported as in No. 4.
There are about eight; they are very badly off, although their neighbours are kind to them.	Twenty-five to thirty; supported by their friends and neighbours.	There are two unable to earn, one of them supported by the bounty of Lord Cloncurry, the other by his own children.	Five; partly by the church collections, and partly by donations and begging.
About 100 generally go to the bog or to the county Dublin in the summer months. These last few years no one from here goes to England.	None.	The labourers of this parish do not go to seek employment to England or elsewhere.	None.
None of the married men leave their families; they prefer the chance day's work at home.	None.	—	—
There are not more than four or five beggars who belong to the parish. In general, when a poor person is obliged to beg, he or she goes into a strange neighbourhood, for shame. I cannot say how many from this parish may be begging elsewhere; about 100 strolling beggars from Naas, Celbridge and other places frequent these parishes. In summer, when provisions are scarce, the smaller children of the unemployed labourers beg, and of the poor widows.	Only casual beggars, who are relieved by the poor with provisions.	I know only of two resident beggars in this parish. Alms are given by a few in money, but most people give provisions.	A number of strolling beggars are constantly going about. Alms are almost exclusively in provisions.
All the small farmers and cabin-keepers give lodging to strolling beggars. No payment for such.	Hardly any poor person refuses a night's lodging gratis, seldom making any charge.	Some few farmers and labourers give a night's lodging to beggars occasionally, but no person in this parish charges for such.	Almost any householder will give lodging, provided they bring a bundle of straw, which they can have the use of for three or four nights, while they stop about the place, and leave it after them when going.
Not one from absolute destitution; but many are obliged to labour beyond their power or strength, for the purpose of keeping life in their families and in themselves, who can earn scarcely enough of food to support nature, even with labour, and must and do consequently come to a premature grave, from exhaustion.	None.	No person has died of destitution in this parish.	Not one.

LEINSTER—Counties Kildare, Kilkenny, Co. of the City of Kilkenny.

Suncroft - - Pop. —	St. Canice and St. Maul's. Pop. 10,194.	St. John's - - Pop. 5,804.	St. Mary's - - Pop. 5,000.
Rev. Mr. *M'Mahon*, P. P.	Rev. *John Gorman*, P. P.	Rev. *Robert Butler*.	Rev. *Peter Roe*.
None.	I do not know any, nor have I been able to learn that any perished through neglect.	I know of only three deserted children in the parish. They have latterly been supported by what I could collect for them among my parishioners. I am not aware of any having so perished.	None at present. While the Foundling-hospital was open there were very many. No.
None.	I do not know any such.	I am unable to give any answer to this question.	I know not; if there be such, there is no provision made for them by the parish.
Thirteen widows and 30 children. Such of the former as are able to work find employment for a few weeks in the harvest season, but the remainder of the year they subsist by begging; and such of the latter as are capable of minding cattle are employed by the farmers at different periods of the year.	There are about 200 widows and 600 children who have no relations able or willing to support them. Some of them work occasionally; many are supported by alms.	I cannot answer this question.	I know not the number, nor have I the means just now of ascertaining it; but those who are so circumstanced can have no other support than that derived from begging.
About 20; and they are supported by the charitable donations of the parishioners.	About 170. They are usually supported by their children or friends; often by begging.	There must always in every large parish be a considerable number of such persons. What the number in my parish is, I am unable to state. Some of these beg, and others receive assistance from two societies, called the Charitable and Benevolent, supported by voluntary contributions.	No registry of such; but the destitution of the poor here must swell the ordinary ratio in such a population, and those whose friends and relatives cannot support them, have no other resource than beggary, or the aid afforded by the charitable societies.
No labourers leave this parish to look for employment elsewhere.	Very few, if any.	—	—
—	—	—	—
As nearly as can be ascertained, about 70. Alms are given both in money and provisions, but principally in the latter.	290. Alms sometimes in money, but generally in provisions.	—	—
The farmers and householders are in the habit of giving lodging for a night or two to poor people; no charge.	Quite uncertain; but they are many.	—	—
None.	I have heard of one.	I am not aware of any having so died.	No instance of the kind has occurred suddenly; but I fear there have been cases in which the existence of the aged poor has been shortened by great privations.

LEINSTER—County Kilkenny—City of Kilkenny and Barony Cranagh.

St. Patrick's - - Pop. 2,743.	St. Patrick, Outrath and Castleinch - - Pop. 4,981.	Ballinamara - Pop. 1,157.	Clomanto - - Pop. 1,504.
Hon. and Very Rev. *Jos. Bourke.* Rev. *John Irwin.*	Rev. *Nicholas Shearman.*	Rev. *Richard Graves.*	Rev. *Nesbit Lodge.* Rev. *Robert St. George.*
None have been known so to perish within the last three years.	I have known two cases of deserted children; they are supported by the poor people with whom they were left. Another case lately occurred, and the child is promised to be paid for by presentment.	There are two at present; one is supported by occasional contributions in the house of a widow; I do not know how the other is supported.	Very few are in the parish, as they used to be sent to the Foundling-hospital in Dublin. It is believed two have been destroyed by their mothers this year.
The number of bastard children is, upon an annual average, four.	No more than three or four bastard children were born, as I think, in the parish for the time of my incumbency, now three years, and these are supported by the parents.	Two.	It is supposed there is one.
—	There may be 100 widows; they are supported by begging from door to door, and going to the country houses for meal and potatoes.	I do not know of any such absolutely, although there are widows with families who are living in a state of much poverty.	Some widows and their children are supported in their cabins by the landlords.
The great majority of the population consisting of roman-catholics, I am unable to answer this question.	There may be 500 incapable of work by either cause; they are supported by their friends earning or begging, or by the relief from two societies that are established in the city.	There are at present 10 such, who are supported by their own friends and relatives.	The old people live with their families; some few on charity.
—	—	There have not been any instances of labourers leaving their dwellings to procure employment elsewhere since my acquaintance with the parish, now about nine years.	No labourers go to England from this parish, except those who run away as outlaws; some Whitefeet are often employed in neighbouring parishes in return for their services in this parish.
—	—	—	Most of them are married, and leave their wives and children to keep the house and garden, or tenement, and pay or not pay the rent, and keep possession.
—	—	I know of none; there are three or four families who receive occasional assistance in money, but more who are entirely dependant on alms.	None subsist by begging. Alms and money, when called for, with provisions, are given, the latter most commonly.
—	—	None, that I am acquainted with.	None for that purpose alone. They are lodged free.
No case of the kind is believed to have occurred within the last three years.	From hunger no one has died; from the continual use of bad food, and the quantity too small for their support, the duration of life is shortened to most of our poor.	None.	None.

LEINSTER—County Kilkenny—Baronies Cranagh and Fassadining.

Ballylarkin - - Pop. —	Freshford, Three Castles, Ballynamara and Tullaroan. Pop. 9,220.	Kilmanagh - Pop. 1,710.	Clough (Clough Town). Po
Rev. *Henry Carpenter.*	Rev. *Richard Laracy*, P. P.	*James S. Lane*, Esq., J. P.	Rev. *James Ryan*, P. P.
None.	Within the last three years I have not known but two children to have been abandoned; they were supported by private subscription whilst they lived. None have perished through neglect.	None.	None.
None.	During the last three years there were but 15 bastard children born in the parish; how many of them are living at present I cannot say.	None.	There are none.
None.	About 250. The general mode of support is as in answer to query No. 4.	Only three families, and live by begging, &c.	I do not know exactly their number: it is not great. In case they are not able to earn their bread, and, at the same time, have no relations to support them, they must beg their support.
The parish, it is to be remembered, is very small, and population, of course, small too. There are not more than two or three persons, I understand, past their labour; these maintained by their own families.	I should imagine that I underrate them when I say that there are 100. The general mode of support in such cases is by begging. In some instances the younger branches earn by platting, knitting, &c.	There are not a dozen persons of this character; they are supported, some by relations, and some by begging, or church money.	I do not know the number of them. They are supported by their relations. If they have not relations to support them, they are supported by charity. Those who work in the collieries give a portion of their wages every fortnight for the support of the old and infirm; and collections are made in the chapels every Sunday for the same purpose.
None.	Very few leave this parish to get work elsewhere. Scarcely any go to England; on the contrary, many come here during harvest time, and at the digging of the potatoes.	The labourers of this parish do not emigrate; there are not many, and they get work in the parish.	I am not aware of labourers leaving this parish to obtain employment in any other part of Ireland, or England. Whenever they leave this parish to obtain employment, they go to America, or some other foreign country.
—	—	—	Some few married men leave their homes and country to seek employment in America. Their wives and children depend, in most cases, on their friends for their support. In some instances those who go to America send home money to their wives and children.
None.	Including children, the number supported by begging are about 600. Alms are generally given in provisions.	About six or seven persons beg occasionally; they get alms or provisions.	Fifty. Alms are usually given in provisions.
None.	There are 10 in Freshford; 2*d.* a night is charged for a single night; but if the lodging should be engaged for a week, the charge is 5*d.*, or two stone of potatoes.	None professedly.	Householders do not let lodgings for strolling beggars in this parish. They get lodging without payment.
None.	I have heard of but one, and that case was very doubtful.	None.	No.

LEINSTER—County Kilkenny—Barony Fassadining.

Kilmocar - - Pop. 1,413.	Muckalee - - Pop. ——.	Union of Odagh - Pop. 6,478.	Connohy - - Pop. ——.
Rev. *Charles Lodge.*	Rev. *Thomas Gorman*, P. P.	Rev. *Peter Roe.*	Rev. *Pierse Marum*, P. P.
There are no deserted children.	None.	I know not; there are very few.	None.
None appear neglected, and therefore it may be presumed there are not many, if any.	None.	I cannot tell.	None.
Very few, from the circumstance of nearly all having land.	Thirty-one widows, one hundred and fifteen children, supported by the neighbours.	I cannot tell.	None.
There are few indeed so destitute as to be unable to get support from their little farms and children.	Seventy-five unable to work, supported by the people.	About one-twentieth of the population. Many obliged to beg.	Very few; such persons receive food and raiment in the parish.
Very few indeed leave home, and of these few none go to England.	None to England, but to other parts of the country in harvest and at potato digging.	Few leave it, except in the hurry of harvest; families remain behind. None go to England.	None. If they were in the habit of leaving their dwellings there is no fund here for the support of their families.
None.	Some married, some unmarried; the wives and children of the married generally beg in the absence of their husbands and fathers.	By casual labour, binding, &c.; by the remaining stock of potatoes.	——
When assistance is given, it is in provisions. There are no gentlemen or men of property in the parish.	None, except those who come from the adjacent towns or villages. Alms usually given in provisions.	I know not. In provision.	The old and infirm are those who subsist by begging. Alms are given in provisions.
There is no charge made by householders for lodging to beggars. A traveller is charged 2 *d.* at a public-house.	None; the people lodge them gratis.	There are several; I know not how many. About 1 *d.* or 2 *d.* per night.	Poor cabin-keepers are in the habit of giving a night's lodging to strolling beggars, for which they make no charge.
None.	None.	No; but many have been oppressed by excessive poverty.	None.

LEINSTER—County Kilkenny—Baronies Galmoy and Ossory.

Durrow - - Pop. 2,911.	Eirke - - Pop. 5,565.	Fertagh - - Pop. 3,265.	Fertagh, Gleshare and Eirke. Pop. 7,969.
Rev. *G. Dealtoy.*	*Richard Shot*, Esq.	Rev. *R. P. Vaughan.*	Rev. *Thomas Brenan*, P. P.
None.	None.	There is one deserted child in my parish. The parishioners refused to levy any cess for either coffins or foundlings, and it would have perished but for the support I have afforded it, and still continue. Some of the parishioners occasionally supply clothes.	Vey few, perhaps not more than two or three.
None to my knowledge.	None.	But one.	About four or five of this description; in most cases the mothers generally support them, some by begging through the country.
Two widows, who are sextonesses of the church.	——	I only know of about 16 women (no children) who are supported, up and down, by charity.	There are about 30 of this description in those parishes. They are wholly dependant on their neighbours.
There are very few of such persons in this parish; I know but two, and they are supported by alms raised in the church.	About 400 people of this description, who are supported by their friends and charity.	There are few families who have not an old and infirm member belonging to them, whom they support as well as they are able.	From 30 to 40, who are supported by their children and friends, and by charity.
None at all.	None.	Very few leave this parish to obtain employment elsewhere; probably about 12. I have not known any of them go to England for some years, and of those only three or four.	Great numbers go, at harvest and other seasons of the year, to different parts of the kingdom, and many to England.
——	——	They were generally young unmarried men.	Some married men, who remit trifles of money to their wives.
About 10 or 15. Alms are given by some in money, by others in provisions.	——	I know of only about 16, who get what alms are collected at the church on Sundays.	Cannot state the number, which is very great. Alms are in general, in the country and village, given in provisions.
About six, and the price of bed for one night, 2*d.*	A night's lodging is generally given for charity.	I think there may be about 12 in the village; the usual price is from 1½*d.* to 2*d.* per night.	Strollers are lodged in many places in the village and country; in the town they pay 2*d.* a night for lodging.
None.	None.	I cannot say from actual destitution, but I think that the lives of a few were shortened from want of proper nourishment, and dry and warm lodging.	I think not; the people have great tenderness here for their fellow creatures.

LEINSTER—Counties Kilkenny and Queen's—Baronies Galmoy, Upper Ossory and Gowran.

Lisdowney, Coolcashin, Aharney, &c.—Pop. ab^{t} 6,000.	Union of Urlingford, &c. Pop. 6,582.	Blanchvilleskill - Pop. 329.	Grange Sylvia - Pop. 2,313.
Rev. *Robert Power*, P. P.	Rev. *Patrick Walsh*, P. P.	Rev. *T. Butler.*	*Walter Moloney*, Esq., Chief Magistrate of Police.
None.	There are not any deserted children in this parish, nor are any known or supposed to have perished within the last three years.	None.	None.
I know not of any.	None.	None.	None.
I am not aware of any.	Of widows and children of this class, there are about 10, and they are supported by alms in money and provisions.	None who have not relatives able to support them.	A few; supported by begging.
There are about 40 persons resident in this parish incapable of working. About 30 of them are supported by their families, and the remainder by charity.	There are, I think, between 70 and 80 persons in this parish incapable of working; between 40 and 50 of these are supported by their families, and the remainder by charity.	Very few; and those are supported by the labour of their families.	A few, that subsist by begging.
No labourers go to England to seek labour. Some go at harvest to other parts of the country, where the corn ripens early, and come back in time for the harvest at home.	About 100 labourers leave this parish in the harvest and during the potato digging, but scarcely any go to England.	None from this parish.	None.
Married persons almost always have a house and some land, on the produce of which their families live.	Many of them are married, and their wives and children are generally supported by provisions left with them by their husbands.	—	—
There are about 60, who subsist by begging; and alms are given sometimes in money, but mostly in provisions.	There are between 30 and 40 in this parish, who subsist by begging; and alms are given sometimes in money, and sometimes (oftener) in provisions.	None. Strolling beggars are usually supplied with provisions from the houses of farmers.	Alms are given in both money and provisions.
Beggars do not pay for their lodgings.	Beggars do not pay for their lodgings.	None; the villages in the adjoining parishes supply lodgings. I do not know the price; something very low, I should imagine.	Strolling beggars obtain lodging whenever they seek it; and are never charged.
None.	None.	None.	No.

LEINSTER—County Kilkenny—Barony Gowran.

Grange Sylvia - Pop. 2,313.	Union of Innistioge and Clonamerry - - Pop. 3,221.	Innistioge, Clonamerry and Rower - - Pop. 6,810.	Kilmacahill - - Pop. 1,391.
T. T. Bookey, Esq., J. P.	Rev. *A. Pack*, LL. D.	Rev. *Wm. Carroll*, P. P.	Rev. *James M. Stubbs.*
None.	There has been but one, who has been hitherto supported by the parish, and is now about being apprenticed.	Only one deserted child at present in my parishes, who is supported by collections made at one of my chapels; another exists also, supported by Mr. Tighe, of Woodstock, who was originally supported from the vestry cess.	Not one.
I have no means of ascertaining this, but I know of none.	None.	Only two bastards; supported as stated in the answer to Query, No. 1. One of these is seven years old.	Not one, as respondent believes.
A few widows; supported by begging. I know of no children.	Answered as in No. 4.	Any of this description are supported by the landlord, if resident, or by their more comfortable neighbours.	Respondent is not aware of one.
There are but few; and they are supported by begging.	There are very few incapable of work, and those who are, are supported by their relatives, and occasional assistance from the clergyman of the parish.	Such persons of this description as live in my parishes are supported by their friends; those who have no such protection become itinerant beggars.	But two, as respondent believes, who have not friends to maintain them.
I know of none.	Very few in this parish, as they are in the habit of occasionally assisting each other. None go to England.	Few labourers leave these parishes, even in time of harvest and potato digging. Some who can procure security for their passage to Newfoundland or America go to those countries.	Respondent is not aware that any have sought employment elsewhere or gone to England.
—	—	Some of these emigrants are married, whose families are supported in their absence by their friends, and sometimes remittances are made by the husband.	—
I have no means of finding out the number. They receive alms both in money and provisions.	There are very few beggars; but some poor housekeepers, who are ashamed to beg, are occasionally relieved both by money and provisions.	Such as become itinerant beggars in my parishes are ashamed to beg at home; they retire to other parishes, and get alms in provisions, &c.	There are not six resident beggars in the parish, but many come from neighbouring parishes, who receive aid, mostly in food, seldom in money.
Strolling beggars are always sure of lodgings from the farmers whenever they seek them; without charge.	Thirty-six; about 2 *d.* per night, which is usually paid by potatoes collected during the day.	The farmers generally are the only persons who give lodging gratis to strolling beggars, and who receive no remuneration from them. When beggars lodge in small towns, it is with poor householders, who partake of some of the provisions collected by those beggars.	Respondent has not heard of more than two lodging-houses where strollers are admitted.
No.	Some may have died from poor living, but none from absolute destitution.	Few instances of this kind happen in this country; none in my parishes.	None.

LEINSTER—County Kilkenny—Barony Gowran.

Union of Paulstown. Pop. 3,734.	Powerstown - Pop. 1,718.	Union of Thomastown and Tullowherin - - Pop. 5,835.	Thomastown and Collumkiln. Pop. 3,642.
Rev. *Michael Brenan*, P. P.	Rev. *Thomas Vigors.*	Rev. *Edmund Cody*, P. P.	*Sydenham Davis*, Esq.
There is one orphan, whose mother, a stranger, died, and the father is not known. There has been one infant found dead, supposed to have been left by the mother to perish. The first is supported by parochial subscription.	None, as I have learned.	One whose parents could not be discovered; it is supported by charity. None have perished through neglect.	One supported by voluntary contributions.
I know of none.	Cannot say; have not heard of any.	I believe they are all supported by their parents, except the one mentioned above.	None.
Of this class there are 78, distinct from Queries 4 and 7. The mothers endeavour to make out a livelihood by their industry.	Have not learned that there are any.	About 21; they are supported by begging.	Fifteen widows and about 30 children; by begging.
Of the labouring class there are at present 42. They are supported by their children or relatives.	From 12 to 20 males and females. They are supported principally from their own means, and by their relatives and friends.	About 24 unable to work; they are supported partly by the contributions of their neighbours, and partly by the industry of some of their family.	About 24 men; partly supported by voluntary contributions, and partly by their families.
None.	None. All hands have sufficient employment during the harvest season, and additional ones are required during that period by the larger farmers especially.	It is not usual with any of them to leave the parish.	This being a tillage country few leave it (I doubt if any); many in harvest time come into it.
—	—	I do not know of any such.	I know of none. Those who come into the parish bring their wives with them, who support themselves by begging or labour.
There are 69 of this description, distinct from the persons in Query 4. Alms are usually given in provisions.	None. Usually in provisions.	There are at least 100; about 33 of them are strolling beggars. Alms are given in money and provisions.	About 70; many of these have no fixed place of residence. Alms given in both.
All the peasantry give lodging to such persons, but make no charge.	Have learned that they are admitted gratis when they stop for a night; but that lodgings are not usually let for strolling beggars.	About 10 in the town; they charge 1 *d.* per night; in the country they get a lodging gratis.	Ten in this town; price 1 *d.* per night.
Not of actual inanition; but it is to be feared that many	None.	I have not heard of any.	None that I know of.

have come to a premature death through want of wholesome nutritious food, or a sufficiency of ordinary diet, and through want of clothing, particularly at night. I recollect distinctly two or three instances in this village of Goresbridge, in which poor females were rescued from almost certain death by means of new warm blankets, given them in charity, when all other remedies would have proved unavailing. I have elsewhere witnessed the like beneficial effects produced by the application of warm flannel to the body.

LEINSTER—County Kilkenny—Baronies Ida and Iverk.

Rathpatrick - Pop. 1,627.	Rower - - Pop. 3,589.	Castlane - - Pop. ——	Union of Fiddown. Pop. about 6,788.
Rev. *J. Fitzpatrick*, P. P.	Rev. *J. M'Cheane.*	Rev. *Thomas Maunsell.*	Lord *Duncannon.*
None of that description in this parish.	None.	One, for whom 5*l.* was paid to a poor woman, who for that sum engaged to rear and support her without any further cost to the parish. None.	Three or four have been deserted, and are supported partly by subscription, and partly by presentment at the assizes, 5*l.* each. None known to have perished.
Four or five children of that description, and of no expense to this parish.	None.	I only know of two. *See* No. 7.	They are generally supported by the mothers. Those only are known that have applied for wages at the petty sessions, and they are few in number.
About eight widows and 15 children; by begging and charitable donations.	Say 34 widows with 96 children. Some of them maintain their own families by their industry; the others are supported by the charity of the inhabitants.	None that I have ever heard of.	There are a few orphan children supported by farmers, and working for them. The same observation would apply to widows, who in two or three cases do not remain with their husbands' families, or receive support from them.
About 20; supported by charity.	Probably 16; supported by their relatives, or the charity of the farmers.	I know of none. We have eight persons on our poor-list, who get what is collected at the church divided between them every Christmas-day and Whitsunday, being twice a year, and which generally amounts to near 1*l.* to each at each division, and is a great assistance to them.	Very few indeed who do not live with and are supported by their own families.
Do not know any of them in this parish.	About 40, in the time of harvest and potato digging, go to other parts of the county; none to England.	None.	None leave the parish. Labourers come from other parishes in harvest and potato digging.
——	Some. Their wives and children, in their absence, subsist on the potatoes they may have laid in, and some of them are supported by the farmers through charity.	——	——
About 12, supported by begging potatoes; and 10, who receive donations in money from the clergy and gentry of this parish.	About 20. In provisions.	I know of none, except a young slut with two bastard children by different men.	None belonging to the parish; but great quantities of strolling beggars from Carrick and Callan pass through the parish, and almost extort alms from the farmers.
None of that description; they usually get lodgings at the farmers' houses.	None. Strolling beggars are lodged and dieted by the farmers through charity.	Almost all the householders receive the strolling beggars into their houses, and give them lodging for no other recompence than the news they can tell; and when they have none to report, they invent lies sooner than be without some information to communicate, which they know always makes them welcome; and thus do they do much mischief in the country, and are the pest of society, the lower orders being extremely fond of news, and ready to believe whatever is told them by such persons, who I have known to circulate the grossest falsehoods, and to get credit for them, even from some who might be thought too respectable to believe them.	This is discouraged in the parish, and there are not many such householders. The farmers admit them to their outhouses.
None.	None.	None.	None.

LEINSTER—County Kilkenny—Barony Iverk.

Union of Fiddown. Pop. about 6,788.	Union of Kilmacow and Mulinavat.—Pop. 2,310.	Poleroan, Portnascolly and Illud.—Pop. about 2,246.	Rathkyran - - Pop. 2,006.
Rev. *Patrick Magrath*, P. P.	Rev. *John Quin.*	Rev. *Francis Newport.*	Rev. *Nicholas Carroll*, P. P.
Application has been made for the support of three or four who have been maintained by presentments at the assizes, of 5 *l.* for each (the largest sum that can be given), on receiving which, women have been found to undertake their maintenance. None are known to have perished through neglect.	They are of rare appearance here, but when found, are either sent to what they call the cradle, or supported at home by subscriptions in the neighbourhood. There is no fund.	I know of none. None.	Not a single deserted child in this parish; nor have I heard of a soul to have perished through want at any time.
It would be difficult to ascertain. The fathers sometimes contribute to the support of such children; but they are generally supported by the mothers, who beg with them in strange parishes.	There are scarcely any who are not supported either by the reputed father or mother; there are some supported by the mother only, who scarcely ever deserts them.	None, that I know of.	I know of no bastard children in this parish. From time to time there have been a few illegitimate children; but all such are supported by their reputed fathers.
There are few, if any, widows so circumstanced; any orphans that are, have been taken into the houses of the gentlemen and farmers of the parish, and kept until they become useful.	There are few that have not some relation or friend; such as have not are supported by begging.	I know of none.	There are a few widows and children whose relations are not able to support them, though willing to do so; but all such are supported by their neighbours.
There are scarcely 20 such persons who have not got friends or relatives who support them, or at least contribute to it; such as have not are fed and lodged amongst the farmers; but the parish is overrun with beggars from the adjoining towns of Carrick, Callan and Knocktopher, who levy a complete contribution (so far as potatoes and sometimes meal) from the farmers, who are often afraid to refuse.	Such persons are supported by their friends, or by begging. Such of them as have friends in Newfoundland or America often get remittances; but many of the description are frequently in distress.	If there be any such, by begging from door to door.	I could not accurately state the number; but from the habits of the people and goodness of their constitution, they are less in number here than in other parts. All such are supported either by their relatives or their immediate neighbours.
None leave this parish; on the contrary, numbers come in here from Connaught and Munster at the harvest and potato season.	Very few leave these parishes for England; some leave them for Newfoundland or America, if they are enabled, by money or friends, to procure a passage.	None, that I know of.	Very few of the labourers leave home periodically, and such as do, do not go beyond the limits of the county; but not one to England.
Most of the labourers here are married; but as they do not leave the parish, their wives and children are consequently not an incumbrance.	Many are married, whose families are supported by friends in their absence; they send remittances as soon as able. They sometimes send for the family, or as many of them as they conveniently can.	If any of the married should leave home, in some instances the wives shut up their houses, and beg till their return.	Nearly all the labouring men here are married men; for previous to their marriage they live as servant boys with the farmers. During the occasional absence of any of the married men, their wives and children, if destitute of food, procure it among their neighbours.
Not more than the number above named. Alms are given by the farmers in provisions; by the gentry in money.	One-half the beggars of those parishes are strangers; and many of the natives, who are reduced to begging, and have no expectations, travel to distant parishes through shame; so that is difficult or impossible to ascertain the number who live by begging.	I cannot say, as there are so many strangers from other parishes and counties. Generally provisions.	At this moment there are not more than eight or 10 at most of the natives that subsist by begging; but in general there are swarms of beggars from other parts, that is, from Waterford, Carrick-on-Suir, and the surrounding country. Alms are given here at the worst of times in abundance, in provisions only, and that of all kinds.
Beggars generally obtain lodging in the outhouses of the farmers of the neighbourhood; they are also frequently admitted into the houses or cottages of poor labourers, with whom the beggars share their potatoes for supper as a recompence.	About 20 or 30. The price, when in money, is from 1 *d.* to 2 *d.* They sometimes partake of the provisions in lieu of money.	None.	Very few let lodgings to beggars here, as the farmers and people in the country parts never charge for lodgings. There are five or six in this village of Moncoin, who charge sojourning beggars per week; and I understand the charge is from 4 *d.* to 5 *d.* per week.
None.	Three persons have died whose cases were doubtful; but it has not been ascertained to be from actual starvation.	No.	I never heard or knew of any person dying from actual destitution in this parish.

LEINSTER—County Kilkenny—Baronies Kells and Shillelogher.

Annamult - - Pop. ——	Callan - - Pop. 6,111.	Kilmaganny - - Pop. 3,670.	Killemerry and Tullahought. Pop. 1,837.
Thomas Neville, Esq., J. P.	Rev. *Chas. Butler Stevenson.*	*G. W. Rogers*, Esq.	Rev. *P. Carigan*, P. P.
I believe there are no deserted children in this parish; and I have never heard of any having perished through neglect.	There are now but few. Formerly it was an article of church-cess, but since this has been withheld, the protestant clergyman, though they belong not to his flock, is the main contributor. I am not aware of any having absolutely died from neglect. There has not been a single foundling in the parish of Callan for the last three years.	One; supported by contributions from the poor-box. Not that I know of.	None (thank God) of such description. An instance, however, occurred within the last winter of a child having been abandoned and perished, supposed to have been brought from a neighbouring parish.
I do not know of more than two; and these are supported by the mothers, as we have no law here to compel the reputed father to do it.	The crime of bastardy is by no means so frequent as in England; and where such is the case, the mothers usually support them.	——	I know of three or four such, very badly supported or clad by their reputed father.
I know of but two widows (one without children,) who have no relations to support them; and these two have small portions of land which the neighbours help them to cultivate.	The number must be considerable; but I cannot undertake to answer this question.	——	There are very few indeed; such as are here, however, are supported by the bounty of the charitable in their respective neighbourhoods.
There are not above four or five of that description among the labouring class; and they are supported, some by their families, others by their neighbours, and casual charity.	As near as I can calculate, I should think 100. Of this number the greater proportion are resident in the town of Callan.	——	By dividing the aged and infirm into two classes, the first belonging to the farmer, the second to the still humbler portion; the farmer will support his own; the poorest will share the last potato with his also. Hard to say as to the number.
Few or no labourers leave this parish in search of employment; and when they do so, it is only to the neighbouring lands.	But few leave this for England, it being an agricultural district; and the season when England would offer the greatest advantage, they are tolerably well engaged at home. Numbers go to Newfoundland annually, and leave their wives and families a burthen to the community.	——	All the labourers, at least such of them as are able to work, leave home for such parts of the county where the harvest comes in earlier than here. They never go to England from this parish in search of employment.
——	Many, and there is no resource but begging, and consequently, we are overrun with the wives of the persons who have thus left the country.	——	Some of them are married. When the children are helpless, the wife takes them off to some other parish, and supports herself and family by begging.
I do not know of any professional beggar residing in the parish. Those who pass through usually get alms or provisions.	I have no means of ascertaining this, but I should think they might be calculated at 250. More frequently by provisions, which in the towns are given by individuals at meal times; and in the country potatoes are seldom refused; indeed, I have known large farmers plant a proportion exclusively for this purpose.	Not many beggars. Alms usually given in provisions.	As I said before, (*see* No. 6) when the husband leaves home in quest of work, the woman leaves also to beg. Alms usually given in provisions.
No householders ever let lodgings to beggars; they seldom refuse a night's lodging gratis to such persons.	Almost all the small houses in the town occasionally take in lodgers, some for hire and some for charity. For a night's lodging, the charge is 1 *d.*; occasionally 14 persons are crowded into one small room.	Not many such houses. Beggars generally lodged by the farmers and cottagers.	Very few; from 1 *d.* to 2 *d.*; oftentimes for God's sake.
I never heard of such an occurrence in this parish.	I cannot say that any have died from starvation; but I have no doubt many owe their death to the miserable state in which they have lived.	None, that I know of.	None, that I could discover.

LEINSTER—County Kilkenny—Baronies Knocktopher and Shillelogher.

Church Jerpoint.—Pop. 2,503.	Union of Kilbeacon, &c. Pop. 4,267.	Ennisnag - Pop. 864.	Kilculliheen, in liberties of city of Waterford.—Pop. ——
Rev. *M. Crowly.*	Rev. *A. Pack*, LL. D.	Rev. *H. Herbert.*	Rev. *W. M. Hughes.*
I have not heard of any. None known to have perished through neglect.	Not more than one in every two or three years; when such rare occurrence happens, the child is put out to nurse, and a presentment made at assizes on affidavit of the rector or vicar. None have perished, I believe.	But one, who is supported by subscription. None to my knowledge have perished through neglect in this parish, within the last three years.	None.
Perhaps, two.	I understand they are numerous, and chiefly supported by their fond mothers, while their fathers neglect them, taking every sinister advantage.	I know of none.	None.
About four widows and about 10 children; supported by charity.	None to my knowledge, nor have I heard of any; if such there are, they go into more opulent parishes.	I know of none who are not supported by their families.	Twenty-five; supported by begging.
About 30; supported by their families.	The number is very small; but from May to August, pending the coming round of the potato crop, a great number of men, women and children, stout and healthy, travel from house to house, and receive half a stone of potatoes and a little milk from almost each.	There are but very few in this parish who, from old age or infirmity, are incapable of work, who are not supported by their families; not more, I should say, than eight or ten; they live by begging.	Two hundred; supported by their children.
Not many; about 30 may go to neighbouring parishes; none go to England.	About 200 go to the prime and early lands for the reaping and digging, and return to their own in about 14 days after; none to my knowledge go to England.	The labourers are not in the habit of leaving this parish, except some few during the harvest season, when they go to a neighbouring county, should the wages be higher or the crops be earlier.	None.
None of them are married.	Many of them are married, and when so, leave to their wives and families their stock of potatoes.	Some of them are married, and generally leave the wife and children at home, who are supported during their absence with the produce of the dairy ground.	——
About a dozen; usually in provisions.	Scarcely any but strangers; as in No. 4.	Not more than 10 or 12; such are generally relieved by farmers by provisions.	——
None.	It appears that all the cabins in the villages on the roads to Waterford, &c. let snug beds for 2 *d.* per night.	There are no such lodging houses in this parish, to my knowledge.	None.
None.	It is stated that many have died of bad feeding, though not of absolute destitution.	No.	None.

LEINSTER—King's County—Barony Ballyboy.

Killaderry (Philipstown). Pop. 2,859.	Ballyboy - Pop. 4,135.	Ballyboy - Pop. 4,135.	Killoughy - Pop 4,019.
Rev. *P. Rigney*, P. P.	*Andrew Stoney*, Esq, J. P.	Rev. *Charles Burton.*	Rev. *John Dunne.*
There are two; one chiefly supported by the rector; the mode of support of the second has not been yet decided. No.	At present I know of none; nor have any been known or supposed to have perished through neglect within the period mentioned.	Occasionally deserted children left in the parish; and we have had occasionally before now to tax the parish for sending them to the Foundling-hospital, and in some instances for paying for them in the parish, before and since the Foundling-hospital refused admittance to their establishment; and latterly we are precluded from rendering any assistance to them from the influx of roman-catholics to our vestries, which I cannot fully reconcile to any equitable sentiments; as though in almost all instances we could not ascertain who were the presumable parents, yet it seemed to be generally considered that the blame of such desertion was in a great measure attributable to them, perhaps in consequence of the great disparity of their numbers. I have not heard, I think, of any having perished from neglect, but I think the number of deserted children have apparently greatly decreased.	None.
Two.	I do not know of any.	I know of no instances; it has not come under my observation, such destitution, should it have occurred.	Two children, from the Foundling-hospital.
The 20 beggars profess to be all widows; and there are amongst them about 10 children. This vagueness arises from their being all, but two, strangers.	I know of none, except some included among the persons described in answer to No. 7.	I do not immediately know of any widows and children under the hardship of this query; but if there are, I know of no extrinsic support they could get.	——
About 40; 20 chiefly dependant upon their own means and their children's; about 20 live by begging.	It would be difficult to answer this question correctly, as very many of the labouring people and small farmers have near relatives that from age and infirmity are unable to work, and who, though they may suffer privations, never think of seeking charity.	Not a great many that strike my observation at present. People in great destitution from old age or infirmity receive some trifle from the periodical or weekly collections made in our church, but this assistance is confined within narrow limits, and cannot be properly called a support; but in general I do not think I observe many of those absolutely incapacitated from labour, except amongst strolling beggars, who are very much about the parish, I suppose in a good measure from other parishes, and by no means in a great proportion indigenous to our parish.	A large number; supported by their families.
——	From this parish scarcely any; such as do, go to the neighbourhood of Dublin to mow by task, being esteemed good mowers and well conducted men.	Very few. I know of some instances of their going periodically to the county of Dublin to mow in the season, and in some instances to different counties for general labour; but it is now, I think, generally discontinued. I have not heard of any of them going periodically to England; some of them, men and women, occasionally go to Manchester and other manufacturing districts, and get employment sometimes in the cotton trade, I believe much more successfully than at home; and some have emigrated to British America, and have sent home satisfactory accounts.	From 20 to 40; none go to England.
——	Any married men that go in that way have a house and garden, and leave a proportion of their usual provisions, sufficient to support their families till their return, or till they send them some of their earnings.	Most of them unmarried; but if they should be married, their families are left the residue of their potatoes, and live pretty much as usual, without any additional support.	Generally single men.
——	I think about 50; the greater number of them, however, are not natives, but strollers, who not unfrequently find it their interest to take permanent lodgings in this parish. Alms are given both in money and provisions.	Donations to the beggar generally in potatoes, comparatively but little in money: after dinner, at the houses of the more opulent, the remains of their dinner, &c. The number of beggars pretty numerous, as no public charity is, in scarcely any instance, dispensed to them.	My poor-list consists of 60 roman-catholics.
——	The strolling beggars, who merely ask a night's lodging, I believe never pay, and are seldom refused, particularly if they can procure from some person, who is thrashing, a small bundle of straw, which is left after them in the morning, and is the only remuneration.	I suppose, perhaps, there are 20 or 30 householders who give lodgings to strolling beggars, but I do not understand that occasional ones pay anything for their lodgings, it is rather done from a principle of charity; in some instances, if they make any stay, 2 *d.* a night is sometimes paid for a night's lodging.	Given gratis.
None.	Certainly not.	I do not think that any have died from actual destitution; I think I should have heard it, had it happened.	None.

LEINSTER—Co. King's, Queen's, Tipperary and Westmeath—Bar. Ballybrit, Clonlish, Ikerrin, Ballycowan and Moycashel.

Birr (including Town). Pop. 9,617.	Union of Roscrea and Kyle (including Town) - Pop. 11,009.	Seirkyran - - Pop. 1,484.	Durrow - - Pop. 3,145.
Rev. *Marcus M'Causland.*	Rev. *W. Higgin.*	Rev. *Thomas Butler*, P. P.	Rev. *Peter Foler.*
——	At present there are two, wholly unprovided for since the roman-catholics have refused to pay church cess.	None.	One, that I know of.
——	I do not know.	The reputed fathers of all such are compelled to support them.	Not any.
——	Several; supported by begging from door to door.	Answer as No. 7.	One with four children, the death of whose husband caused her to be left destitute.
——	A very considerable number; supported by their friends, or begging.	A few, supported by miserable means derived from their families.	They are usually supported by their own families, except eight, who are destitute, and for whom I collect from 8 *l.* to 10 *l.* a year in the church.
——	None.	Little or none.	I do not know of any who leave this district.
Some are married; wives and children supported by the potatoes sown.	None.	——	They do not leave this neighbourhood.
——	Usually given in provisions.	A few, supported by alms.	I do not know of any public beggar in this parish.
From 1 *d.* to 3 *d.* per night.	I should suppose not less than 200 or 300; price from 3 *d.* to 6 *d.*	Nothing of that kind.	Beggars occasionally get lodging without charge.
I am satisfied that none have died from actual destitution.	Not to my knowledge; though many, I think, through extreme poverty, are brought prematurely to the grave.	None.	Not any.

LEINSTER—Counties King's and Tipperary—Baronies Ballycawan and Clonlisk.

Kilbride (Tullamore Town). Pop. 9,673.	Lynally - - Pop. 1,846.	Lynally - - Pop. 1,846.	Burrisnafarny and Barorney. Pop. 669.
William Wallace, Esq., J. P.	Rev. *R. H. Dunne.*	*Alexander Andrews*, Esq., J. P.	Rev. *William R. Gresson.*
There are three on our parish books, and no sum is chargeable by law at our vestry for their support. None have perished here at any time.	Two only that I am aware of. None have perished.	Two, who have been supported by the church cess. There is no fund at present. None have perished.	For the last few years, we had no deserted child; at present there is one.
None, I believe.	—	I know of none.	Only one child lately deserted.
About 10 widows, supported by their friends and by begging; about 20 children without parents, supported by begging and by private charity.	—	I know none without relations. The destitute are supported as stated in No. 4.	I know of one only.
About 100, who are supported by their friends, relations and private charity.	Could not compute; there are many supported by their relatives.	From my own observation, and the inquiry I have made, there are about three males and five females, who, from old age and infirmity, are supported by their neighbours, the resident gentry, and the poor money collected in the parish church. Most of them have houses to live in. I do not include in this number many old people resident in this parish, who are incapable of working, who do not seek or require relief.	I believe not more than 15.
Very few quit their dwellings in this parish.	Very few, if any.	Several labourers are employed from this parish in the brickyards in an adjoining parish. I do not think any of them go to England.	I do not know.
If any married man goes, his wife and children go a begging.	—	I believe they are in general unmarried men.	—
About 200; but many of them come from other places. Some get money, others provisions.	Could not say. There being much more charity among the poorer farmers than among the wealthy, the alms is consequently given oftener in provisions.	There are occasionally several persons who subsist by begging, resident in the parish, but not belonging to it. I know of only two men belonging to the parish who resort to begging, and no women. Alms are given both in money and provisions.	Very few, perhaps not three.
About 100 householders; 1 *d.* per night.	The proprietors of the small cabins generally let a night's lodging for 2 *d.* per night, or 10 *d.* per week.	I know of about four. They inform me they make no charge.	There are few lodging houses, and I believe no charge is made in general for lodging.
I never knew of any.	No, none.	Not to my knowledge.	I have not known or heard of any.

LEINSTER—Counties King's and Tipperary—Baronies Clonlisk, Ikerrin and Coolestown.

Dunkerrin, Rathmavague and Finglass.—Pop. 3,835.	Killemerry, Ily, Shinrone and Kilcomin.—Pop. 5,810.	Union of Shinrone. Pop. 2,517.	Clonsast - - Pop. 3,914.
Rev. *Wm. B. Fry.*	Rev. *W. B. Savage.*	*Richard Hammersley*, Esq., J.P.	Rev. *Geo. Newcomb.*
There are not at present any. I know of none to have perished through neglect.	Two; supported by the parish as foundlings. One child was found and given to nurse, but soon after died.	Very few.	—
I do not know of any.	But two.	—	I have not heard a single instance of a father not supporting his reputed child. The cases of bastardy are very few.
There are very few, and these are supported as in answer to No. 7.	Fifteen, who are supported by mendicity; some by the clothing society.	—	—
The old and infirm are generally supported by their relatives and the poor-money collected in the church.	—	—	Very few; and supported by charity, or their friends or relatives.
None.	None.	None.	No labourers leave this parish to seek employment. On the contrary, numbers from Connaught come during harvest, bringing their families, who live by charity.
—	None.	—	—
Those I consider beggars are few; they are supported both by money and provisions.	About 20, principally strangers, who have settled in this neighbourhood, and who are not included in the number deemed worthy of relief from mendicity fund.	—	There are but few resident beggars, to whom alms are given principally in provisions. The poor generally support the poor. Some means of compelling the more affluent to contribute towards the maintenance of the infirm and aged would be most desirable.
I know of no charge being made for strolling beggars; they are seldom refused lodging gratis.	About 20 persons let lodgings to strollers, at 2 *d.* per night, or 6 *d.* per week.	—	Few cottagers will refuse lodging to strolling beggars, but without charge. Every parish might support its poor at a trifling expense. Except in cases of gross delinquency and misconduct, no tenants are dispossessed of their holdings.
None.	None.	None.	Not to my knowledge.

LEINSTER—County King's—Barony Coolestown.

Clonsast - - Pop. 3,914.	Clonsast and Ballinakill. Pop. 4,858.	Monasteroris (Edenderry). Pop. 4,404.	Monasteroris (Edenderry). Pop. 4,404.
Rev. Mr. *Dunne*, P. P.	Rev. *H. E. Joly*.	*Joseph White*, Esq.	Rev. *G. P. Crozier*.
I know of but one, supported by Dr. Joly. Do not know of any person to have perished by neglect in this parish.	There is but one deserted child, who is supported by the humanity of the nurse that took charge of it from the overseers. The stop put to the collection of all parish cesses these three years past has thrown a heavy task on this poor widow who, out of her slender means, supports besides three fatherless children of her own. No children have perished through neglect.	—	Two deserted children, now on the parish, most shamefully neglected, the parents of both being known, but no means by law of coming at them. Two poor women nursing them, who have got nothing for two years; Government having prevented the cess being raised for such purposes.
About six.	None except the child alluded to in No. 1. Of course I do not notice the children who are entrusted by the Foundling-hospital, Dublin, to nurses in this parish.	—	Two.
About 20 to 30; supported partly by begging.	I do not know of any.	—	Very difficult. Lord Downshire gives houses and winter clothing, and two guineas a year, to eight widows; otherwise supported by working or begging.
About 70, in the united parishes; in a great measure supported by begging.	Twenty-two in the parish of Clonsart, and six in Ballinakill; almost all of whom are supported by the benevolence of their relatives.	—	In the town about 40; some supported by their friends, others by almsgiving. There are many in the country.
About 30 go out of this parish to the county of Kildare in harvest to labour; little or none to England.	None go to England. A good many do to the adjacent counties, when the hurry of harvest is over in their own neighbourhood.	Very few labourers (if any) leave this parish to obtain employment elsewhere.	Few labourers go from this part of the country. Some however do, who, when weaving of stuff is slack, go to Leeds, Manchester and other manufacturing districts, to get employment.
The married men generally stay at home.	If married, they leave a sufficiency behind, or remit part of their wages. No want is felt, as the new potatoes are by that time fit to dig.	—	Some who have gone have been married men, and usually their wives have been dependant on their friends until their return, generally poorer than they leave them.
About 70. Alms given mostly in provisions.	There are a good many beggars, who are strangers, roving through the country from distant places. They are chiefly assisted with provisions.	—	About 20 strolling beggars. Generally in provisions; sometimes money.
Very few householders would refuse a distressed pauper a night's lodging. No payment for same given or expected.	The householders, who are in the habit of letting lodgings to strolling beggars, reside chiefly in this village; there may be about 12. The charge is 2 *d.* or 3 *d.* a night.	—	There are very few cabins in the parish that will not admit lodgers; usually paid with some trifling sum, or provisions which the lodger collects.
I believe not.	None.	None.	I should think, not any.

LEINSTER—County King's—Barony Garrycastle.

Clonmacnoise - - Pop. 4,424.	Gallen - - Pop. 5,020.	Killegally - - Pop. 3,555.	Lemonaghan - - Pop. 5,787.
Rev. *G. J. Fitzgerald.*	*John Molloy*, Esq., J.P.	Rev. *Hugh Fitzgerald*, J.P.	*Andrew Mackeon*, Esq.
None; none at any time.	Two in this parish, who were supported hitherto by vestry, at present by the poor-box. Four are supposed to have perished from bad treatment.	I know of but one deserted child. None have perished.	There have been no children deserted in the parish that I could hear of.
None.	About three or four.	There are none.	There are no bastard children in the parish that are not supported, for aught I know, by their reputed fathers.
There may be about 20; some of these supported by charity, and others by little dealings.	About 300, who have relations able but unwilling to support them; they live on the bounty of their neighbours.	About 15 widows and about 30 children. They get something from the church poor-list by begging.	There are 40 widows living in the parish, who may be said to be quite destitute. Some of them subsist by attending sick persons, others spin wool in the houses of farmers, and many live by selling herrings or candles to the peasantry.
There are but few, and those supported by their families.	About 60, some of whom are supported by their children, others by begging.	About 20, chiefly widows.	There are about 80 labourers in the parish, unable to work. Some of them are supported by the industry of their children. Begging is the last resource of those who have no friends.
I know but few of the fathers of families that leave their dwellings to look for work; when there are two or three young men in a house, they do in the harvest season.	Very few leave this parish periodically to obtain employment elsewhere; the few that leave this parish go to the counties of Dublin and Kildare, none to England.	I do not know of the father of a family to leave his dwelling for employment; I have heard, when there are two or three grown up boys in the same house, they may go in the harvest season.	The number of labourers who quit the parish in harvest time for the counties of Kildare and Dublin, may be estimated at 200. The number of persons who resort annually to England, varies from 10 to 20 persons.
The families of those few are supported by provisions procured by them before leaving home.	Some of them are married men; their wives and children maintain themselves by begging.	I do not know of any married men going from this parish.	Many of them are married men, who previous to leaving home lay up a store of potatoes for their families; if unable to be thus provided, their families subsist by begging until their return.
Alms are usually given in provisions to about 10 or 12.	About 20. Alms are usually given in provisions.	About 15. Alms are generally given in provisions.	It is computed that 60 families subsist by begging: this would give 240 persons living on alms within the parish, which are generally given in provisions.
None. Lodgings are given (to a beggar or poor person passing through the parish) gratis; at a public-house there is charged about from 2 *d.* to 3 *d.* per night.	About 200 are in the habit of letting lodgings to beggars, for which nothing is charged.	Beggars are usually allowed into a poor man's house for a night's lodging, and then pass on. I never heard of any charge being made.	About 70 or 80 householders give gratuitous lodging to mendicants.
None.	None.	There are none that I can find out.	None are known to have died from actual starvation, though many have suffered severely from an inadequate supply of common necessaries.

LEINSTER—County King's—Barony Garrycastle.

Lemonaghan - - Pop. 5,787.	Rynagh and Gallen (including Banagher) - - Pop. 9,741.	Tessauran - - Pop. 2,032.	Tessauran - - Pop. 2,032.
R. J. E. Moony, Esq., J.P. *Thomas H. Mulock*, Esq., J.P.	Rev. *John Kenny*, P.P.	Major *C. Carleton.*	Col. *H. P. L'Estrange*, J.P.
We do not know of any deserted children in this parish; nor have we ever heard or known of any to have perished through neglect within any given time, thank God.	Two deserted children in Gallen, who were supported hitherto by vestry, at present by the poor-box. Four are supposed to have died from bad treatment; none in Reynagh.	Three; supported by collections in the parish church. None.	There are three deserted children in this parish, who are supported by collections made in the parish church. None are supposed or known to have perished through neglect.
We believe that there are several, and many who would be supported by their reputed fathers, if given up to them by their unfortunate mothers.	There are only two or three, who are supported by their reputed fathers.	Three foundlings.	There are three children, supported as above stated.
We beg leave to refer you to Rev. J. P. Holmes, curate of the parish of Lemonaghan, for an answer to this question, as he makes himself acquainted with such matters, and is industrious to find out distress, and to aid and assist in relieving them.	Nearly 800 in both parishes, who have relations able but unwilling to support them; they generally live on the bounty of their neighbours.	Nine widows, supported by church collections. No children.	Nine widows, and the three deserted children who are maintained by church collections.
We cannot say what the number of such persons are; in Lemonaghan parish they are fewer in number than in any of the neighbouring parishes, and they are supported by the gentlemen and farmers.	About 158 in both parishes, some of whom are supported by their children, others by begging.	They are, with few exceptions, supported by their relatives; those exceptions are supported by parish church collections.	There are very few persons in the parish actually incapable of labour, and they are supported by their own relations, or by the collections made in the parish church for the purpose.
Very few persons leave their dwellings periodically to obtain employment elsewhere, and there are in every neighbourhood a few to be found who never appear content at home.	Very few leave this parish periodically for England or any other place in search of employment.	Very few ever went, and none now.	Very few labourers leave this parish to obtain employment elsewhere.
A married man without a family generally takes his wife to England, and such as have, leave wife and family at home, and they support themselves by labour during the harvest season, when they are disposed to be industrious.	Some of them are married; their wives and children maintain themselves in their absence by begging.	——	They are unmarried men.
We cannot state the number who subsist by begging, but they are few compared with other parishes. Alms are generally given them by gentlemen in money, and potatoes are given by the farming classes.	About 48 resident beggars; the itinerant ones are numerous. Alms are generally given in provisions.	None. Provisions and money are given to itinerant beggars.	There are not more than three or four persons begging in the parish belonging to it. The alms which they receive are generally given in provisions.
The lower orders of householders are very generally in the habit of either letting or giving lodgings to strolling beggars, and (if agreeable) will harbour them for weeks or months, notwithstanding they have not known the character; and sometimes it occurs that the unfortunate householder or family catch fever, or perhaps robbed.	About 400 are in the habit of giving lodgings to beggars, for which nothing is charged.	It is a general practice, without any charge.	It is a general practice in the parish to afford lodgings to strolling beggars, for which no price is demanded.
We have not known in a single instance any person to have died from actual destitution in this parish at any time.	Not one has died from actual hunger; but the continued use of bad and unwholesome food has certainly accelerated the death of many.	None.	None.

LEINSTER—Counties King's and Westmeath—Baronies Garrycastle, Geashill and Kilconsey.

Tessauran - - Pop. 2,032.	Wherry and Tessauran. Pop. 5,587.	Part of Geashill and Ballycane. Pop. about 10,000.	Ardnorcher, Union. Pop. 16,368.
Rev. *Henry Mahon.*	Rev. *P. O'Ferrall*, P. P.	Rev. *James Kinsella*, P. P.	Rev. *G. L. Gresson.*
There are three; they are supported by a portion of the collections made in the parish church. They were formerly supported by a cess laid on the parish, but that being objected to by the roman-catholics, they are now supported as above. None have perished through neglect.	Two children have been deserted in the parish of Tessauran. They are supported by parochial alms One child is in the parish of Wherry, and is maintained as the other two.	The desertion of children has of late become common. I have known within a short time six cases of this kind. Some of them have been supported by the parish; some died; and others yet living, and supported by poor creatures who took them into their care.	At present only one; it nearly three years of age. The nu a most wretchedly poor woman, v upon the faith of parish cess, promised 4 *l.*; but that not being coll able, she still takes care of the b in the hope of being yet paid in f Her case is peculiarly severe and tressing; she has six children of own.
Three.	The two children that were abandoned in the parish of Tessauran are supposed to be illegitimate.	I know of 10. There were many more, but they have died, I believe, through poverty or want of care.	I do not know any.
Three children and three widows. They are supported by collections made in the parish church.	About 95 widows and children, who obtain their means of living from their charitable neighbours.	There are a great number of widows in distress; but I think I can say there are 30, who have no relation able to give them any support. There are nearly as many children in the same forlorn condition.	——
There are very few; and they are principally supported by their relatives. Those that are not, have been maintained by collections made in the parish church.	About 120 persons referred to in this query, live in the union, the greater part of whom are supported by their immediate relatives.	I know more than 100 of this description. They are supported by the exertions of their sons, or perhaps daughters, who give them part of their wages, when they themselves can get employment.	There are not many reside incapacitated for labour by a or infirmity, though certain there are some who should provided for. The poor Iris however, seldom neglect th decayed relatives.
None.	About 20 labourers leave the parishes in search of employment, of whom six go to England.	I do not find any labourer leaving home, with the exception of 20 or 30 young men who go to the county Kildare in harvest. I do not think the one-fifth of that number go to England.	I conceive very few.
——	Some are married, who before departing leave a small store of potatoes with their families, and afterwards remit small sums out of their earnings.	Not married go; it is generally their eldest sons; and the father endeavours to mind his little family and cares of his cottage.	Seldom are married men.
There are no persons in the parish who subsist by begging, with the exception of strangers passing through it. Alms are sometimes given in money, but chiefly in provisions.	Adding the resident paupers to the number of strolling beggars, it may be taken that not less than 60 families are supported by alms, which are generally given in provisions.	I do not think there are 20 beggars belonging to the parish. Such is the feeling of the poor, that when reduced to poverty in the extreme, that they go to some place where they will not be known, or perhaps die prematurely through want. We have a great number of strange beggars, to whom alms are given in provisions generally, but rarely in money.	I do not know very man who subsist by begging, a who belong to the parish. W are more molested by strollin strangers. Rarely get cash.
It is a very general practice, and no charge is ever made for doing so.	But few householders within the union would refuse a night's lodging to a wayfaring beggar; and payment is never asked for such hospitality.	Twelve, for travellers and tradesmen in search of employment. The usual price is 2*d.* for a night's lodging. Beggars get lodgings with the poor cabin-keepers gratuitously, when unable to afford them any other relief.	In the country parts, lodgin is generally given gratis. The is no town within my benefic except Clum; that will be a counted for by the answers the perpetual curate; mi refer to the country district.
None.	No person is known to have died from sheer starvation; but it is painful to state that many have contracted fatal diseases, which rendered their lives burdensome and their deaths premature, on account of bad provisions, of which they seldom had an abundance.	I have known and attended many at their last illness, who died for want of anything like comfort. I might say, they died from actual destitution; but still, on account of the alms of their neighbours, I could not say they died from hunger.	I am persuaded, not one.

LEINSTER—County King's—Baronies Kilconsey and Lower Philipstown.

Kilbride - - Pop. 4,337.	Ballycommon - - Pop. 1,226.	Kilclonfert - - Pop. 1,734.	Kilclonfert - - Pop. 1,734.
Adam Fuller, Esq.	Rev. *P. Rigney*, P. P.	Rev. *P. Rigney*, P. P.	*Roger North*, Esq.
Two, supported by parish assessment. None, that I know of.	None.	There are not now any deserted children in the parish; nor did any perish through neglect within the time mentioned.	None; I understand not.
None.	None.	None.	None.
——	Six widows and two children. The widows subsist in the manner detailed under this head for the parish of Kilclonfert. The children are entirely supported by their neighbours.	There are three widows, two convicts' wives, and nine children so circumstanced. They subsist thus: the cabin or place for one is given by a relation or neighbour. Some profit is derived from a pig and a few poultry. Potatoes are given in return for errands and commissions performed; and when these sources of subsistence prove insufficient, they resort to the more respectable of their neighbours for charitable aid.	I believe there are none.
Not many residents.	About 25. Twenty living on their own property; five supported by their relations.	About 50, of whom 20 live on their own property; 20 are supported indifferently by their families; and about 10 partly by their relations, partly by the public.	Very few; and those generally supported by their families.
Very few go to England or anywhere else. Any that go, go to the counties of Kildare and Dublin in harvest.	Two. None go to England.	About 14 men and four women: 12 men to reap the earlier harvest of some adjoining county; two men go to Scotland; and the four women go annually to England.	About 20 or 30.
They are nearly all single men.	They are married. Their wives and families live upon their own means.	Some are married. Their wives and children continue at home, living on their own resources.	Generally unmarried men.
Alms are given in both.	Two receive charitable support, but do not beg.	None exclusively by begging. Alms mostly given in provisions.	I cannot hear of any. Alms are usually given in provisions.
Strolling beggars get lodging free.	Not any.	One, who charges 1 ½ *d.* and 2 *d.* for a night's lodging.	Beggars are never charged.
Not one.	Not one.	Not any.	None.

LEINSTER—Counties King's and Longford—Baronies Warrenstown, Ardagh and Moydow.

Ballyburly - Pop. 1,672.	Ballyburly - Pop. 1,672.	Ballymacwilliam - Pop. 1,156.	Ballymacormick and Templemichael (Longford Town). Pop. 12,259.
Francis L. Dames, Esq., J. P.	Rev. *W. G. Wakely.*	*Robert Newsom.*	Rev. *James O'Donohoe*, P. P.
Two, supported by the parish; the same two as referred to in No. 2. None.	Three deserted children, that were supported by cess laid on at vestry; no cess can be now raised. None perished.	I believe two; supported by the parish.	Twenty; supported partly at the expense of the parish and by private charity. None.
But two; supported by the parish.	I cannot say.	I know of none.	Nine.
See Query 7.	None.	Very few.	100; supported by charity.
From this small parish being surrounded by the absentee estates of the Marquis of Downshire, Lord Trimbleston, and the Giffards' coheiresses, on all of which, particularly the latter, a large pauper population exists, there are always a number of beggars soliciting alms. There is a considerable portion of this parish separated from the rest by an intervening parish (Castle Jordan); this portion comprizes a part of Croghan-hill, the estate of the Earl of Charleville, and is thickly populated by very poor persons, though not absolutely beggars.	About 50; supported invariably by their friends and relations.	The number, I think, under 20; supported by charity, and no doubt miserably off many times. There is no worship-house of any sort in the parish, consequently no weekly collection for the poor.	250; supported by charity.
I do not think any.	None.	None to my knowledge.	—
—	—	Any who go are unmarried men.	—
I know of no absolute beggars: there are three or four old widows supported by voluntary charity, and have their houses and gardens rent-free. There is a considerable sum of money collected in the poor box, and distributed at Christmas and Easter, but it is not confined to the poor of this parish.	No beggars resident in this parish, but plenty of strollers from the neighbouring parishes. Alms given by the upper classes in money, by the lower in provisions.	Those who commonly beg are not residents of this parish. Alms given both in money and provisions.	—
All, except the higher orders of farmers; 1*d.* or 2*d.* a night, or with the provisions they have collected in their sacks through the day.	Very few give lodgings, and do it for the sake of the straw the beggars bring for their beds, and they charge besides from 3*d.* to 6*d.* a week.	When lodging is given, I believe it is mostly from motives of charity, probably sometimes to obtain the bed of straw which the poor has begged the preceding evening.	—
None.	None.	I think not.	None.

LEINSTER—Counties Longford and Westmeath—Baronies Abbeyshrule, Rathclive, Ardagh and Moydow.

Forgney and Noughill. Pop. 6,395.	Forgney, Templepatrick and Pierstown - Pop. 4,095.	Tashinny - - Pop. 2,477.	Ardagh - - Pop. 4,586.
Rev. *James Moffett*, J. P.	Rev. *Matthew Fullam*, P. P.	*Thomas N. Lennon*, Esq., J. P.	*James Richardson*, Esq., J. P.
There are two deserted children, who have hitherto been supported by vestry cess, and at present there is no means for their support but the money collected in the church.	Forgney, six; Templepatrick, seven; Pierstown, 13; supported partly by the parishes, but the greater number by charitable individuals. None perished through neglect.	I cannot say; they are supported by the protestants of the parish. I have only heard of one.	One at this moment. I have never heard of any having perished through want or neglect.
I do not know of any in this parish.	Forgney, five; Templepatrick, four; Pierstown, four. There may be more, but are supported by their mothers.	I know not.	None, that I know of.
I do not know any widows and children of this description.	Forgney, nearly 80; Templepatrick, 50; and Pierstown, 65. Supported by public and private charity.	I know not.	I have never met many, and if any, they are supported from voluntary charity, as in No. 4.
The number is but few of this description, who are generally supported by alms given in money or in provisions.	Forgney, about 140; Tempatrick, 64; and Pierstown, about 100. Supported partly by their poor relatives, principally by private charity.	I know not.	I could not possibly say, but not many; as an old and infirm person is generally supported by some member of the family; any who do appear are supported from voluntary charity, particularly by the Dean of Ardagh and family.
A few go to England yearly, suppose 12, but a considerable number leave their homes to get employment in the harvest season in the counties of Meath, Kildare, &c., and return before the potato digging.	Forgney, from 100 to 140; Templepatrick, about 50; and Pierstown, from 70 to 90 The major part of them go to England.	I know of none.	Not many from this parish; when they do, chiefly unmarried men.
Both married and single leave their homes, and very often the wives and families of the married procure their support by begging.	Most of them married men. Wives and children supported partly by begging, partly by private charity, and partly by getting provisions on time till their husbands' return.	I know not.	—
I cannot ascertain the number of beggars.	Forgney, upwards of 200; Templepatrick, about 80; and Pierstown, 120. Alms invariably given in provisions. The overplus of these provisions sold to poor housekeepers.	I know not. Alms are given in both.	Perhaps about 100. Alms usually given in provisions.
No householders let lodgings in this way, but several of the lower class of inhabitants lodge them humanely without any charge.	I cannot say what number. Hospitality or charity in that way is unbounded. Strolling beggars get lodging if they can procure a little straw from the farmers, and leave it after them in the morning to the owner of the cabin.	I know of no householder charging beggars for lodging; they are gratis.	Any householder will give lodgings for a night or two, but not charge. There is one place where lodgings are let for a night or week. I have never heard the charge. It is a receptacle for rogues and vagabonds.
Not one.	A great proportion of the poor die for want of nourishment, proper attendance or medical aid; if by destitution is meant actual starvation, they do not. They have potatoes, but are in want of every comfort and necessary to preserve or recover health.	I have not known any.	Not any.

LEINSTER—County Longford—Baronies Ardagh, Moydow and Granard.

Ardagh and Moydow. (Pop. 6,362.	Clonbrony - - Pop. 5,471.	Granard - - Pop. 10,542.	Kilyglass - - Pop. 4,361.
Rev. *Thomas Farrelly*, P.P.	Rev. *C. Gilchriest*, P.P.	Rev. *Farrell Sheridan*, P.P.	Rev. *James O'Connell*, P.P.
One, by charity. No.	None.	One, supported by a very poor man with a small family, who has applied to the church-wardens for remuneration, but has received none.	Fifty-seven, who have no parents to look after them. They are supported by charity.
Five.	Five.	Eight.	There are some bastard children in the parish, but are all more or less supported by their reputed fathers.
113; partly by their own labour, partly by charity.	There are 61 widows and their children, in all make a number of 90, who have the most scanty means of support, and also aided by the humanity of the people.	120; supported partly by begging, and partly by their neighbours and relatives.	122 widows, and 177 children; all supported by their charitable neighbours.
Forty-eight; partly by their poor relatives, partly by charity.	Forty-five; principally supported by their friends and the humanity of the people.	About 100; supported by their neighbours and relatives.	146. They are supported by the charity of their neighbours.
153; 38 go to England.	Forty go seeking for employment elsewhere; and of said number 13 go to England.	About 120, of whom about 30 go to England.	377; 103 go to England.
Some are married. On the produce of the con-acre, on provisions borrowed, some by begging.	Twenty; and their wives and children scantily supplied with provisions in their absence.	Many are married; some of their wives live by begging, the others purchase provisions, for which the husbands pay an exhorbitant price when they return.	They are. Their wives and children are supported in absence by begging.
Thirty-nine. In provisions.	There are four resident beggars, and as to strolling beggars, they are innumerable; and alms are generally given in provisions.	200. In money and provisions.	102. Both ways.
Eleven. 3 *d.* per week.	None, as they all in general give lodgings through a humane feeling.	All the cottiers and small farmers afford lodging to strolling beggars without any compensation, save the rushes or straw on which they sleep.	The farmers give beggars lodging for charity.
No.	None. The gentlemen and farmers have contributed largely, and bought provisions in the year 1830, and sold them at such prices as the people were able to meet, which prevented destitution.	Some persons have died who, had they been supplied with sufficient food and raiment, would have lived much longer.	Not that I could hear of.

LEINSTER—County Longford—Baronies Granard and Longford.

Columbkill - - Pop. 8,544.	Columbkill - - Pop. 8,544.	Killoe - - Pop. 16,767	Clongish - - Pop. 6,736.
John Dopping, Esq., J.P.	Rev. *P. Raghtigan.*	Rev. *John O'Reilly*, P.P.	Rev. *M. O'Beirne*, P.P.
There are a few cases of this description in the parish, and they are supported entirely at the expense of the persons with whom they were originally left. This I consider one of the greatest hardships under which the parish labours. I do not know of a single instance of a child having perished from neglect.	There are two; one supported by assessment in vestry, the other was supported two years by the voluntary contributions of the catholic parishioners; he is since left with a poor man having nine in family on one rood of ground.	Six, five of whom are supported by persons who received them from the churchwardens, under the impression of receiving remuneration, but remain unpaid to this hour; the sixth, by a collection made in the chapel.	Four. By parochial assessment, two; by charity, two. None supposed to have perished through neglect.
About 10.	About five or six.	Only one.	Three.
It would be difficult to ascertain the exact number. They support themselves by going to service. A child is considered even at an early age worth its food and clothing.	None. If such were, they should beg.	About 31, who for the most part are supported by their neighbours.	Widows, 22. By charity, 19; by labour, three; children, 16, by charity.
I cannot answer with accuracy as to the number; but they are supported by their relations, and the voluntary contributions of their neighbours.	About 50 or 60; supported by their children or relations.	About 68, of whom some few are supported by a pension from the landlords under whom they reside, others by their friends and relatives.	148. Supported by their friends, 108; by charity, 40.
I should suppose about 100 persons leave their homes in this parish in the harvest season for this purpose, some few of whom go to England and Scotland. The fathers of families seldom or never do.	About 80 or 90, one-third of whom go to England or Scotland.	More than 300 are in the habit of going to the counties of Meath and Dublin, of whom the greater portion are unmarried; of these about 20 pass over to England during the harvest months.	201, of whom 24 seek employment in England.
——	Perhaps one-half married. They leave their wives and children potatoes, if not, they must beg.	Of those who pass over to England about eight are married; the wives of some of these support themselves by mendicity in their absence; others are supported by their friends.	Some are married men. By the produce of their gardens and con-acre, and by provisions purchased on credit, or by the price of a small pig which they rear.
About 100. Alms are always given in provisions.	No resident beggars. Alms given usually in provisions.	Cannot account for the number, as they are generally strangers from other parishes, it being customary with poor cabin-holders, when reduced to mendicity, to remove from their own neighbourhood. Alms are mostly given in provisions.	Fourteen; generally in provisions. For the information of the Committee, it may be proper to remark that beggars in Ireland have rarely any fixed residence. From feelings of shame or other motives they usually abandon their native parishes, and stroll from parish to parish without any certain habitation. It will be therefore easily perceived, that from a direct reply to the query of the Committee, even the probable extent of mendicity in Ireland cannot be ascertained with any degree of precision.
It is not usual to charge anything for the lodging of strolling beggars.	Lodgings are never let to strolling beggars, they always get the shelter of a roof through charity.	I cannot answer for the number. It is not customary to charge anything for lodging in my parish.	Six. At 4 *d.* per week.
Certainly not.	None.	I know of none.	One person: Bridget Hanly.

LEINSTER—Counties Longford and Leitrim—Baronies Longford, Moydow, Mohill and Leitrim.

Union Killashee - Pop. 4,134.	Killashee and Cloondonnell. Pop. 4,134.	Mohill - - Pop. 16,664.	Moydow and Teigshynod. Pop. 4,266.
Val. Skipton, Esq., J. P.	Rev. *Richard O'Ferrall*, P. P.	*Berry Norris*, Esq.	Rev. *W. C. Armstrong*.
Very few of this class. The children are supported by their parents. Never heard of any perishing through neglect in this parish.	I have not heard or known of one.	I am not aware of any deserted children at present in the parish, nor have I heard of any supposed to have perished through neglect within the last three years.	None that I can hear of.
Vide Answer, No. 1.	I do not know of one in my parishes.	——	I know not of any.
Vide Answer, No. 4.	I cannot say.	——	There are few of such, if any; they collect from the farmers potatoes, and from others. The alms collected in protestant church sometimes relieve them.
I have no means of ascertaining the number without much expense of time and money. Suffice to say, that the old and infirm remain in their cabins, supported by their relatives, or charitable neighbours.	I cannot say.	The enumerator found about 200. In the year 1831 they were principally supported by their relatives, some few received alms.	I cannot tell the number of roman-catholics of this description. Their relatives generally support them.
Not many labourers leave this parish to look for work elsewhere. Very few to England.	I cannot say.	It is very difficult to ascertain. In the year 1831 the enumerator of the population in this parish found 232 were absent in search of employment, besides several returned.	I hear of none in this union who do so.
Some few are married. Their families are ill off during their absence, having no spinning or flax to manufacture.	Some of them are married, some single. I cannot say how their wives or children are supported in their absence.	Some are married men. Except in years of scarcity, a supply of potatoes is generally left with the wives and children.	——
Not many of this class. Alms are usually given in provisions. The common beggars prefer seeking for alms at great distances from their native parishes, through a sense of pride or shame.	I cannot say.	About 200. Alms usually given in provisions, seldom in money, except in some instances in the town of Mohill.	We have few beggars living in the union. Alms are given both in money and provisions to beggars coming from other places.
There are not any professed houses of this description. No charge is made for a night's lodging. The beggar enters the poor man's cabin with, "God save all here!" and if he brings in a bundle of heath, rushes or straw for a bed, he is particularly welcome.	I cannot say.	In the town of Mohill there are about 10 householders who let lodgings to strolling beggars, at generally 1 *d.* per night. In the country parts of the parish they are scarcely ever charged for lodging.	I do not know of any. A night's lodging is had for 2 *d.* by a poor person.
Not any. Potatoes were very cheap within the last three years.	From actual destitution, none.	No.	None.

LEINSTER—County Longford—Baronies Moydow, Abbeyshrule and Rathcline.

Taushinet and Abbeyshrule. Pop. 7,594.	Cashell - - Pop. 5,087.	Cashell - - Pop. 5,087.	Rathcline - - Pop. 3,036.
Rev. *Charles Reynolds*, P.P.	*William S. Davys*, Esq., J.P.	Rev. *E. M'Gaver*, P.P.	Rev. *Francis Maguire*, P.P.
None; except four or five, who can subsist by labour.	One deserted child; supported by subscription at the roman-catholic chapel, it being reared one. None.	One; supported by the public subscription of the parishioners. None.	None.
Six.	One.	Four.	None.
About 40. The widows are supported by spinning yarn for farmers' wives at 2½*d.* per lb.	None.	Twenty, and six children. Supported by their neighbours.	Twenty; supported by public charity.
There may be about 50. By the bounty of their friends, or by charity.	I cannot state their number; they are supported by their friends.	151; supported partly by their friends, and partly by their charitable neighbours.	About 80; supported by charity.
About 50 (cannot state the precise number) seek employment in England; the larger portion of them seek employment in the county of Meath.	Many go to England, and many to other counties, to reap the harvest; their number I cannot say.	120. Four go to England.	About 300; the chief part to England; the remainder to different parts of this country.
They are mostly married men. By the produce of con-acre.	Some are married; the wives and children stay at home, living on a scanty allowance, and some of them may beg, but not many.	Some married. They live on the produce of their gardens and con-acres. In some instances they beg.	Many of them married; the principal part by begging.
Beggars generally emigrate from their respective parishes. From my parishes about 40 or 50 emigrate annually. Alms are usually given in provisions.	I know of no resident beggars; to travelling ones, potatoes are given.	Sixty. In provisions.	Sixty persons. Alms are usually given in provisions, some in money.
Strolling beggars are gratuitously lodged.	I cannot say. Nothing charged.	None.	Beggars pay nothing; travellers, 2 *d.* per night.
I have no hesitation in stating my conviction, that many, whom I have officially visited, have died of actual destitution.	None.	None.	None.

LEINSTER—County Longford, Town of Drogheda, and Louth—Barony Ballycline.

Shrule - - Pop. 5,104.	Mastrin - - Pop. ——	St. Peter's - - Pop. 12,566.	St. Peter's - - Pop. 12,566.
Rev. *Edward M'Cann.*	Rev. *Thomas Grey*, P. P.	Rev. Dr. *Kelly*, R. C. Archbishop of Armagh.	Rev. *Josias Wilson.*
One; supported by a chapel collection. None have perished through neglect.	Three deserted children, who are supported by charitable contributions. None perished through neglect within the last three years.	Seven deserted children are at present supported by parochial assessments; a few others are supported by charitable individuals. None have been ascertained to have perished through neglect.	I could not say how many. I do not know of any.
None.	I know none that are not supported by their reputed fathers.	There are few illegitimate children in Drogheda.	I cannot say; but I have read a report of the English poor laws, and I think Satan himself could not have devised a better system for promoting bastardy. The English system is a dreadful curse to any country; I would infinitely prefer our present poverty to it.
About 40; supported by their charitable neighbours.	About 80, who have no relatives to support them. They subsist by begging.	There are a considerable number of widows and orphan children, whose support is very precarious. Many have been left orphans in consequence of the cholera of 1832.	I should think there are 300 at least. The number was increased by the ravages of the cholera.
About 80; generally supported by their relatives, sometimes by their neighbours.	About 100. By the charity of their neighbours.	There are many aged and infirm, some of whom are supported by alms, or in the asylum; others by relatives.	I should think there are at least 300 of this class, who are depending on casual charity chiefly. Their case is peculiarly deplorable. For them, it is truly necessary that there should be some fixed provision.
About 30; 12 of them go to England.	150 or 200 go to seek for work to England or elsewhere.	——	——
About 10 of them married. Their wives, in their absence, sometimes have potatoes; the rest beg until their husbands return.	Some are married. Their wives and children are frequently supported by their charitable neighbours, whilst their husbands are away.	——	——
About 100; generally in provisions.	About 200. Alms are given in money and provisions.	——	——
Many give such persons lodging, but generally for charity.	There is no charge made for lodging strolling beggars.	——	——
I know of no positive case, though I fear it is the case in too many instances.	I know none.	Though no case of death from actual starvation can be pointed out, yet there can be no doubt that many die annually of disease, occasioned by want, unwholesome food, bad clothing and lodgings.	Several have died of drunkenness and poverty combined.

LEINSTER—County Louth—Barony Ardee.

Union of Ardee (including Ardee Town).—Pop. 8,417.	Charlestown - - Pop. 1,407.	Drumcar - - Pop. 1,634	Drumcar - - Pop. 1,634.
Rev. *Arthur Ellis.*	*T. Lee Norman*, Esq., J. P.	*Robert Thompson*, Esq., J. P.	*John M'Clintock*, Esq., J. P.
There is one, supported by the parish. I never heard of any perishing through neglect. There was one murdered, and an old woman hanged for it.	None. No deaths from neglect.	Six; supported and clothed by the neighbours. None perished for want.	I know not of deserted children; nor have I heard of any person perishing for want. No such case occurs.
None.	All bastards are eventually supported by the fathers. The woman rears the child, and proceeds at law to obtain maintenance.	Four; not supported by their fathers.	Not many; if such occurrences take place, the child is taken care of.
I know of none in a state of absolute destitution.	If by widows may be construed aged persons who have had children, six or seven.	Thirty-six widows; some of them supported by the labour of their children; some by begging, and two blind men.	There are some old widows, who are supported by me, and others, I suppose, by persons in the parish; but I do not know of any who are left destitute.
I believe about 100, who are supported by their families.	From 10 to 15; by charity.	Sixty; some supported by their children; some by alms.	Perhaps above 50; supported by the charity and generosity of neighbours.
In harvest about 100 leave their dwellings. Few, I believe, go to England.	Seven or eight.	None in this parish.	A few may go, but certainly not many, if any.
By their labour; some few by begging.	Not often.	None in this parish.	I know not of such case in this parish.
About 100, who subsist by begging. Both money and provisions are occasionally given.	Few beggars belonging to the parish. People give in kind, except myself.	Twenty-one; supported by money and provisions.	Some few systematic beggars may be in the parish. A little money and much potatoes are given; milk too. The beggar gets something at every door.
Many householders let lodgings to strollers at 1 *d.* or 1 ½ *d.* a night.	Every house receives beggars, and lodges them gratuitously.	One house; charges 2 *d.* per night.	I have not heard of such householders.
None.	None.	None.	None, at any period.

LEINSTER—County Louth—Baronies Ardee and Dundalk, Upper.

Kilsaron and Stabanon. Pop. 5,475.	Tallanstown - Pop. 1,074.	Union of Tallanstown, Philipstown, Clonkeen, part of Charlestown & Mapestown. Pop. about 6,000.	Baronstown - Pop. 1,012.
Rev. *J. Loughran*, P. P.	*Wm. Filgate*, Esq., J. P.	Rev. *James Marron*, D. D., P. P.	Rev. *Thomas Forster*.
I know of none.	I know of one which is supported by the parish rates.	No children are deserted; none perish through want.	—
Five.	I do not know of any.	There are very few bastard children.	—
There are 144 widows in both parishes, who are burthened with 608 children; in general they have no relations to support them, but are depending on occasional employment, very few being capable or getting employment, and when unemployed, live by the charity of their neighbours.	Same answer as No. 4.	A great number are supported by their own industry, also by begging.	—
There are 100 at least, who are supported by the charity and bounty of their humane neighbours, who frequently divide with them what is necessary for their own support.	There are but few, and those supported by church collections and private charity.	There is one person from every tenth family; they are supported by begging.	—
About 300 in the neighbouring parishes or counties; probably 20 or 30 may go to England, all in the harvest months.	But few, having employment at home.	A great number go to other counties to reap the harvest, and get employment at public works; only few go to England.	—
They generally are married men; their wives and children contrive to drag out a miserable existence, having a few potatoes, which, when exhausted, leaves them to the alternative of either begging or starving.	I cannot say.	Scarcely any married men leave the parish to obtain work.	—
There are 30, who get alms generally in provisions, money seldom, unless from the higher classes, from whose doors they are debarred admittance.	I do not know of any; the poor are supported as stated in No. 4.	A great number are supported by begging. Alms are given in money and provisions.	—
In general beggars get nights' lodgings gratis; there are six cases where beggars are charged for nights' lodgings at the rate of 10*s*. by the year.	None; the small farmers generally let them lie in their barns.	The usual payment for a night's lodging is a small quantity of potatoes.	—
Not any.	No.	I do not know that any person died from destitution in my parish.	I do not know, nor have I heard of any such.

LEINSTER—Counties Louth and Armagh—Barony Dundalk, Upper.

Union of Baronstown. Pop. 1,012.	Dundalk and Creggan. Pop. in Dundalk 13,278, in Cregan 14,261; Total 27,539.	Faughart - Pop. 1,640.	Union of Haggardstown, &c. Pop. 5,766.
George M'Gusty, Esq., J. P.	*Lennox Bigger*, Esq., J. P.	Rev. *George Tinley*, J.P.	Rev. *J. Connery*, P. P.
I cannot say, but they are numerous; and there is at present no law to compel the father to support his illegitimate child: the mother is obliged to support it in the best way she can. I know of none having perished through neglect.	This can be better answered by clergymen who are over the charter-school, &c. As a magistrate, I would say that during 20 years there have been but very few cases of this kind. If left out to perish, the persons, if known, are prosecuted; if left otherwise, the parish are obliged to be charged by church-rate; churchwardens paying for them.	None.	There are three; they are supported by charitable aid. None have perished through neglect for the last three years.
I cannot say. *See* No. 1.	Cannot answer, as no regular asylum for them.	None.	None.
I believe very few; I do not know of any.	Cannot answer.	There are none that I have heard of.	There are 13 widows; some have children; and they are sustained by the charity of their neighbours.
I do not know of any.	I cannot ascertain their numbers as the clergy can, but I think they are not so numerous as in most other parishes; though no poor-house now here, they are supported very much by the clergy and charitable people here, and there are very few in Creggan. It requires good superintendence and money, and would be well supported if it had both properly supplied; I mean a mendicity house.	I do not know any person of that description; there are some poor on my church-list.	About 35; and these are maintained by the charitable donations of their neighbours.
Very few.	The number is very considerable, but varies: they work in England, and county Dublin and county Meath, and bring home their rent and price of pig, &c., returning in time for their own harvest.	From 10 to 15 usually go to England in harvest time.	Though the number is not great, it cannot be well ascertained; they remain only a few weeks either in England or in the neighbouring counties.
Their families have their crop of potatoes, on which they live.	Labourers always marry young; they lay the potatoes in the ground before they go, and they support the family in his absence as well as when at home. I have so often mentioned potatoes, I beg to say, if they have them, they are quite content. I once told one of my men of Mr. Cobbett's plan of feeding them with wheat; his reply was, "I never dined a day in my life without potatoes, and that was in England, and though I got white bread and roast beef, I did not think I had dined." The comfort and content appearing in every face as they sit round the basket of potatoes, the dog, the cat, the fowl, all waiting to be fed, cannot be conceived by the full fed English people; and I say there is no substitute for them in Ireland, from the women and children doing so much in raising and saving them, while the husband is earning money by his labour.	Some are, whose wives and children stay at home, and live on their usual food previously laid in for them.	They are mostly married men; in their absence the family subsist on the little stock they leave them, or in defect thereof, on the bounty of their neighbours.
None belonging to the parish. Alms are given to beggars generally in provisions.	In the town, money is given; in the country, they carry a bag, and get meal and potatoes, few people refusing them when they have it. In Creggan there are few or no beggars, but it being on the way from counties Cavan and Monaghan to the sea, to which multitudes go every season, many of them beg their way, and give an appearance of poverty which does not belong to our parishes. The story told of the lower orders of these travellers is, they consider they would not be healthy if they did not get to the sea, and set off as soon as the potatoes are fully planted, carry their bedding, and bring home 10*s.*, 15*s.* or 20*s.*	None that I know of.	Scarcely any of the parishioners live by begging, but many from other parts frequent it daily. Alms are generally given in provisions.
Strolling beggars are not charged for their lodging; they are allowed to sleep in any farmer's house they call at for a night.	Cannot say the number; but persons of the lower orders, who beg themselves, are generally, I think, the persons who lodge the strolling beggars: they pay, I understand, 1 *d.* to 2 *d.* a night for their bed; but such persons share what they have gathered in the day, meat, meal, potatoes, &c., and the money, I should think, would mostly go for whiskey here; but in Creggan parish I am sure they do not charge beggars anything; the poor man is religiously made welcome in every cabin.	I cannot say, but I believe there are none.	None.
None.	Scarcely heard of a death in 40 years from absolute destitution; if any, they were chiefly travellers. The people here are so charitable, it would not occur if known to require relief, as charity is a ruling principle of religion with all our people.	None.	None.

LEINSTER—Counties Louth and Monaghan—Baronies Upper and Lower Dundalk, and Farney.

Inniskeen - Pop. 3,698.	Ballymascanton - Pop. 7,475.	Carlingford (including Carlingford Town). Pop. 12,194.	Carlingford (including Carlingford Town). Pop. 12,194.
Rev. *John Blair Stirling.*	Rev. *Owen Ormsby.*	Rev. —— *Kearney,* P. P.	*W. Moore,* Esq., J. P.
But one deserted child; supported by subscription from the parish generally.	I do not know of any. No.	One deserted child; supported by the benevolence of the parishioners.	None that I have heard of.
——	I do not know of any.	Four, who are not supported by their reputed fathers.	Cannot say.
——	I do not know.	Forty; supported by the humanity of the more comfortable of the parishioners.	Cannot say.
A portion of the old and infirm are obliged to beg their bread; the remainder are supported by their relatives and friends.	I do not know.	A considerable number supported by the benevolence of their parishioners.	Cannot say.
Not many; the parish being very small.	I cannot say.	500 go to look for employment. About two-fifths go to England.	Perhaps 50 go to England from this parish, and some in harvest to county of Meath.
Married and single men go indiscriminately; the wives and families subsist on a portion of potatoes allotted for that purpose, and in many instances are obliged to beg.	I cannot say.	A great number of them are married; their families live poorly, on the produce of their potato land.	Some married and some single; they do not publicly beg; the farmers very charitable.
I cannot ascertain the number who subsist by begging; those who do are supported by provisions.	I do not know. Provisions.	Twenty; and alms are given in provisions.	Alms are given in money and provisions. Cannot say how many beggars.
Lodging is generally given through charity.	I cannot say.	None let for hire; lodgings are given uniformly to strolling beggars gratis.	Cannot say how many; but beggars receive lodging in most of the cabins in this parish gratis. Numbers of beggars, with their families, flock here in April and May from counties Armagh and Monaghan.
——	I cannot say.	None.	None.

LEINSTER—Counties Louth of Drogheda and Meath—Barony Ferrard.

Ballymakeeny - Pop. 563	Ballymakeeny, Drumshallon, &c. - - Pop. 3,499.	Collon - - Pop. 2,746.	Union of Dunany, Parsonstown, &c. - Pop. 1,384.
Rev. *Anthony Adams.*	Rev. *J. Toris*, P. P.	Viscount *Ferrand*, J. P.	Rev. *G. James.*
I do not know of any children being deserted, nor of any person perishing through neglect, since I came to this parish.	There are no deserted children in this parish.	Two only known; by their friends. None known nor supposed.	One case of a deserted child has occurred. The child has been taken care of.
I do not know.	There are no bastard children in this parish, who are not supported by their reputed fathers.	*See* No. 3.	There is only one reputed bastard in the parish; there may be more.
I do not know of any.	There are about 20 or 30 widows in this parish, who have no relations able to support them, and consequently live by their industry.	The clergymen more competent to answer.	Seven widows; some supported by earnings of their children; and all receiving a proportion of collections at parish church.
——	There are from 40 to 50, from old age or infirmity, unable to work, and are in general supported by their sons and daughters.	Must refer to the clergymen who have the distribution of the Sunday collections, which, with private assistance, form their usual support.	Here, as well as throughout Ireland, old persons are paid for labour which they are quite unable, from age and infirmity, to perform.
——	About 60 labourers leave the parish periodically, to obtain employment elsewhere.	Not ascertained; a few; scarce any to England.	Not any of late. They have latterly appeared to meet with neither encouragement or good treatment in England.
——	Some are married, some are not; those that leave the parish are of the poorest description. Potatoes and salt are the only support of the family in their absence.	——	——
I do not know of any.	Although there are many poor, still not more than 15 beg through the parish. Alms are usually given in provisions.	About six residents. Many itinerants stopping from time to time. In provisions mostly.	Not any.
I know of none.	Householders are not in the habit of letting lodgings. The farmers give lodging gratis.	Six lodging houses, from 1½*d.* to 3*d.* per night. The poorer cottiers almost generally admit strollers for the straw and fuel that they bring in.	There is not any habit of this description prevailing in this neighbourhood.
I have not heard of such.	None.	None known or suspected.	Not one.

LEINSTER—County Louth—Baronies Ferrard and Ardee.

Dunleer, Cappoy, Mosstown, &c. - - Pop. 4,766.	Union of Maine (5 parishes). Pop. 1,459.	Union of Termonfeckin. Pop. 4,784.	Union Termonfeckin, Beanlieu, &c. - - Pop. about 6,000.
Rev. *Thomas Magee*, P. P.	Rev. *John Pentony*, P. P.	Rev. *John Kerr*.	Rev. *Thomas Callan*, P. P.
Two deserted children; they are supported by the parish.	Two deserted; are reared by poor families who happened to take them in. None perished by neglect.	None.	One deserted child; supported by parochial assessment. None are known or supposed to have perished through neglect.
None.	One is supported by a family to whom it was sent; another, the child of a poor mother who died of cholera, is supported by collections in our chapel; others are supported by their reputed fathers.	—	Very few; perhaps not more than five or six.
About 40 widows, having from one to four children, and are supported by their own and their children's work, and by charity.	Thirty-two widows with a family, average four; they collect manure for potato ground, for which they pay by labour in harvest, their children employed in weeding, gathering stones, &c.	*See* No. 4.	—
About 40, and they are usually supported either by their relatives or by charity.	Seven, who have none to earn for them; they visit the farmers thrice a day to get their meals, and bed at some poor neighbour's house; they get their dress by gifts, subscription, &c.	There are many such persons, without any certain means of support.	—
About 70; but very few go to England.	None, as I can know. None to England.	Very few.	Not the custom in this parish.
Some are married, whose families subsist on their little stock of potatoes in their absence.	—	—	—
About 50. Alms are generally given in provisions, and occasionally in money.	These I have mentioned in No. 4. Beggars do come from other parishes; they generally get provisions, sometimes a trifle in money.	There are many paupers; about 30 of whom subsist by begging. Alms are generally given in provisions.	The number comparatively few. Alms are given in both money and provisions.
The occupiers of poor cabins generally lodge strolling beggars, and receive nothing from them.	There are a few in Clogher who let lodgings to strangers at 2*d.* a night; strollers apply to the farmers for a bundle of straw, and when procured the poor cottiers will admit them, that the straw may remain.	The strolling beggar is seldom refused a night's lodging in the poor man's cabin, and is only required to leave behind him his bundle of straw.	Practice not general.
None.	None, as I could learn.	None.	No.

LEINSTER—County Louth—Baronies Ferrard and Louth.

Termonfeckin, Beanlieu, Clogher and Maine. Pop. 5,679.	Termonfeckin, Clogheu, Maine and Beanlieu - Pop. 5,679.	Tullyallen - - Pop. 3,399.	Derver - - Pop. 631.
Francis Donagh, Esq., J. P.	*Henry Chester*, Esq., J. P.	Rev. *Thomas Treanor*, P. P.	Rev. *Richard Woods*.
Deserted children, two; one supported by parochial assessment, the other by contributions.	Two; one supported by voluntary contributions, the other by assessment. None.	One deserted child, and is supported by the parish. None have perished through neglect.	I know of none.
—	—	None that are not supported by their reputed fathers.	I know of none.
—	—	There are a few widows, having no relations able to support them, subsist by begging.	I know of none.
—	Cannot say.	About 50, from old age and infirmity, are incapable of work, and are generally supported by begging.	Of these but few, the population being thin, and these supported by their own families; very few in a condition to beg, or indeed so disposed.
Not the custom in this parish.	Not the practice in this neighbourhood.	No labourers, having the care of a family, leave their houses periodically to obtain employment elsewhere; a few young men go in harvest time to England, and other parts of Ireland.	Few or none from my parish.
—	—	—	—
The number comparatively few. Alms usually given in money and provisions.	Cannot say how many strangers come from other parishes. Alms given in money, but chiefly in provisions.	About 30 subsist by begging. Alms usually given in provisions.	For reasons given in No. 4, very few beggars. Gentry give money; farmers, provisions.
Practice not general.	Few or none.	The farmers, and all holding small plots of ground, give lodgings to beggars gratis.	All the humble classes open their doors to those who need a night's lodging, without fee or reward.
No.		No person died from actual want in this parish these three years.	No.

LEINSTER—Counties Louth and Meath—Baronies Louth and Lower Deece.

Dromisken, Darver, &c. Pop. 5,084.	Manfieldstown - Pop. 1,062.	Galtrim - - Pop. 716.	Kilmesson, Macetown. Pop. 1,231.
Rev. *John Rogers*, P. P.	Rev. *A. Garstin.*	Rev. *John Low.*	Rev. *St. G. C. Irvine.*
None.	Not one. Not one.	None. There was a deserted child about two years ago, for the nursing and care of which the first year a cess was made, of which only part was paid. The grand jury refused a presentment for the following year. The child died, but I believe not from neglect.	There are one or two children who were deserted, and taken to nurse by women who would not give them up afterwards, for fear of being made protestants. We have no means of supporting them, except voluntary charity.
None.	There are none.	None.	None.
Twenty-one; are supported by occasional employment; by rearing swine, and by the charity of their neighbours.	There are none.	About 10 widows, and three or four children; supported as in answer to 4th query.	I cannot state that there are more than from six to eight absolutely deserted.
There are now 35 men not capable of working, most of whom have near relations who support them by working. The remaining few must beg from house to house.	Very few; and they are supported by their children or friends.	From 16 to 20. They are supported partly from a little manure which the poorest contrive to collect, and which the farmers put out for them for potatoes, not charging for the ground; partly by the assistance of friends and neighbours, and partly by a small poor fund I collect from the proprietors.	There are a greater number of vagrant beggars, who are always stating they belong to our parish, than resident ones. We have a poor list, containing about 10 or 15 names.
Not usual to look for labour out of the parish.	No labourers leave this to obtain employment in England, or elsewhere out of the county.	I know of none.	Almost few, compared with the western counties, leave this country, except to the early harvest near Dublin, there being sufficient supply of harvest work at home.
——	Answered above.	——	Almost generally they are single men. Those who are married, their wives either keep at home, or go to beg for the season.
I cannot satisfactorily answer this query. Beggars never confine themselves to one parish; and persons reduced to beg generally leave the neighbourhood where they are known. Alms usually in provisions.	Very few indeed, and they not more than three or four in number, beg in the adjoining parishes, not wishing to be seen in their own. Alms are given in provisions; seldom or never in money.	I think none of the parishioners subsist by begging. I believe one or two beg occasionally. Alms, I believe, are usually given in provisions.	I cannot say there are any actual beggars living in this parish, except the widows on the poor list, who get the poor mone collected in church divided amongst them; and a few old labourers.
Mostly all farm-houses and cabins receive beggars to lodge, without any charge.	A night's lodging is seldom refused to a strolling beggar. Nothing is charged for it.	The labourers in general give beggars lodging for the night, without payment or other remuneration, except the straw the beggars get from the farmers, and which they leave after them.	I do not positively know of any house for the lodging of beggars, for very generally they are accommodated by the farmers and householders, but very often requiring them to bring a little straw.
None.	No.	None.	I never heard of any circumstance of the kind.

LEINSTER—County Meath—Baronies Upper Deece and Demifore.

Agher - - Pop. 360.	Kilmore - - Pop. 1,266.	Moyglere - - Pop. 417.	Killagh - - Pop. 2,221.
Rev. *John Killett.*	Rev. *E. Tighe Gregory.*	Rev. *Arthur Ardagh.*	Rev. *Thomas O'Rorke.*
There are no deserted children in this parish.	A cripple, supported by an assessment at each vestry of 3*l.*, which is given to take care of him.	None whatever.	I do not know any of the circumstances of this query to have occurred.
There are no bastard children in my parish.	One, being the same stated in No. 1.	None.	I do not know of any bastards in this parish.
There are some widows and children, who are partly supported by money collected in the church on Sundays, and other gifts of charity.	Two widows and five children, being those stated in No. 7.	None.	I do not know of more than 12 of that description, who live with some relative, and receive their share of the church collection.
Very few resident in my parish incapable of work from age or infirmity. They are supported by their children, and some charity extended.	Two; by their families, who are comfortable. One is a beggar, and one a small farmer, reduced by sickness. His land partly supports him, and is fully equal to do so well, if he was able to pay attention to it. His brother is a snug farmer, and ought to assist him.	Only one pauper in my parish, who subsists on alms.	I do not know of many of that description, except the few who receive the collection made weekly in the church.
A few labourers leave their home to work near Dublin in the harvest months. None go to England.	None.	None.	Not many labourers leave this parish in search of employment, because in the harvest time there is abundance of employment for all the labourers in it, though many of them are unemployed at other times. Of this description, I do not know of more than about six.
The wives and children of married men are supported in their absence with potatoes which they had stored.	——	Never absent.	The wives and children lock up the cabin, and go to other parts of the country as beggars, until the men return.
No persons subsist by begging in my parish.	Two single persons; one woman, with a family of five children. In both money and provisions, but chiefly the latter.	No beggars. Alms generally in provisions.	I do not know any of that description. Sixteen of the poorest and most destitute receive the Sunday collections made in the church, which amounts generally from 16*s.* to 1*l.* each.
No householder in the parish is in the habit of letting lodgings.	A bed everywhere. No pay anywhere.	None.	No cabin, I believe, is ever closed against the strolling beggar, nor did I ever hear of any charge being made for a night's lodging. I cannot imagine how the beggar could have the means of paying for lodging.
No person died in this parish from actual destitution within the last three years.	No.	None.	I have never heard that any died of destitution at any time here.

LEINSTER—County Meath—Baronies Demifore and Lower Duleek.

Killagh - - Pop. 2,221.	Oldcastle - - Pop. 4,718.	Colpe - - Pop. 1,970.	Colpe and Kilsharvan. Pop. 2,457.
Edward Rotherham, Esq., J. P.	*Thomas Battersby*, Esq., J. P. Rev. *N. J. Halpin.*	*Thomas Brodigan*, Esq., J. P.	Rev. *F. A. Murray.*
I do not know of any deserted children in my parish; nor am I aware that any have perished through neglect.	We have no means of knowing, and have certain knowledge but of one recent case. The child was left with a poor man having a large family, and he appeared to have no redress. None have perished, to the best of our knowledge and belief.	There are no deserted children; nor have any perished.	None.
I cannot tell, nor do I know of any.	None, that we know of. The child referred to in No. 1, has since died.	None.	One.
I cannot tell.	This question hardly admits of an answer in the present state of the peasantry. Were we to answer, we should say all the widows and orphans of the labouring classes, because where they are supported by relations, it is by those who find it difficult to support themselves. Mr. Naper supports between 25 and 30 widows on his estate, by an annual pension of 6*l.* Irish currency to each.	There is but one poor woman destitute of friends, and she is supported by charity.	None.
This question I cannot answer.	About 217. Some are supported by the piety of their families, others by begging; some occasionally, some entirely.	About 20 persons, of whom some are supported by charity, and others by their friends. Poor money is distributed to 17 poor persons from the churchwardens.	Twelve in Colpe; seven in Kilsharvan. Supported by their friends.
The labourers in my parish do not, in general, go from home.	About 40 annually leave the parish to cut the harvest about Dublin, &c. Some of these find their way to England for the same purpose. We could not say exactly how many.	None from this parish.	None.
——	Some are married. They generally leave support for their families during their brief absence; otherwise the wives and children beg.	——	None.
I cannot say. The higher class give provisions and money; and the lower give oatmeal or potatoes.	This question it is difficult to answer, because people going to beg leave their own neighbourhood, and are succeeded by externs. About 100 beggars receive alms from shopkeepers in the town, regularly on the day after market day. There are 20 who beg in the town permanently. Alms are invariably given in food, except by the shopkeepers, who give money or tobacco.	There are four, to whom alms are given in money and in provisions.	Five in Colpe, and six in Kilsharvan.
I cannot tell; and am confident a beggar never is charged for a night's lodging.	All cottiers admit strolling beggars at night. They never charge for lodgings; but the beggars sometimes share the day's gathering with the family.	There are no such places of accommodation.	None.
I have not heard of a single instance.	None.	None.	None.

LEINSTER—County Meath—Barony Lower Duleek.

Donore - - Pop. 1,191.	Julianstown - - Pop. 736.	Union of Kentstown. Pop. 844.	Kilsharvan - - Pop. 487.
Hen. B. Coddington, Esq., J.P.	Rev. *Wm. Vandeleur.*	Rev. *Richard George.*	*Andrew Armstrong*, Esq.
Four. None, that I heard of, perished through neglect.	There is one child, supported by parish cess.	Three deserted; supported by charity. None known to h aveperished.	None.
—	None.	None.	None.
Upwards of 20 widows, 60 children, who are supported partly by charity, partly by their relations, and a little earned by their children occasionally, and by keeping a pig on the public roads, which they sell to pay rent, &c. &c.	I refer to Nos. 4 and 7.	Twelve; supported in a degree by charity from the church poor money or private bounty.	I do not know of any of this description.
Supported by charity and begging.	There are about 54 incapable of working.	About 24; supported by their children or charity.	About six, and supported by their own families, with the assistance of their employers.
Few leave their houses in this parish, there being employment generally, except in the dead time from January to March.	They seldom leave this district for that purpose.	About 20 labourers went to England in the year before last; none in this year. They have been rarely known to leave the parish.	None from this parish. A few have gone to America.
—	—	Some married. Their wives struggle as they can to subsist in their absence.	—
There are very few poor belonging to this parish. In both ways are the poor relieved.	There are about 15. The farmers, in general, give provisions.	Twenty-five by begging. Money hitherto given in relief; at present, always provisions, supplied by the church poor money.	There is no resident pauper in this parish. Alms are given to strollers both in money and provisions.
Very few, if any.	About 15.	Strollers are commonly lodged free, two houses letting lodgings at 3*d.* per night.	Very few ever lodged in the parish, and no charge made.
None.	No.	None.	None.

LEINSTER—County Meath—Baronies Duleek, Lower and Upper.

Painstown and Ardmulchan. Pop. 2,244.	Union of Stamullen, Moorchurch Julianstown and Ballygart. Pop. 3,162.	Kentstown, Denistown and Ballymagawly - Pop. 844.	Kilmoon, Piercetown Landy. Pop. 1,545.
Rev. *G. Brabazon.*	Rev. *P. Nowlan*, P. P.	Sir *W. M. Somerville*, Bart., D. L.	Rev. *Wm. Coddington.*
None.	One deserted child was found exposed about two years ago. It has been supported since partly by the vestry cess and partly by a resident gentleman.	There are two or three deserted children in the parish; they are, however, generally taken care of. Not one has expired from neglect.	None. No.
None that I can hear of.	None.	I cannot speak precisely as to the number; there are a few	I am not aware of any such.
I do not know of any.	*See* Answers to Queries 4 and 7.	Very few. They are supported by charity.	The answer given to No. 4 applies here.
Scarcely any. By those of their family able to work, and by charity.	There are not more than 40 persons, including widows, who from old age and infirmity are incapable of work. They are supported partly by the labour of their children or relations, and partly by the charity of the gentry and farmers of their neighbourhood. None of those are common beggars.	I am not aware of there being more than three or four absolutely destitute old men in the parish. These are supported by charity.	I cannot state numbers. There are not many, perhaps six or seven, who are not supported by friends or relations. These few are supported partly in that manner, and partly by the collections made in church.
None at all.	No labourers leave their home to seek employment elsewhere. Occasionally a young man sets off for England, not for the want of employment at home, but to see the world.	None.	None. On the contrary, there is a considerable influx of labourers from other parts of the country (mostly from north and north-west) in harvest time.
—	—	None.	—
Very few, perhaps three or four. Charity usually given in food at the door.	There are not more than 14 or 15 persons resident who subsist entirely by begging. They are almost all without families; yet we have daily swarms of poor from the neighbouring parishes of Balbriggan and Drogheda, who generally return at night with what they can procure. Potatoes, which they prefer, are usually given. The blind and aged receive meal and halfpence.	Very few. Alms are given both in money and provisions.	I cannot state numbers. Partly by begging; but in general those who are reduced to beggary, if able to walk, resort to other places from dislike to beg at home; and those who beg here are wandering strangers.
The farmers usually allow beggars to be in some outhouse. I believe no charge is ever made for their lodging.	Not more than 10 or 12, who usually receive as the price of the night's lodging the bundle of straw for a bed, invariably procured at a neighbouring farmer's. If the stroller remains longer than a night, a share of the provisions procured during the day is the usual compensation.	There are not many householders who are in the habit of taking in strolling beggars, though few would refuse them a night's lodging in a barn or outhouse. It is not unusual for the beggar to bring his or her bundle of straw, lie on it, and leave it behind by way of payment.	I believe, none. Any who accommodate beggars do it through a charitable motive, and gratuitously. Any who keep regular lodgings do not like to admit them, and charge from 3 *d.* to 6 *d.* a night for a bed; too much for a beggar to pay.
None that I can hear of.	None.	No.	No.

LEINSTER—County Meath—Baronies Upper Duleek, Dunboyne and Lower Kells.

Moorechurch - Pop. 1,009.	Dunboyne and Kilbride. Pop. 2,698.	Dunboyne and Kilbride. Pop. 2,698.	Moynalty - Pop. 5,917.
R. Pepper, Esq., J. P.	*Henry Hamilton*, Esq., J. P.	*Samuel Garnett*, Esq., J. P.	Rev. *Wm. Farrelly*, P. P.
Two, by vestry cess; 5*l.* a year each. None.	I have not heard of any.	None.	Three. They are supported by the parish. None have perished through neglect or starvation.
Two. *See* No. 7.	I cannot tell.	——	Three.
The children support them. The number only three.	I cannot tell.	——	About 60; all supported by charity, and by whatever little earning or industry they may make out themselves.
Four; by voluntary charity and church money.	I really cannot say; have inquired, and learn from 20 to 30, or thereabout, who I believe are principally supported by alms.	About 30, who generally receive their subsistence from the farmers.	About 200; principally supported by their children and relations, and the charity of their neighbours.
None from this parish.	As I learn, none.	None.	About 400, very few of whom go to England. They principally go to the county Dublin and the upper part of the county Meath.
All employed at home. If not working, employed spinning.	——	——	Many of them are married men, and their wives and children are supported by getting provisions on credit, on the speculated earnings of their absent husbands.
Only two. In money, oatmeal and potatoes; the former from the gentlemen, the latter from the poor.	Usually in provisions.	Very few of the natives subsist by begging, and those who do receive alms principally in provisions.	About 30. Alms are usually given in provisions.
No regular ones. Every house will give them a place to lie on free of expense, and supper into the bargain.	I learn the beggars go to the farmer, who generally puts them off with straw, which is taken to a poor cabin, and is left behind as remuneration for the lodging.	No price paid by strolling beggars for lodging.	There are many who give lodging to strolling beggars, but never charge anything for it, being always given through motives of charity.
Not one. Too charitable in these parts to allow that.	I have not heard of any.	None.	None.

LEINSTER—County Meath—Baronies Lower and Upper Kells.

Moynalty - - Pop. 5,917.	Dulane and Loughan. Pop. 5,298.	Union of Kells (including Town) - - Pop. 6,839.	Kilskyre - - Pop. 4,537.
Rev. *Wm. Kellet.*	Rev. *John Sheridan*, P. P.	Rev. *Christopher Darby.*	Rev. *Charles Osborne.*
I know of no deserted children but one, who is maintained by the church cess. None are supposed to have perished through neglect.	None.	Two. By presentment on county, or public subscription. None have died.	One; supported by the church cess.
Not any, except as above.	About 10, who are supported by their mothers, and form part of the number in Question 7.	I know of none.	——
Not any that I know of, except the one mentioned above.	There are about 40 widows and 70 children, some of whom are supported by alms.	Answered in No. 7.	One protestant widow; supported by charity.
I cannot answer this question as to the number; such persons are usually supported by their relations. We have a list of 30 persons to whom a distribution is made every year at Easter, of the poor-box money collected in church, but that only amounts to 12 *l.* generally.	There are about 30 persons, who are partly supported by their friends, and in part by begging.	About 40, I believe. Supported by begging and private friends.	Of protestants, one or two; supported by their families.
I cannot tell how many, but few of them go to England.	About 200 men leave their dwellings annually at harvest time, and about 60 of whom go to England.	Not one.	——
Some married men leave their dwellings, and send their families to beg; others remain at home, having plenty of potatoes.	A great number of them are married men, but few of the married go to England; their wives and children, who have not any potatoes or other provisions, go to some distant part of the county to beg.	——	By begging.
I cannot tell the number, but suppose about 40 persons. The alms are not given in money, but provisions.	There are altogether about 80 persons resident who subsist by begging. Alms are given in provisions, and not otherwise.	Forty; generally provisions by the farmers, and money by the gentry.	A great number; they sometimes get money, but mostly provisions at the farmers' houses.
I cannot tell the number, but there are some who let lodgings to beggars at 2 *d.* per night.	About 200 cabins give lodgings to strolling beggars, but I never heard of any charge.	There are about five lodging houses for poor travellers, whose night lodging costs 3*d.* The strolling beggars get lodging in cabins in the county for charity, leaving the straw behind them on which they sleep.	——
Not any.	None.	None, or in the memory of any person of whom I have inquired.	None, to my knowledge.

LEINSTER—County Meath—Baronies Lune and Morgallion.

Union of Athboy - Pop. 5,317.	Athboy and Rathmore. Pop. 6,952.	Kildalkey and Killaconagan. Pop. about 5,350.	Clongill, Kilshine, Kilpatrick, Knock and Drakestown. Pop. 2,955.
Rev. *Robert Noble.*	Rev. *James Rickard*, P. P.	Rev. *John O'Connell*, P. P.	*A. H. C. Pollock*, Esq.
I do not know of any.	Two children were deserted, one supported by the churchwardens, and the other by private subscription. One child was found drowned.	Two; one of them is supported by the parish, the other by a farmer. None have perished within the last three years.	I have not heard of more than one, for which a nurse was procured. One child was found dead, but the cause of its death was not proved to be from neglect; that occurred the last year.
I do not suppose an answer was seriously intended to be given to this question.	Six or eight of that description are in the parish.	There are 10.	I believe, none.
I cannot tell.	About 80; some supported by their own industry, others of them are entirely depending on the alms they receive from the people.	About 20; they are supported by their neighbours.	The widows in general have children who support them, and they in some instances get alms from the churchwardens.
I cannot say.	I should suppose, on strict investigation, 100 of that description would be discovered, generally supported by their children and the bounty of the people.	They bear the like proportion to our population that such do in the adjoining districts. They are supported by their children or relatives.	I cannot tell, but if there are any, they are supported by their families, as we have no beggars of that description.
I do not know.	I cannot exactly answer that question, as the labourers go in search of employment without acquainting their neighbours. Their number may amount to 200.	I am not aware of any of this description residing in my parishes.	I believe none leave this part of the country to look for work.
—	I cannot tell.	—	—
If you could count the stars, you probably might also the beggars.	From my own observations, I consider we have nearly 200 of that description. Alms are given in money and provisions.	There are many itinerant beggars, none others; those of the native inhabitants who are very poor receive from their more comfortable neighbours private assistance occasionally. Alms are usually given in provisions.	I do not know any person in these parishes who subsists by begging.
A person must be endued with omniscience to answer this or some other of the preceding questions.	I cannot tell the number. In the town they pay 2 *d.* per night; in the country they are not charged for lodging; but the beggars usually get from the farmers a little straw, which is considered compensation for the night's lodging.	The smaller farmers and more comfortable labourers generally give lodgings, and without any charge.	There may be a few houses where strollers get a night's lodging; but I believe it is for God's sake and not for money; if for money, about 1 *d.* per night, I understand, is the charge.
None.	I cannot say that any person died from actual destitution, although from time to time I know many to have been in great want of subsistence.	None.	None.

LEINSTER—County Meath—Baronies Morgallion and Lower Moyfenragh.

Clongill and Kilshine. Pop. 260.	Laracor and Gallo. Pop. 3,035.	Laracor - - Pop. 2,395.	Rathcore - - Pop. 3,455.
Rev. *A. Blackburne.*	Rev. *Mathias Kainen*, P. P.	Rev. *David Trotter*, P. M.	Rev. *Richard Ryan.*
I cannot find that there are any deserted children in the union; nor have I heard that any were supposed to have perished through neglect within that period.	None.	I am not aware at present of more than two, who are supported by begging.	I do not know of any.
——	Three.	——	I cannot say.
——	About 32 widows and 58 children. Some receive support in provisions for any services they do farmers' wives; others beg.	——	I cannot say.
——	Thirty-five; some by begging, others by their poor friends.	I do not know the number, but they are supported by begging.	I cannot say.
Few, if any, leave this parish.	About 150 in the harvest. None go to England.	I am not aware of any leaving this parish.	None, or at least very few. During harvest, labourers from Connaught come to reap here.
——	Some are, whose families are supported by their potato gardens, and others live by begging.	——	——
Alms are given in money, in provisions, and in clothing.	About 46. In provisions.	Alms are given both in money and provisions.	I cannot state the number. Alms are generally given in provisions. The beggars are not the worst off.
——	There are many. Lodgings always given through charity.	Those who give lodging to to beggars, as far as I can learn, make no charge.	A great many, but I cannot state the number. Farmers are, I believe, much annoyed by being obliged to furnish lodgings gratuitously.
None, that I can hear of.	Not one.	Not any.	Not to my knowledge.

LEINSTER—County Meath—Baronies Moyfenragh, Lower and Upper.

Rathmolion - Pop. 2,674.	Rathmolion and Rathcore. Pop. 6,129.	Union of Clonard and Killyon. Pop. 5,188.	Longwood and Killyon. Pop. ——
Rev. *Samuel Magee.*	Rev. *L. Grehan*, P. P.	Rev. *Edward Nixen.*	Rev. *Thomas Flood*, P. P.
We have one deserted child, supported by an assessment laid on the parish. None perished through neglect within the last three years.	Only one, which is supported by the parish. None.	None deserted at present. No.	There are no deserted children, and none have perished through neglect.
Only one.	None.	I do not know of any.	There are five.
As well as I can ascertain, there are about 12 or 14 of this description, who have a very precarious and uncertain way of living. *See* No. 4.	About 30, who are supported by their neighbours.	There are a few, supported by charity.	About 40 widows, and about 50 children.
I think there are about 30 old and infirm persons beyond their labour, who are either supported by voluntary charity, or by their relations.	About 80, who are supported by their friends and relatives, without any charge on the parish.	I know no means of ascertaining the number, but they are considerable. They are maintained by charity; a few get poor money from the church.	About 35. They are supported, some by their friends, others by begging.
None ever leave this parish to seek employment either in England or elsewhere.	Very few, none of whom go to England.	Very few quit this parish.	About 80. Scarcely any go England.
———	None.	——	Many of them are married. Their wives or children subsist either on potatoes or by begging.
I do not think there are more than 12 persons who openly subsist by begging; but we have a multitude of itinerant beggars, who are strangers; they sometimes get money, sometimes provisions; generally provisions from the farmers.	About 20 or 30. There are many itinerant beggars; they usually receive alms in money and provisions.	A vast number of strange beggars, but few natives of the parish. Alms are usually given in provisions.	About 40. Alms given in provisions.
Almost every house, particularly those on the road side, are in the habit of accommodating beggars with lodging; but it is not the custom here to charge for such accommodation.	Mostly all the farmers give lodgings to them without any charge.	Most of the householders (of cabins) on the high road to Connaught, which runs through this parish, let lodgings to travellers at 1 *d.* or 2 *d.* a night. Strolling beggars are never charged for their night's lodging.	About 50. No charge for lodging.
Thank God! such a calamity has never (as far as memory reaches) been known in this parish.	None.	No.	None.

LEINSTER—County Meath—Baronies Lower Navan and Upper Kells.

Ardbraccan - - Pop. 3,798.	Donough Patrick & Kilberrry. Pop. 2,935.	Liscarton (Union of Ardbraccan) - - Pop. 4,027.	Navan (including Navan), Donoughmore and Ardsalla. Pop. 7,713.
Hon. and Rev. *H. Pakenham.*	Rev. *George O'Connor.*	*Thomas Gerrard*, Esq., J.P.	*Rd. R. Fitzherbert*, Esq., J.P.
One has been hitherto supported by parish cess; how it is to be supported in future, I know not.	I know of none in either case.	Not one.	I am churchwarden, and I have only heard of two destitute orphans, whose parents died of cholera, and who were taken in by other poor persons. The raising so small a sum as was usually assessed for deserted children, say 9 *l.* or 10 *l.*, would be impracticable in so large and so subdivided a parish.
We can have no guess of the parentage of many who live with their mothers.	I know of none.	Not one.	I do not know the number, perhaps five or six.
There are many who beg, and are lodged for a share of their precarious revenue, and the fuel they supply by plucking hedges and plantations.	I cannot exactly ascertain the number; they are supported by charity, and labour when they are able to work.	Not one.	I cannot say how many. A great number of the widows are supported by charity.
There are not now one-twentieth part that there will be, whenever incapability comes to be at a premium. My acquaintance (and they generally favour me with their intimacy) does not amount to 30.	I suppose about 100; supported by alms, and in several cases by their relations.	There are but two persons in the parish incapable of working; they are supported by the other members of their family.	——
None.	A few go up to Dublin in the hay-making season; they do not in any numbers go to England.	None.	I believe that few leave the parish to look for work, and rarely any go to England, as in the season when the Irish usually go, employment is to be had at home.
——	Married men seldom leave home.	*See* No. 5.	——
A great many receive provisions from door to door.	Perhaps 20. Alms generally given in provisions by the farmers.	There are not any of the inhabitants of the parish begging; but the itinerant beggars from other places generally get provisions.	A great number of the inhabitants of the town of Navan, particulary Lord Essex's tenantry, are in part or altogether supported by charity. It was calculated by the enumerators under the late census, that out of 3,300 inhabitants in the town of Navan, above 1,600 of the poorest are Lord Essex's tenants or under-tenants.
Cannot say. Numbers admit whoever comes, particularly if it be to defeat the law.	There are few of the lower orders who are not in the habit of doing so. I believe 2 *d.* per night is the usual charge.	Not one.	Two-pence per night in the town; a charge is seldom made in the country for a night's lodging. In the town, the lodger is admitted for one night, if he or she bring a bed of straw and leave it after them.
None.	Not to my knowledge.	Not one.	No.

LEINSTER—County Meath—Barony Navan, Upper and Lower.

Rathkenny - Pop. 1,995.	Moymet and Churchtown. Pop. ——	Navan, Canistown, Bective, (including Navan.) Pop. 6,000.	Trim, and Five other Parishes (including Town of Trim.) Pop. - - 7,027.
B. Morris, jun., Esq., J. P.	Rev. *R. Tuite*, P. P.	Rev. *Eug. O'Reilly*, P. P.	Rev. *R. Bulter*.
None.	Only two; one of them supported by the voluntary contributions of the parishioners, the other supported by a married couple who had no children of their own, and adopted this child upon getting a trifle in hand. I am confident none have perished here through neglect.	About 10; supported by the bounty of individuals. Notwithstanding their slender means, they prefer endeavouring to support them rather than give them into the hands of churchwardens, by whose means they would be brought up protestants.	There are now four; two of them supported by poor-money collected in the church, the other two by private charity. None have perished by neglect.
None.	I am now eight years in this parish, and during that time I have not had baptized eight illegitimate children; the few that had been, are supported by their reputed parents.	About 10.	——
Answered by No. 4.	About 50 widows with their children, which I think average about three each widow, and I know of none of them having a relative able or willing to support them; they subsist on the general diet of their neighbours, potatoes.	About 150, and supported by begging; and if not able to beg every day, they linger and pine, get sick and die.	There are some individuals in this situation; three of them are chiefly supported by money collected in the church; the others, who are great objects of compassion, by private charity; on seeing them, every one is tempted to wish that there might be some legal provision for them.
There are 10 poor widows on the list of the parish church, but there are not any destitute poor in it.	Nearly 2,000. It would be tedious to tell you who; but there are about 80 widows and old men unable to provide for themselves, depending on the charity of others for a miserable existence.	At least 200; by begging themselves or their children for them.	There are several persons incapable of work; they are supported by their own families or by the charity of the neighbours.
None who reside in the parish look for labour out of it, except in harvest, when increase of wages elsewhere may induce them.	Not more than 40, and very few of them go to England.	Very few from this parish; the families of such live by begging till their return. None go to England.	None, except in hay harvest some go to county of Dublin.
Married and single do so; but they always leave sufficiency of potatoes for their families.	During the last year, only six married men that I can discover have left their wives after them; generally they live by begging.	——	——
None subsist by begging. Alms are given in money occasionally, and provisions generally.	Although many of them are objects of charity, yet none of them subsist entirely by begging; few of them ever get alms in money, all in provisions.	During winter and summer more than 500 are begging. A little money is given, but mostly potatoes.	In the town there are many beggars. Alms given in money and food.
No householder ever refused a night's lodging; generally it is gratuitously given; 1 *d.* may be charged, or the bed of straw, if they bring it.	No one in the parish would refuse a night's lodging to a beggar. I never knew an instance where money was offered or received.	Almost the holders of every cabin are inclined to receive such, gratis, for one night, and 6 *d.* for a week.	Several in the town; 2 *d.* a night; sometimes the straw bed which they have begged from the farmers.
None, except strangers; and only one of this class.	None.	I know none; but many who have no clothes remain at home and die, I am sure, by inanition unknown to the world.	None.

LEINSTER—County of Meath—Barony Ratoath.

Dunshaughlan and Rathregan. Pop. 2,265.	Rathbeggan - Pop. 282.	Union of Ratoath. Pop. 3,057.	Tara, Killeen and Dunsany. Pop. 1,520.
Rev. *G. L. Irvine.*	Rev. *John James.*	Rev. *R. Torrens Boyle.*	Rev. *W. H. Irvine.*
None.	None.	I do not know of any deserted children in the parish.	But one, and she has hitherto been supported by an annual assessment on the parish, agreed upon at the Easter vestry; but now that is at an end, and she has abandoned her situation. None have perished that I have heard of; and as a magistrate, I should have heard if any such fatality had occurred.
None.	None.	But one that I know of.	None.
Cannot say the exact number, but know of a few who are supported by their own industry and private charity.	None.	*See* Answer to No. 4.	Answered in No. 4.
There are a few who, from old age and infirmity, are incapable of work, and have no other means of support than by private contribution.	There are but two infirm and old labourers at present in the parish; one of them has constant employment, the other receives weekly aid from the church collection.	About 40 (but we have many stragglers who cannot be called resident); they are (that is, the 40) supported by the poor money received in church, and the charitable neighbours.	About 10, mostly women; eight have received clothing and provisions from the money collected in the church, besides what they pick up.
None.	None.	None; inasmuch as in harvest and seed time we have an overflow of Connaught men to get on the work, the population being very thin.	Very few in my union. None go to England.
—	—	—	Almost all married, as there is a bounty for matrimony in this county. I cannot exactly say how the wives and children are supported in their absence.
There are not many who belong to the parish, but a great number of strollers, who get generally provisions.	None.	I cannot possibly ascertain, as the number varies so much by the influx of strangers. Alms are given in money and provisions.	Answered in No. 4.
There are several, who are usually paid by a bundle of straw which the strolling beggars get from the farmers.	One householder lets lodgings; the usual price from 2*d.* to 3*d.*	I could not possibly ascertain, as the multitude of strollers are so numerous. I know that they are always accommodated gratis, and also that the rate of lodging for men in trade, such as pedlars, &c. is 3*d.* per night.	I do not know of any. The stroller generally brings a sheaf of straw, and is allowed to spread it on the floor; no charge. Lodgers pay from 2*d.* to 3*d.* per night.
None.	None.	None that I heard of.	None.

LEINSTER—County Meath—Baronies Ratoath, Skreen, and Slane Lower.

Tryvitt and Kilbrew. Pop. 769.	Dunsamy, Tara and Killeen. Pop. 1,520.	Union of Skreen, Rathfigh, &c. Pop. 3,182.	Ardagh - - Pop. 2,408.
Rev. *John U. Swayne.*	Right hon. Lord *Killeen.*	Rev. *Richard Radcliff.*	Rev. *A. Stevenson.*
Not one.	One deserted child only has been found for many years; it was sent to nurse, and supported by a small subscription. None have been known to perish through want.	I know of two; one 12 years of age, the other eight; and they are supported chiefly by poor people who have large families of their own. None have perished from neglect that I have heard of.	Not any.
Not one.	None.	There are not any that I know of under three years old.	Not any.
None.	Four, as far as I can ascertain; they are supported by the charity of the resident landlord, and also perhaps by other small contributions from the farmers.	Cannot ascertain.	About six widows, who are supported by the humanity of their neighbours.
Four or five; supported by their children and occasional charity.	They are not very numerous, and they are generally supported by the industry of their families.	Cannot ascertain the number; but they beg for their support when they have no other means.	Those that have had little farms are supported by their children, and the lower class by begging.
Not any.	None.	There are not any who do so in this neighbourhood; on the contrary, men come here from other places in harvest.	The most part of the labourers go to the counties of Meath and Dublin to cut the harvest. Not more than 10 or 12 go to England.
Mostly married.	——	——	In general they are married; and in that season the potatoes are scarce, they buy a hundred or two of oatmeal on trust, at an extra price, or get a neighbour to go security till they pay for it.
Not any. Alms usually given in money.	There may be three or four resident beggars. Alms are very generally given in provisions, more particularly by the farmers.	I do not know. There is no lack of beggars, but many of them are strangers. The gentry give them money, and the farmers provisions.	Ten. In provisions.
Two houses; at 3*d.* each night.	The habit prevails; but the exact number of householders it is not easy to state with accuracy. Strolling beggars usually pay 3*d.* per night for lodging.	Cannot ascertain.	They usually beg a bed of straw, and they get their night's lodging in cabins for that; in other parts they cut green rushes to lie on, for which they get their night's lodging.
Not one.	None.	No.	No.

LEINSTER—Counties Meath and Queen's—Baronies Slane Upper, and Ballyadams.

Slane (including Town). Pop. 2,516.	Starkallen, Germonstown and Dunmore - Pop. 1,874.	Ballyadams - Pop. 2,165.	Ballyadams - Pop. 2,165.
Rev. *J. J. Disney.*	Rev. *Frederick Cavendish.*	Capt. *E. H. Pope*, J. P.	Rev. *M. Hart*, J. P.
There has been only one deserted child in the parish, who has been supported by the vestry cess.	None, in either case.	None.	There are no deserted children. I never knew of any child to perish through neglect.
There are from 10 to 12; but most of them are able to do something to assist their mothers.	None.	None to my knowledge.	There are none.
I cannot exactly tell.	None.	Cannot tell.	There are none.
There have been hitherto 30 aged and infirm persons supported from the poor-list.	Nineteen aged and infirm persons receive parish charity casually, but are not wholly supported by it.	Old persons are supported by their children or relations; cannot say how many.	There are about 300; the children support the parents in old age by their labour; and such as have no children, they are supported by the farmers.
I have no means of ascertaining.	None.	Cannot say; I have not heard of any.	About 300 go to the neighbouring towns in harvest time to seek employment, and none go to England.
Very few, if any, married men go over from this parish to England.	—	—	The greater part married men; their wives and children supported by their garden or con-acre.
There may be between 20 and 30. Alms are given pretty nearly equally in money and provisions.	None of the parishioners support themselves by begging.	I do not know of any beggars belonging to the parish.	About 20 resident beggars, with many strollers. Alms given in provisions.
There are five or six householders in the habit of doing so; the usual price is about 2 *d.*	No person having a cabin will refuse a stranger a night's lodging; when they charge anything, it does not exceed 1 *d.*, or a bed of straw, if they bring it.	None.	There is no such custom exists in this parish.
No person has been known to die from actual want within the last three years in the parish.	None.	None.	Many, of diseases brought on by destitution.

LEINSTER—County Queen's—Baronies Ballyadams, Slievmarigue, Cullinagh, and Maryborough West.

Rathasbeck - Pop. 3,556.	Ballyadams and Slievmarigue. Pop. ——	Abbeyleix - Pop. 5,990.	Abbeyleix - Pop. 5,990.
Rev. *Wm. Pasley.*	*M. Singleton*, Esq., Chief Magistrate of Police.	Viscount *De Vesci.*	Rev. *Arthur Newcombe.*
I do not know, but believe there are not many. Have not heard that any perished through neglect.	A very great number of deserted children, supported by the parish in which they are left. None have perished from actual want.	——	——
Not known.	Not very many.	——	There are five at present not supported by their fathers, and there are no funds provided for the purpose of supporting them. Some legislative measure is absolutely required.
Cannot say what number; but very few, if any, have relations able to support them.	I cannot say what number, but they are supported by private charity.	In making inquiries for the information of the society for clothing the poor, it has been found that several old people have been left to be supported by charity by their relations. Should poor laws be adopted, a power should be given to the parish to make those who are able support their family, otherwise the whole of the aged and infirm will be thrown on the public for subsistence.	——
Cannot state the number; they support themselves by begging.	Many persons are incapable of working from old age, &c. Supported by begging or by their relations, who are generally very poor.	They are supported by charity.	There is a society in this parish, called the Abbeyleix Benevolent Society, the funds of which are applied to clothe the poor, and supply them with diet when necessary. The number of persons requiring such relief does not perhaps exceed 100 or 110.
Almost all, for the landholders in general are not able to keep them in constant employment; none go to England.	I am aware of none in my district.	Few or none.	I do not think that any labourers leave this neighbourhood to obtain employment; on the contrary, there is an influx of persons looking for employment from other places.
Almost all are married; their families, some may have a pit of potatoes, some resort to begging.	——	——	——
Cannot say. Alms generally in provisions, viz. potatoes.	A great many, who receive charity in money, but principally supported by provision from the farmers.	——	I cannot say; there are very many who receive a weekly allowance from benevolent individuals, who, however, have not taken up the profession of begging.
Cannot tell the number; but the lodging is almost always gratis.	Not many; and I am not aware of any charge being made for such accommodation.	——	I do not know.
Have not heard of any.	None to my knowledge.	None that I know of.	I never heard of one during 18 years I have resided in this parish.

LEINSTER—County Queen's—Baronies Cullinagh, and Maryborough East and West.

Abbeyleix and Ballyroan. Pop. 9,534.	Ballyroan - - Pop. 3,544.	Clonenagh - - Pop. 18,136.	Clonenagh and Conakeen. Pop. 18,136.
Rev. *Michael Kehoe*, P. P.	*Wm. W. Grey*, Esq., J. P.	Rev. *M. P. Malone*, P. P.	Rev. *J. Wm. Small.*
There are 10. They have been supported by the church-wardens.	One deserted child; supported by presentment off the county. Two deserted children lost, by being exposed at night by their unnatural mothers.	Five deserted children; supported by county presentment and voluntary contributions of the public. None have perished through neglect.	There are none of this class, except illegitimate children, not including those from the Foundling-hospital. There is at present in my district of the parish but one child. As to perishing from neglect, I did not hear that any were found dead; but as they seldom live to maturity, I consider that their premature death is often the result of exposure.
Six illegitimate, who are generally supported by their mothers.	One; supported by presentment off the county.	Five or six; supported by the mothers begging.	At present there is but one such in my district of the parish.
In the parish of Ballyroan there are between 50 and 60 widows and children, in a very distressed state, principally supported by alms. In the parish of Abbeyleix nearly the same number, supported by Lord and Lady De Vesci. Lord De Vesci has built, within the last five years, nearly 50 comfortable houses, with half an acre of land attached to each, which his Lordship has given rent-free to the poor of this neighbourhood.	Not exceeding six widows; supported principally by alms given by their neighbours.	About 30. The greater number of them have relations, but unable to assist them. They are supported by the charity of their neighbours.	The number depending on charitable contributions is but small.
There are from 500 to 600. They depend for support on their neighbours and relatives.	Not more than 20 or 30. They are in general supported by their own families. In case they have none, then they get ample relief from their neighbours, which they are never left without.	About 300, who are supported by their friends and the public.	I cannot state the number; but persons of this description are usually supported by some members of their family.
About 100 men go to less populous and more agricultural districts in the harvest season. There may from six to ten go to England.	On an average, not more than 50 in the harvest season. Very few go to England; never exceed 20.	About 100 go to the counties of Kildare and Kilkenny in harvest time. Very few go to England.	I cannot state the number; but I believe that the number which goes to England is but small.
They are in most instances unmarried persons.	If they have not potatoes sufficient, they generally are supplied by some farmer in their neighbourhood, on credit, till the return of the husband, when he pays.	Very few are married. Such as are, their wives and children supported by begging and stealing.	Some are married. Their wives and children support themselves by labour in their absence.
About 60. Provisions are generally what they receive.	Not more than 10. Alms given in money and provisions. A few who are on the church books are relieved from that establishment.	About 150. Alms are given in both ways.	Neither can I state the number of these persons; but alms are given both in money and provisions.
The small farmers are in the habit of giving lodgings to strolling beggars. They receive no compensation.	In general, these strollers, by obtaining a little straw from farmers, are able to procure a night's lodging at any of those cabins, without payment.	About 30, who receive from 1 *d.* to 2 *d.* per night.	In the country parts, such persons are not charged for lodging. In towns, such householders are very numerous, and the average price usually paid for a night's lodging is 1 *d.*
Many have died of diseases brought on them by destitution and poverty.	I have not known of any adult person, these 30 years, dying in this parish through want. Two infants this season, by being exposed at night.	Many have died prematurely, from want of necessaries to support them and prolong their existence.	I never heard of any such.

LEINSTER—County Queen's—Baronies Cullinagh and Maryborough.

Clonenagh - - Pop. 18,136.	Part of Clonenagh - Pop. ——	Part of Clonenagh - Pop. ——	Part of Clonenagh - Pop. 5,344.
Henry Brereton, Esq., J. P.	Rev. *Peter Lalor*, P. P.	Rev. *Matthew Fanning*, P.P.	Rev. *Charles Doyle*, P. P.
As well as I can learn, there are five or six in the parish; some of them are supported by presentment on the county; others, I am told, are supported by private subscription, since church tax ceased to be paid.	I believe there are no deserted children in this parish, nor have I ever heard of one dying through neglect, at least such neglect as was visible.	At present but one, which is supported by collections made at the chapel, and by contributions from other benevolent persons.	I am not aware of any deserted children in this parish for the last three years.
Three or four.	I do not know of any children in this parish who are not supported by their reputed fathers.	None.	I know of four children of this description, who are supported by their mothers.
A few widows and children; supported by their own industry and charity.	I can form no idea of how many widows and children are in the parish without relatives able and willing to support them; I think there are many; how they live, God only knows; I am sure I do not.	Scarcely any of this class.	The number I cannot state. They are supported by alms.
About one twelfth of the labouring class; supported by the liberality of their friends and the public.	I really can give no guess to the number who, from old age or infirmity, are incapable of working; I am sure a great many. Except a few public beggars, they are all supported by their friends, and, I believe, very frequently die prematurely from want.	About 50 persons. They are supported by their relatives.	The number I am unable to state accurately, it is considerable. They are principally supported by their friends or neighbours.
About 60 leave the parish in harvest to go to the counties of Kildare, Dublin and Kilkenny, but none (that I could hear of) go to England.	Very few labourers go from this to England to seek employment, but many go in harvest and potato-digging times to the counties of Kildare and Kilkenny for that purpose.	Very few; about 20 go to England, but a good many go to the neighbouring counties of Kildare and Kilkenny in the harvest season; from 80 to 100.	I am not aware of any leaving periodically in search of employment.
Very few, if any, of them are married men.	They generally leave a few potatoes sown (such as are married) for their wives and children to eat whilst they are out, but it is the unmarried who generally go out in this way.	Scarcely any of them are married men.	——
I believe there are 200. Alms are generally given in the country in provisions, and in the towns in both money and provisions.	I do not know the number who live by begging, the number always varying, as there are but few of them stationary. Alms are seldom or never given in money, always in provisions.	There are not 12 persons who subsist by begging in this parish; strangers may sometimes pass through it. They are generally supported by alms in provisions.	We have about 30 resident beggars in the parish, who usually receive alms in provisions. I take leave to remark, that most, when reduced to beggary, leave their native place, and remove to where they are not known.
From 20 to 30 in the towns, but few in the country. The price paid, I understand, is from 1 *d.* to 2 *d.* when paid in money, but more generally part of what provisions they collect in the day.	I believe it never was heard of that lodging was paid for by a beggar in any country place in Ireland; it may have happened in a town, but in a country place, I think, never.	Scarcely any of this description.	About six take money for lodgings from beggars; the usual charge is about 6 *d.* per week.
I have not known any to die of hunger, but heard of several persons whose days were shortened from want of proper food, bedding or clothing.	I do not believe any person died from actual starvation in this parish within the last three years; but I believe many have died prematurely from the want of sufficient food and clothing by day and by night, and from the want of the little comforts absolutely necessary to sick persons.	None.	I am not aware of any death which could be attributed solely to destitution.

LEINSTER—County Queen's—Baronies Cullinagh and Maryborough East, and Town of Maryborough.

Dysart Galen - Pop. 4,014.	Borris (Town of Maryborough) - Pop. 3,223.	Borris, including Maryborough. Pop. - - 5,300.	Borris, Straboe, &c. Pop. about 9,000.
Rev. *James Delany*, P. P.	Rev. *Thomas Harpur*.	*A. M. Mosse*, Esq.	Rev. *Nicholas O'Connor*, P. P.
Within the last three years there have been two deserted children in the parish, one of which was provided with a nurse by the farmer at whose house it was dropped, the other was handed over to the churchwardens. None are known or supposed to have perished within that period.	Seven, supported by the parish. None.	Seven. None have perished through neglect.	Twelve; one destroyed by pigs, five given to the churchwardens, six supported by the country.
None.	—	—	Twenty-eight; supported by mothers begging.
Thirty-seven widows, most of whom have several children, all of whom subsist by begging, or in the mode described in answer No. 4. Fourteen orphans living on public charity, or taken in by the farmers and supported, in return for the little services they can render.	*See* No. 4.	—	Eighty widows, with 107 children; 56 of whom are supported by begging.
One hundred and seventy-four; these are supported by their children or immediate relatives, that is, they share with them the dry potato. For the miserable rags that cover them by day or night, they are indebted to the charity of some private individuals, or the occasional distribution of some charitable bequest. In seasons of scarcity they are thrown on the charity of the public.	I cannot state the number of such persons, but they are usually supported by the humanity of the public and their relations.	—	311; supported by their relatives and neighbours.
So few go into the neighbouring counties, as not to merit particular notice.	—	—	197 go the neighbouring counties in spring and harvest; seven to England.
—	—	—	They are single men.
Five hundred and seventy. Alms are usually given in provisions, rarely in money.	—	—	119 live by begging. Alms generally given in provisions.
We have no householders of this description in the parish.	—	Great numbers. Price about 3 *d.* per night.	In the country, they get lodging free; in the town, 23 let lodgings from 3 *d.* to 6 *d.* per week.
Strictly speaking, it cannot be said that any have died of actual starvation within that time; but it is a matter of public notoriety, that many have died within the same period of diseases brought on by extreme destitution, whose lives might have been prolonged for years to be a protection and support to their families, had an asylum been provided for them in the institutions of the country.	One person, deserted by his near relations before the public knew of his situation.	None.	One died in the ditch; many pined away for want of proper food and clothing, and from sickness brought on by the same causes.

LEINSTER—County Queen's—Barony Portnehinch.

Coolbanagher - Pop. 7,456.	Coolbanagher - Pop. 7,456.	Lea (including part of Portarlington Town). Pop. 7,926.	Lea (including part of Portarlington Town) Pop. 7,926.
Edward Wilmot, Esq., J. P.	Rev. *Samuel Adams*.	Rev. *Henry Smyth*, J. P.	*James Dunne*, Esq., J. P.
Five; supported by county cess on the barony, at 3*l*. per head: besides these there are many foundlings from the Foundling-hospital of Dublin, both at nurse and as apprentices, (much to the injury and demoralization, in my opinion, of the country, as also to the harm of the unfortunate and little protected children themselves.)	There are five; supported at the expense of the parish.	There are three at present in the parish; two are supported by individual charity, the other by a county presentment. None have perished through neglect.	Deserted children very few, and supported by parish cess. I have not heard of any to have perished from neglect.
Two, I believe, of the above five, may be under that age.	Except those alluded to as above, I know of none.	——	There are very few, and if deserted, they are supported by parish cess.
Not many such, if any.	I know not how I could ascertain this.	——	The clergymen are very active in procuring assistance for the poor, and I do not know of any such.
I am informed about from 30 to 40; they are usually supported by their immediate relatives, and begging conjointly. The number of non-resident beggars of this description is considerable.	About 100; partly by charity, and partly by their relations.	It is hardly possible to specify their number: they are supported by charity from all ranks.	The aged and infirm are generally supported by their children or relatives, sometimes by the benevolence of their former employers.
None, I believe.	None.	I am not aware that this practice exists in any degree in this parish.	In this parish very few labourers leave their own neighbourhood.
——	——	——	Any that go are unmarried.
I am informed about 75 or 80; from the lower orders they obtain provisions, from the higher, money.	The farmers give provisions only, the gentry for the most part, money.	Very few of those who beg in our parish belong to it; they are strollers from other parts. Alms are given by the rich in money, by the poor, in provisions.	Very few beggars. An association of charitable ladies in Portarlington, provide for the wants of many, and have established schools for the children of the poor.
The collector reports 30, but I am inclined to think this species of hospitality much more extensive. Where money is taken, 1*d*. per night is usual, but more generally the straw, which is obtained by begging or theft by the wayfarer, and used as a bed, is left behind at the house as remuneration for one or more night's lodging.	About 60; they are seldom paid in money, but derive some little advantage, either by straw left by the beggar, or the remainder of the potatoes dressed for his supper, which at least contributes towards the maintenance of a pig, and which may be valued at 1*d*. But the affording a night's lodging to the beggar appears to me to arise more from a charitable than interested motive.	I do not know the number, but the price is either 1*d*. or 2*d*. the night, or they contribute from the provisions they have begged during the day, to the family meal.	In the country straggling beggars get lodgings without payment; in the town 1*d*. or 2*d*. Wandering beggars are not frequent.
None, I believe.	None.	Not one, I am convinced.	I do not think any deaths have occurred from actual destitution.

LEINSTER—Counties Queen's and King's—Barony Portnehinch, and Portarlington Town.

Lea (including part of Portarlington Town) - Pop. 7,926.	Lea (including part of Portarlington Town) - Pop. 7,926.	Lea (including Portarlington Town) - - Pop. 7,926.	Portarlington - Pop. 1,997.
Lieut.-colonel *O'Donoghue*, Police Magistrate.	*C. L. Sandes*, Esq., J. P.	Rev. *J. O'Connell*, P. P.	Rev. *J. O'Connell*, P. P.
There are generally about five or six annually for the last three years; they are supported by parish cess. I do not know of any having perished by neglect.	Six; by parish and subscription. None.	About 170; of these about 150 are foundlings; the illegitimate children, not foundlings, are supported by either the father or mother, and sometimes by both. We have no deserted children, strictly speaking.	None that I have heard of.
See Answer to Query 1.	——	I beg to refer to the answer given to No. 1.	I know of none.
There are few widows without having relations who contribute in some degree to their support.	——	——	——
They are very few (comparatively speaking), and are supported generally by their children, or from their own savings; and some are supported as pensioners by their former employers.	I suppose not 200. Some supported by subscription, some by begging.	Ninety-four. The greater portion of them live by alms, and such trifles of money as they can obtain from the humane and benevolent; some few of them are supported by friends and neighbours, or masters with whom they formerly lived.	——
Very few leave their homes to go elsewhere, and still fewer to go to England; not one in a hundred.	A few go to England, but the number is very limited.	From 40 to 70 go from home; they are generally single, not more than five or six who have families. I have known only three who have gone to England. Their families subsist on alms, or whatever stock of provisions may have remained at the time of the husbands' departure.	——
Almost all the labourers who go to seek for work elsewhere are single men.	By begging.	——	——
The number of actual mendicants very small. A mendicity in the town of Portarlington provides for the wants of many of them.	Alms given in both.	*See* Answer to No. 4.	——
There is scarcely a cottager who would refuse a night's lodging to a wandering mendicant gratis. The usual price for a night's lodging 1*d.* to 3*d.*	About 40; 2*d.* per night.	There are only six, as known to me, who entertain strolling beggars, and receive 2 *d.* per night.	——
I do not know of any.	None.	I have heard of none.	I heard of none.

LEINSTER—County Queen's—Barony Slievemargy.

Killabin - - Pop. 11,661.	Killabin - - Pop. 11,661.	Killeshin - - Pop. 5,152.	Killeshin - - Pop. 5,152.
William Butler, Esq., J. P.	Rev. *P. Hickey*, P. P.	*William Fishbourne*, Esq., J. P.	Rev. *Rowland O'Connor*.
I think the number of deserted children rarely exceeds six, frequently much less, per annum. I have not heard of their ever perishing from neglect.	Three or four; supported by parish cess.	There are few deserted children; formerly they were supported by parish cess; latterly by presentment by grand jury. I never heard of any having perished within several years.	At present I know only of one, which is supported by the overseers appointed by the parish. None.
——	None, to my knowledge.	I cannot state the number. I consider the law, as it at present stands, very defective; it does not compel the father to provide for the child, the only way of proceeding being by summons for wages, in which case the mother must prove having received either money or a promise of support.	This question answered by No. 1.
——	A few widows; they subsist by shoring and jobbing about some people's houses.	There are not many, and must support themselves for the most part by begging.	I do not know.
The number of old and infirm poor I suppose to be on the usual average. When they are destitute of kindred, the charity of the public is their only resource, as far as I am informed.	About 100; the greater part supported by their children; sometimes by their neighbours. The priests collect very often for them at the altars on Sundays.	I cannot state the number; they are mostly supported by their own families. Such is their pride, few would seek any other asylum: it is very difficult, in fever or other epidemics, to induce them to go into the hospital.	I do not know.
I think there is little periodical emigration from this parish (for the purpose of seeking labour), either to other parts of the kingdom or to England.	Very few seeking for labour go to England from this parish. From 60 to 100 go to the county Dublin in the hay harvest, where they get pretty good hire.	Some few go to the neighbourhood of Dublin to mow and make hay, it being earlier there than here; they return when it commences at home. I know of none who go to England.	I do not know.
——	Some of them married. They leave their wives and children to live on the produce of the con-acre during their absence; if that be found insufficient, they go seek for something among their neighbours.	Some are married. As they stay away but a short time, their families generally have a stock of provisions, and get occasional employment.	I do not know.
——	We have very few resident beggars. Those from other districts, from Connaught and the distant parts of Ireland, traverse the parish in the summer months, and are generally relieved by the farmers, who distribute among them potatoes, meal, milk; very seldom money.	There are a good number; many of them able men and women, also young persons of both sexes, well able to work if they pleased. I have known many to refuse work when offered them. They pursue begging as a trade, and seldom omit an opportunity to plunder. In harvest they attend the market to seek employment; and although I have known 2*s.* 6*d.* per day and diet to be obtained, they universally refuse to work, except you give them whiskey in addition; nor will they permit others (who might otherwise be willing) to dispense with it. These persons inhabit the village of Graigue, adjoining the town, and now included in the borough of Carlow. Alms are mostly given in provisions, part of which are sold to obtain tea, tobacco and whiskey. I know of no beggars living in the country part of this parish.	Alms given both in money and provisions.
——	About 60, who let lodgings to beggars; they get 6*d.* a week, either in money, or a portion of what they receive in alms.	Many householders in the villages let lodgings to all descriptions of persons; the price varies from 1 *d.* to 4 *d.* per night.	I do not know how many; from 2 *d.* to 3 *d.* a night.
Not that I have heard of.	A great many lives were shortened by want, and by bad care in their sickness; but by starvation in *articulo mortis*, none.	I have not ever heard of such an occurrence.	I have not heard of any.

LEINSTER—County Queen's—Baronies Stradbally and Tinnehinch.

Corclone and Killiney. Pop. about 1,200.	Stradbally and Moyana. Pop. 4,051.	Kilmannan - Pop. 3,186.	Reary, Castlebrack, and Rosenallis. Pop. - - 13,927.
Rev. *Joshua Anderson.*	Rev. *Hunt Johnson.*	Gen^{l}. *Edward Dunne.*	*Thomas Doxey*, Esq., J. P.
None.	Five; supported by assessment. None.	One deserted child; supported by presentments under an order of the judge.	About three or four; by presentment at assizes on the barony. I do not recollect to have heard of any.
None.	None known to me.	I have not heard of more than two, and that at our sessions, when we have awarded them, for nursing, a sum not exceeding 5*l.*, should no particular agreement exist between the parties.	I know of none.
None.	Ten widows; supported by private bounty.	Any widows or children who have no relations to support them, are generally supported by their neighbours and friends, until their children are enabled to be employed; though such circumstances are hardly known in the parish.	They are supported by their own labour, knitting stockings and needle-work, washing clothes, &c.
Very few, not more than 8 or 10, and those supported by their own families.	Very few; they are supported by their friends, and are the objects of private bounty. I know but five of this class.	There are not many who, from old age or infirmity, require assistance, say from 20 to 50. Their friends usually support them; but this relief being capricious, a certain provision should be provided for them.	The gentry of the neighbourhood, and the traders of the town of Mountmellick, by contributions, supply the poor with beds and clothing.
None.	None.	Very few leave their dwellings in search of employment. I know of none of late years who have gone to England. Those that leave home go to the neighbouring counties in harvest time.	None that I know of in this neighbourhood.
——	None.	The above answer explains this.	——
None subsist by begging. Eight widows on the church poor-list, who live with their families, and contribute in some measure to their own support.	Thirty persons. In town, alms are usually given in money; in the country, in provisions.	Very few beggars in the parish, except those who are itinerants, ever find relief by provision from the inhabitants.	About 100 comfortably subsisted; about half by the inhabitants of the town, with money and provisions, the remainder by the farmers in potatoes.
Strolling beggars and strangers seldom refused a night's lodging at a cabin, and no charge made.	Thirty; 1*d.* per night.	From 10 to 20; the greater part of them are in and adjoining the village of Clonall, situated within the parish. Price per night, 2*d.*	In no instance, except where a principal alms gatherer will take a cabin at from 10*d.* to 1*s.* per week, and lodge three or four of his own description at a weekly rent.
None.	No.	None.	I have not heard of one instance.

LEINSTER—County Queen's—Baronies Tinnehinch and Upper Ossory.

Rosenallis - Pop. 8,463.	Rosenallis - Pop. 8,463.	Rosenallis and Reary. Pop. 12,072.	Aghavoe, &c. - Pop. 8,442.
John Salatier, Esq., J. P.	*Thomas J. Pim.*	Rev. *G. Kemmis.*	*William Walpole.*
Six or seven; supported by presentment at general assizes.	I am informed there are 10; at present supported by a charge on the barony. I have not heard that any child was supposed to have perished from neglect within the last three years.	Eight deserted children. Since the people have refused to pay the church cess, they are supported by a charge on the barony, by order of the judge of assize.	I have no means of ascertaining the number, but there are a few. They are supported by presentment at assize, or subscription at roman-catholic chapel. I have not heard of any perishing through neglect.
I do not know of any.	I have no means of ascertaining, but believe they are not numerous.	——	I cannot ascertain the number, but they are more frequently supported by their mothers.
I do not know.	I cannot tell.	——	There are several widows and children who have not relatives to maintain them, who by industry and the kindness of neighbours are enabled to drag on a life of extreme poverty.
I do not know the number, but they are generally supported by contribution.	I cannot say. The peasantry here are kind, as far as lies in their power, to the poor amongst them; and while they have food, share it with their aged relatives.	Difficult to say; should think about 140.	I cannot give the necessary information; but there are several of this description supported by their friends, and some by begging.
I have not heard of any.	Very few leave this parish. Some young men occasionally go to neighbouring counties in harvest time, when the wages are higher, for a few weeks.	Very few indeed go to England. Some, but not many, go to other parts of Ireland in harvest to get higher wages.	Several leave their dwellings to work at harvest work in the neighbouring counties, and then return. Some go to England, most of whom settle there. I cannot find the numbers.
——	If any of them be married the wife sometimes goes with them, or remains at home if she has potatoes.	Yes. Those that are married have small cabins, or their wives lodge with their neighbours, making it out the best way they can till the husbands return.	There are instances of married men leaving their wives and children and going to England. They have no means of support, save the kindness of friends or the public.
I do not know.	I have no means of ascertaining, but we have several beggars who are not inhabitants or natives of the parish. Alms are given in both money and provisions.	Very few. The beggars that are to be seen in the parish do not generally belong to it. Alms are usually given in provision; sometimes in money.	There are not many who subsist by begging, residing in this parish. Alms are usually given in provisions; sometimes in money.
In no instance, except where a principal beggar will take a cabin at from 10 *d.* to 1 *s.* per week, and lodge three or four of his own description at a weekly rent.	I cannot tell.	A great many. The price of lodging is from 1 *d.* to 2 *d.* per night.	Most of the poor roman-catholic families entertain them free for one night. I never heard of any charging them for lodging.
I do not know of a single instance.	I never heard an instance.	None that I could hear of.	None.

LEINSTER—County Queen's—Barony Upper Ossory.

Union of Aughmacort. Pop. 3,373.	Durrow - - Pop. 2,911.	Killermogh - - Pop. 1,078.	Offerlane - - Pop. 9,915.
Rev. *Robert Tottenham Price.*	*Robert Lawrenson*, Esq., J. P.	Rev. *Wm. Cosby.*	Rev. *Michael Campion*, P. P.
I have not been able to find out that there is a single deserted child in this parish; and none are known to have perished by any neglect or otherwise.	Very few, if any; and if any should appear, they are presented for at assizes. Not one, that I ever heard of in this parish, has perished through neglect or want of care and provisions, &c.	None.	No deserted children.
About six.	I know not; but I should think very few.	There is one bastard child in my parish, who is not supported by his reputed father.	I am not aware of more than than two.
About 40; from the produce of the quarter ground, and some work.	I cannot answer this question. There may be some, and I believe few, who have no relations able to support them, and if such, they go about begging.	None.	I think the answer to this question is given to the 4th Query.
Not less than 100, living by the industry of some of their family or relations.	I cannot tell the number, but of course there must be some, and perhaps a good many. They are always supported and taken care of by their children and relations, as well as they are able.	There are very few who, from old age or infirmity, are incapable of work, and those that are, are supported by their children.	About 100 persons; supported by their relatives and friends.
About 50 or 60. Scarcely any.	Very few from this parish. Any man that should leave home, leaves his wife and family to take care of the house, garden and pig.	None.	Some few go to the neighbouring counties in potato-digging and harvest seasons. None go to England.
They are. By the produce of the con-acre.	Some are married men. Most leave their wives and children at home, as before stated, to mind the house and garden, and leave them potatoes, &c.	——	Some married and unmarried go. Their families feel no inconvenience, as the crops in the neighbouring counties are much earlier than in this neighbourhood.
About 50. In provisions.	There are some, but not so many as other parishes. Alms are usually given, not so much in money as in provisions and clothing.	There are about two, who subsist by begging; and alms are usually given in provisions.	It is difficult to ascertain the precise number, as strangers are daily appearing, and the natives are prompted by pride to choose far distant parishes. Alms given in provisions generally.
I have not been able to find out.	There are many houses in the habit of letting lodgings to strolling beggars; and, as far as I can learn, the charge is from 2 *d.* to 4 *d.* per bed per night for each person.	None.	About 50 cabins give reception to strolling beggars. The recompence for the lodging is the mendicant's bed, which is a truss of straw, and a share of the day's gathering.
No, there have not.	Not one that I heard of, nor do I believe there was one.	No.	None from actual destitution. However, I consider that the death of many has been accelerated from the want of food and raiment essential to their state.

LEINSTER—County Queen's—Barony Upper Ossory.

Offerlane - - Pop. 9,915.	Rathdowney and Kildeleg. Pop. 6,957.	Rathdowney - Pop. 6,654.	Rathdowney, Donamore, &c. Pop. 9,644.
Rev. *Joseph Bourke.*	Rev. *Marcus Monck.*	*John Roe*, Esq., J. P.	Rev. *Wm. Treacy*, P. P.
——	There are at present two deserted children, supported by an annual grant from the grand jury of the county. The sum for the two is 9 *l.* 4 *s.* 7 ½ *d.*	Three; supported by the parish. Have not heard of any having perished through neglect.	There are about nine, and they are supported by a tax levied on the parish. An instance of a deserted child having perished through want, during the last three years, has not come to my knowledge.
——	In general, the bastard children are left at some one's door. It has frequently occurred to myself.	Cannot say.	There are no bastard children in this parish of the age of three years or under, who do not receive some sort of support from their reputed fathers.
——	I know of none.	Cannot say.	There are about 40 widows, who have no relations able to support them, and they glean a miserable subsistence from their own industry.
About 100; supported by their friends and relations.	The old and infirm give their ground to their children, and live with them.	There are not many. Supported by private charity.	There are about 100. If they have not relatives able to support them, they are generally supported by the charity of their neighbours.
None, that I know of. There are but few who cannot obtain employment, if inclined.	None, that I know of.	Very few, as work is plenty in this parish.	There are very few instances of labourers leaving this parish to look for employment. I never knew of any of them going to England.
——	Marriages take place very early among the lower classes.	Married men seldom leave this parish to seek for employment.	——
Alms generally given in provisions.	I know of no professed beggars. Many are assisted by private bounty.	Thirty. Alms usually given in money and provisions.	About 50. They always get provisions as alms from the farmers, and money from the people in trade.
About 30.	Every cabin is open to strollers.	Several, without any charge.	The number of householders who receive money from strolling beggars for their lodgings is about eight, and they are paid from 6 *d.* to 1 *s.* a week.
I know of none.	I never heard of an instance.	None.	I know of no instance of any person dying from actual destitution, but I believe many have died of sickness brought on by the want of necessary nourishment.

LEINSTER—Counties Queen's and Westmeath—Barony Ossory, Upper, and Town Athlone.

Rathsaran - - Pop. 868.	Doonane and Mayo; Pop. ——	St. Mary's - - Pop. 7,396	St. Mary's - - Pop. 7,396
Rev. *Francis Lodge.*	Rev. *Eugene Kelly*, P. P.	Rev. *Keiran Kilroe*, P. P.	*Christopher Dillon*, Esq.
None.	None; none perished through want.	There are but three, supported by the charitable subscriptions of parishioners. None that I am aware of.	At present there are but three, supported by charitable subscription of the parishioners. There were none perished through neglect.
None.	Twelve.	There are few, about five, of that description.	There are a few children of the description mentioned.
Scarcely one; all are supported by their own families.	Thirty-five widows and 66 orphans, supported by their charitable neighbours.	There are about 30 widows with children, who have no near relation, and are some supported by the private charities of particular persons, others by begging.	There are upwards of 30 widows with children, with no near relations, and are supported by street begging.
There are none; all the aged and infirm have their support from their little holdings and their own families, save an odd case.	About 70, supported by charitable neighbours.	There are about 350 persons who from old age or infirmity are incapable of work, and who are supported by the charity of the public and street beggary. There are besides numbers of this description who are supported by their relations and friends, who would not wish to see them beg.	There are about 350 persons, who from old age and infirmity incapable of work, who are supported by charity of public and street beggary; besides there are numbers of this description who are supported by their relations and friends and relatives (labourers), who would not wish to see them begging.
Very few leave their dwellings. Sometimes a younger son will set out for an harvest work in the county Kilkenny. Scarcely one goes to England from this parish.	About 130, but none go to England.	——	——
——	Some are married, and their families live generally in their absence by the produce of the con-acre.	——	——
Not one. Some, very few, with numerous ungrown families, may be objects for attention and kindness, but not as beggars.	Thirteen common beggars, and 57 supported by their neighbours.	——	——
Strolling beggars are not charged for their lodging; travellers pay 3 *d.* per night at the public-houses.	No charge being made for such lodging.	——	——
Not one.	None; every month furnishes instances of persons whose extreme poverty has brought on premature death.	None that I am aware of having died of actual starvation, but several have died from gradual inanition, arising from scantiness of food, clothing and bedding.	None of actual destitution, but many of inanition, arising from scantiness of clothing and bedding.

LEINSTER—County Westmeath—Baronies Clonlonan, Kilkenny and Corkaree.

Ballyloughloe and Drumreany - Pop. 8,227.	Multifarnham, Lacken, Laneyard, Portnashangan; Pop. 4,349.	Stone Hall and Multifarnham, Pop. 2,105.	Stone Hall and Multifarnham, Pop. 2,105.
Rev. *William Peacocke.*	Rev. *J. Dowling*, P. P.	*Owen Daly*, Esq. J. P.	Rev. *John Young.*
One deserted child, supported by the Protestants, as the priest and others would let no cess be levied at the Easter Vestry either for deserted children or for coffins. None have perished.	No child that is not supported by father or mother, or both. No.	None in Stone Hall.	Within the last three years no deserted children left in this parish, and none known to have perished till the last week; a male child of a few weeks old, found in a bog-hole drowned, on the estate of Sir Peircy Nugent, of Donore.
None that I know of.	None. *See* Answer to No. 1.	None that I can find out in the parish of Stone Hall.	None.
Many supported by going from house to house; each house gives so many potatoes. Any beggar would collect two stone of potatoes in a day, or a sufficiency of meal.	*See* No. 4.	No children, and no widows that I know.	I should consider there are upwards of 30 women, widows, who are dependent on themselves for support, and beyond 60 children; but by occasional labour, and the assistance they receive from the gentry and farmers, they are enabled to subsist.
Cannot ascertain; the women can spin, and the old men mind the little matters about the house; all are supported by the acre of potatoes, and the aged have all children to contribute to their support. Establish poor laws, and you burst this endearing link between father and son, and what the son would have given to the father will be invariably spent in whiskey.	Joining the aged and infirm with those mentioned in No. 2, the aggregate is about 200. These are kept alive partly by alms, and partly by their own industry. Some of them have children or relations that can give them some help, although not full support; then there is the rearing of fowl, and in some cases pigs; there is also the gathering of weeds for manure, which leaves a little store of potatoes. Some are able to do little jobs for farmers' wives, and the children go of messages, &c. &c.; but, after all, it is hard to conceive how some of them live.	Not more than six or seven at present, supported by their friends and relations.	Fourteen or upwards, who are incapable of providing for themselves from both infirmity and old age, whom we endeavour sometimes to relieve with what little I can collect in the church.
Very few; not five in the year.	About 100 yearly go into Meath in the harvest, the corn being ripe there earlier than with us. Very few, perhaps not a dozen, ever go to England to look for employment.	I do not know of any.	None leave this Union.
Some married; they leave potatoes enough in the cabin to support his family whilst away.	Yes; and in their absence their families generally have potatoes; but in a few instances, where the potatoes are out, the families must beg. In such cases, it would appear, they do not remain in the neighbourhood, but go towards Meath.	——	——
——	Confining the term "begging" to those who go openly from door to door, we have not many of that class, but always a good supply of strangers. The alms of farmers are always in food; of the gentry, in food, clothing and money.	I believe there are but two. By begging, and sometimes by alms.	Strangers so frequently crowd the neighbourhood, that I am quite unable to describe the number who subsist by begging, who I am grieved to say are very numerous; they are generally relieved with provision.
Impossible correctly to ascertain; the very poor widows take in the stroller for nothing, and they partake of what the beggar has that day got for charity. Each farmer gives to the stroller a little meal or so many potatoes, according to the number in the beggar's family, which is eat at the house he lodges, or sold for whiskey.	There are but few, it would seem, in this district, who would refuse to "receive the stranger into their houses" for a night's lodging. In most of the houses adjoining the public road, and in the village of Multifarnham, "dry lodgings" are set for 1 ½ *d.* or 2 *d.* the night, according to the goodness of accommodation.	I do not know of any, as strolling beggars in general get their night's lodging without payment.	I should imagine there are more than three dozen householders who are in the habit of admitting strolling beggars; their charge from 2 *d.* to 1 *d.* per night for lodging.
None. Whilst the potatoes are to be so easily obtained, no starvation; the farmers often give them to their cattle, not knowing what to do with them.	No; but considering the condition of the poor here as elsewhere, the quality and scantiness of their food, and their want of a sufficiency of comfortable covering both by day and by night, it is not easy to avoid coming to the alarming conclusion that many of them must fall into premature graves.	None whatever in the parish of Stone Hall.	I have known many in extreme want, but none to have died from actual destitution.

LEINSTER—County Westmeath—Baronies Corkaree and Delvin.

Taghmon - - Pop. 922.	Taghmon - - Pop. 922.	Tyfarnham - - Pop. 310.	Castletown Delvin, Pop. 4,485.
Sir *Rich^d Levinge*, Bart. J. P. Rev. *Eugene O'Rorke*, P. P.	Rev. *Bond Hall.*	Sir *Rich^d Levinge*, Bart. J. P. Rev. *Eugene O'Rorke*, P. P.	Rev. *J. Fitzgerald*, P. P.
No deserted children in the parish.	None.	None.	Only two of which I am aware. Supported by collections occasionally made amongst the parishioners; none perished through neglect within the last three years.
The bastard children are usually supported by their reputed fathers.	None.	None.	About three or four supported by their reputed fathers.
None.	None.	None.	Of that class of persons (widows), 12 or 13; supported generally by the humane farmers who happen to live in their neighbourhood. When remote from those, and unable to beg, death generally is the consequence. Of children similarly circumstanced, I am not aware of any cases.
About three or four.	None.	Four or five supported by their friends, and by alms.	Of this class of persons, about 250 of both sexes, supported principally by their younger children *when labour is to be had*, and *who as yet* have not left their parent perfectly desolate by marrying or providing for themselves; when such is the case, famine and neglect set in, and death soon terminates the sufferings of persons thus deserted.
None leave this parish.	None.	None leave this parish.	About 300 occasionally seek labour out of the parish. Few go to England in quest of labour.
—	—	—	In going in quest of labour to other parishes, their wives and children generally remain behind, living till the return of the husband on the chances of begging.
None.	None.	None.	In number about from 60 to 70. Alms given in halfpence and provisions.
There are not any houses exclusively for lodgings, and no price is paid for a night's lodging.	Most of the people in the small cabins will lodge a stranger; no charge, but a bed of straw from the next farmer's house.	There are not any houses exclusively for lodgings, and no price is paid for a night's lodging.	All cabins in these parishes, are from time to time lodging houses for travelling beggars; the lodger paying the cabin-owner in a bundle of straw for his bed, to be renewed each night he stops.
None.	None.	None.	From absolute destitution, from 25 to 30; from disease incurred by extreme want, from 60 to 70.

LEINSTER—County Westmeath—Baronies of Delvin and Demifore.

Castletown, Delvin and Clonarney - - Pop. 5,333.	Clonmellan, Killrea, &c. Pop. about 4,000.	Drumcree, Dysertall, Kileveilaght, Killough, Pop. 3,469.	Mayne - - Pop. 2,366.
Rev. *H. Fitzgerald.*	Rev. *James Murray*, P. P.	Rev. *M. De Courcy*, D. D.	Rev. *Richard M. Handy.*
None.	Not any.	I know of none.	None.
I understand there are seven.	Not any.	I know of none.	I do not know of any.
I consider the answer to No. 4. as an answer to this question.	The writer has known instances of widows and children not supported by relations who were able to do so. About 30, who are chiefly supported by the kindness of neighbours.	None so entirely destitute.	I cannot exactly say.
As far as I can ascertain between 40 and 50; they are supported by the kindness and charity of their neighbours.	About 100, most of whom are supported by their children or relatives; a few by their neighbours. In the parish of Killrea, 10 slated houses were built and bequeathed for ever, with about five roods of land to each house, by the late Sir Benjamin Chapman, to 10 *decayed* labourers for life, besides 40*s.* per year. He also bequeathed 5*l.* yearly for keeping the houses in repair. In the same parish (in the town of Clonmellon) there is a house rent-free for four widows, with a weekly allowance of 1*s.* Some get a small annual sum from the collection made in Church on Sundays for the poor.	Not many really resident who are incapable of work; and those that are so, are usually supported by the goodness of their neighbours, or by begging.	I cannot answer this precisely, but I know they receive some support from the gentlemen who once employed them.
The labourers in this district seldom if ever leave their dwellings to seek employment elsewhere. I understand there are about six or seven go annually to England. They are all single men.	From the proportion of labourers to landholders in this parish (410 landowners, 593 labourers), it is evident that many of them are not under the necessity of leaving their dwellings periodically to obtain employment; the more so, as Sir Thomas Chapman, an extensive landed proprietor residing in the parish, employs many.	I hear that about one-half of the labourers in autumn go from place to place when harvest is cutting; very few go to England.	About 40 for the county Dublin, &c. but none for England.
—	—	A great many are married men; their families live on their little potatoe garden during their absence in that season.	Some are, and leave provision for the use of their wives and children.
About 40; alms usually given in provisions.	Very few indeed of the natives of the parish. Such as subsist by begging are usually strangers. Alms generally given in provisions, except by a few in better circumstances.	A great many beggars rambling through the parish. Alms usually given in provisions.	About four. Both.
As strolling beggars are generally afforded a night's lodging from motives of charity, it cannot be said that there are any lodging houses set apart for that purpose.	The writer is not aware, that in the country parts of this parish any charge is made for the lodgings of strolling beggars; these usually get lodging but for one night. In Clonmellon, however, about 20 poor persons charge a small gratuity, chiefly in provisions, for the lodging of such strolling beggars.	The number is very great of householders of this description. I never heard of a charge for a single night's lodging.	I do not know.
No.	Not any.	I know of none.	None.

LEINSTER—County Westmeath—Barony Demifore.

Mayne - - Pop. 2,366.	Rathgarrue, &c. Pop. 15,559.	Rathgarrue, including Castlepollard - Pop. 3,612.	St. Feighans - Pop. 2,438.
Gerald Dease, Esq., J. P.	Rev. *Chaworth Browne.*	*W. D. Pollard*, Esq., J.P.	*Nicholas Evans*, Esq., J. P.
I have applied to the parish priest, as the most likely person to obtain information on this head, but have not been able to procure any return from him.	I know but one, and that child is provided for by presentment at the assizes.	There is only one deserted child in the parish; it has received a grant of 5 *l.* from the county. No child has been known to have perished from neglect.	None.
Ditto.	I know not of any; no Protestants, certainly.	I believe there are three.	I know of none.
Ditto.	The widows are supported by their children, as I have stated in No. 4.	I cannot answer this question accurately; the numbers vary according to the season, and to the abundance or scarcity of provisions; if the season is plentiful no person wants food. Charity amongst the lower orders is only limited by their means.	I know of none.
Ditto.	The old persons are generally supported, and treated with the utmost kindness, by their sons and daughters, and those who are deprived of relatives beg through the country.	About 55 are incapable of earning for themselves; they are supported by charity.	Cannot say how many; they are generally supported by their children; sometimes they beg.
Very few go from hence to England, and not more, I should think, than 30 or 40 to Meath or Dublin in the harvest.	Very few, if any, leave their dwellings to work in other counties; this practice is more general in the province of Connaught.	Very few of the labourers leave this parish to go to England at harvest, but many go to the county of Meath to reap the wheat harvest, and some go to Kildare to assist in digging the potatoes. The wheat and potatoe harvest being somewhat earlier in those counties than in Westmeath, the labourers reckon on returning in time for the harvest about this place.	I cannot exactly say; I should say not many from this parish.
Married men seldom go from home; the wives and children are supported either by chance or charity in their absence.	——	Many of the labourers who migrate are married.	Cannot exactly tell.
I have applied to the parish priest, as the most likely person to obtain information on this head, but have not been able to procure any return from him.	There are very few inhabitants of the parish who are absolute beggars.	There are about 20 beggars in the parish. Alms are usually given in provisions, seldom in money.	Not many. Alms are given by farmers in provisions.
Ditto.	In towns, this is much the practice; 1 *d.* per night is the usual charge.	About five or six lodging-houses of the lowest description.	The poorer class in general do not refuse a night's lodging to a stranger, but scarcely ever charge them any thing.
Ditto.	No person died from actual want in my parish.	I do not believe that any person has died from actual destitution in this parish.	Not any.

LEINSTER—County Westmeath—Barony Farbill.

Part of Clonard, and Coralstown, Pop. about 7,000.	Killucan - Pop. 8,746.	Killucan - Pop. 8,746.	Killucan, including Kinnegad (Town) - Pop. 8,764.
Rev. *M. Berry*, P. P.	Rev. *James Alexander*.	Rev. *John Curran*, P. P.	*John Fetherston Haugh*, Esq., J. P.
Two deserted children; they are supported by the parish.	None.	No deserted children in the parish within the last three years. I have not heard of any perishing from neglect.	Two; the parish pays for them.
Two children.	There are many; number not known.	Five or six, who are supported by their supposed fathers.	Two.
The farmers support the widows who have no relations to assist them.	——	The humane farmers generally support the widows, when they have no relatives to look to them.	Cannot say.
About 200; they are supported by begging.	Number not known; they are generally supported by their relatives, and gratuitous charity.	About 160, who are incapable of work; chiefly supported by the farmers in charity.	Cannot say.
Nearly 100 persons leave this parish for the purpose of getting employment elsewhere; they all go to England.	Very few leave this parish periodically.	About 200 leave the parish in quest of employment in the summer season.	None.
Many of these persons are married; the wives and children remain, and are supported by begging.	——	Their wives and children generally remain at home, and are mostly supported by begging.	——
The alms are principally given in provisions.	Number unknown. Sometimes in money, but more generally in provisions.	About 150 persons. Alms usually given in provisions.	None, except those in the town of Kinnegad.
Beggars never pay for their lodgings; poor travellers are lodged from a 1*d.* to 3*d.* a night.	Number unknown; they generally give lodging to strolling beggars gratuitously.	Beggars get lodgings in all cabins free of expense.	Almost all the houses on the side of the Sligo and Galway road; cannot say.
Many have died, not having the means to procure the common necessaries of life.	No.	About 15 persons, from actual destitution.	None.

LEINSTER—County Westmeath—Barony Fartullagh.

Castlecost - - Pop. 1,909.	Clonfad - Pop. 1,369.	Ennescoffy and Kilbride. Pop. 1,513.	Moylisker - - Pop. 225.
Rev. *Samuel Lucas.*	Rev. *William Eames.*	Rev. *John Reed.*	*William Robinson*, Esq. J. P.
There are two, and they are supported by the county. None have perished.	None.	There are none that I know of, nor have I heard of any who have perished through neglect within the last three years.	None.
None.	None.	There are a few of the description of children mentioned in the query; some supported by their reputed fathers, some not.	None.
I cannot find out any.	There are about eight. Of these, six are on the parish books, and receive small stipends. There are no children.	I cannot answer this question.	One, who supports herself by being sextoness of the church.
About ten, and they are supported by charity.	About from 50 to 60. They are supported either by their children, or by alms.	I cannot answer this query.	None.
Between 20 and 30 leave their dwellings in harvest, but few of them go to England.	None.	There are very few instances of labourers leaving these parishes to seek employment elsewhere.	None.
There are some of them married men, and their wives are supported by the provisions which they leave them.	——	I am not aware that married men leave these parishes for the above purpose.	None of the men go to other places to look for work.
None, except some of those in the last, and most of them have small houses. Alms are given in both, but principally in provisions.	About 10, if so many. Alms are given, partly in money, partly in provisions.	I cannot answer the first part of this query; as to the second, alms are generally given in provisions.	None, but strolling beggars get food.
In the village there are three houses, and the usual charge is twopence per night; but in the country, lodging is given for the bed of straw which the beggar brings, and for his prayers for themselves and their departed friends.	There is not one lodging-house in the parish; but beggars are admitted for a night into many houses without remuneration.	I cannot answer the first part of this query; they generally leave the rushes or straw which they collect for their bedding, in lieu of their night's lodging.	None. When strolling beggars pass, they get lodging gratis from the landholders.
None.	None.	Not since I came to the parish, nor, as I learn, within the last three years.	None.

LEINSTER—County Westmeath—Baronies Fartullagh, Fartullagh and Moycashel and Kilkenny (West.)

Maylisker, Sym and Carrick - - Pop. 2,028.	Newtown - - Pop. 2,752.	Benowen - - Pop. 1,418.	Drumrany - - Pop. 3,494.
Rev. *Meade Dennis.*	*Robert Daniell,* Esq J. P.	Rev. *T. Caulfield.*	Rev. *P. Malin,* R. C. C.
No deserted children; nor any perished through neglect.	I have only heard of two; they are supported by the parish. I have never heard of any being lost by neglect.	There are no deserted children within my parish.	Six persons in a destitute state, and supported by their neighbours. None have perished through neglect.
None who are not supported by their reputed fathers.	Answered in No. 1.	None.	Six.
Answered in No. 4.	Answered in No. 4.	Very few indeed. I should think not more than three or four at the most.	None.
The few old people are supported by their children, and are assisted by money collected in church every Sunday until church cess was refused. It now goes to pay clerk and sextoness.	I only know of two, who from old age, &c. are incapable of working; they are supported by begging and the parish poor-money.	I cannot exactly say the number; but those who are, are generally supported by their relations.	About 80; some supported by their children, and others in a state of mendicity.
Very few (if any) leave their dwellings; none go to England.	Not more than 10 or 12, who go for the corn harvest in the neighbouring county; none to England.	None from this parish.	One hundred leave the parish, and 30 of them go to England yearly.
——	Those who leave this parish have small holdings, whose crops have not ripened early.	——	There are; and many of their wives and children labour under many privations, in the absence of their husbands.
No common beggars. Alms given (as may happen) in money or provisions, to the industrious poor.	There are a few travelling beggars. Alms are given in money by the rich, in provisions by the lower orders.	I cannot exactly say; but alms are usually given in meal and potatoes.	Ten supported by provision.
A strolling beggar gets lodging gratis. A traveller probably pays 3 *d.*	None. I have always heard the beggars lodge in the outhouses of the farmers.	A poor person begging is very seldom refused a night's lodging by any person occupying a house.	Several give lodging, and no charge.
No such case has *ever* occurred.	None.	Certainly not.	None.

LEINSTER—County Westmeath—Baronies Kilkenny, West, Moycashel and Magheradernan.

Kilkenny, and Noughoval. Pop. 6,247.	Kilkenny, West. Pop. 3,600.	Mullingar (including Town). Pop. 8,845.	Mullingar (including Town). Pop. 8,845.
Rev. *John Kearney*, P. P.	Rev. *R. B. Bryan.*	*J. Lyons*, Esq. J. P.	Rev. *Alex. Gibson*, Pres. M.
Only two children have been deserted in these parishes within the last three years. They are always supported by collections in the chapels. None are supposed to have perished.	But one supported by incumbent; none have perished.	Cannot tell.	I am certain that deserted children have perished through neglect.
I know of no more than six or seven. The wretched mothers support them by begging from door to door. In many cases I know them to refuse parting with the child, though under the penalty of not being allowed a shilling for its nursing or maintenance.	Six bastard children of this description.	Oh! fie!	I think about 30, but the Catholic clergy's return you may consider correct; they generally christen them.
I cannot say how many, the number is not great, possibly 20 or 30, that have no relations able to support them. The relations are sometimes able and do not. They are supported by the proverbial generosity of the Irish small farmers.	Their relations support; I know but one widow and children resident in parish who are road beggars, but the children are young.	Cannot tell.	I am at present unable to answer this question satisfactorily; but there are many, and are supported by charity in one way or other.
I am sure there are near 300 of that class. Many of them never had a residence here, but have lived in it as paupers from house to house, for years. They are supported by the small farmers, and lodged by people nearly as miserable, and often more distressed, than themselves.	I know but of six of this description; they have families who support them by every struggle. Two cripples.	Cannot tell.	There are a very considerable number who are incapable of work, and are usually supported by begging.
I can hardly state, with any thing approaching to accuracy, what number of labourers leave their dwellings to seek employment during harvest; perhaps about 60 go to the county Meath, Kildare, &c. Very few to England latterly on account of the maltreatment they were threatened with by the English labourers.	I could not ascertain that any went to England last year, and but four to any other part of Ireland.	Ask for information in Connaught.	There are not many labourers in the habit of leaving their dwellings to go to England; they are anticipated by their poorer brethren of Connaught; if they leave here they seldom return.
Most of them are married men. Some of them are young men, still living with their fathers. The wives of those who are married, except in a year of scarcity, do not generally beg in the absence of their husbands.	Some married, whose families subsist on potatoes until their return.	I suppose they are. I know nothing about their wives, but there is a great diversity of colour in the hair of the children.	The wives and children of the few who leave this parish, are supported by begging.
My answer to No. 4, had reference to beggars, infirm, aged and all. I suppose 100 beg from door to door in summer, but not more than 20 of them are natives or residents of these parishes.	There are not more than 12 decided beggars but are so except in name; are very numerous; never in money.	Cannot tell.	I cannot exactly ascertain; but there are great numbers. Alms are given both in money and provisions.
A beggar rarely pays for his lodging. Whenever he does, for instance, in the skirting of a town, the accommodation afforded him is dearly purchased at one penny.	None of this description; the beggar is admitted wherever he applies for a night's lodging, free of charge.	I cannot tell how many; some do, for they are often robbed, and the devil mend them.	I think the remuneration is in general part of what they obtain by begging.
I am quite sure that none have died from want of potatoes to eat, but I am equally certain that many have died from want of comfortable clothing in their damp hovels, and from want of proper sustenance while in delicate health.	None; they have been years of plenty, but at any time a case of the kind has not occurred.	Not that I have heard of.	I am sure many have died from actual want.

LEINSTER—County Westmeath—Baronies Moycashel and Magheradernan and Moycashel.

Rathconnell - Pop. 3,002.	Rathconnell - Pop. 3,002.	Castletown and part of Newtown - Pop. 5,450.	Kilbeggan (including Town). Pop. - 4,039.
Rev. *Richard Crone.*	Sir *Richard Levinge*, Bart., J.P. Rev. *Eugene O'Rorke*, P.P.	*Patrick Byrne*, Esq.	Rev. *Ed. Wilson.*
No instance of a deserted child since I came to this parish, now near eight years since, has occurred, but one: in that instance I succeeded almost instantly in apprehending the mother, who took the child and engaged to provide for it.	None.	There are two deserted children supported by private contributions. None are known to have perished through neglect.	On an average about three a year. They were always supported by the church cess, but since that has ceased, we have no means of support.
They may be about 20 in number.	Bastard children are generally supported by their reputed fathers.	There are six of the age of three and under, not supported by their reputed fathers.	About 10.
About 20 are on my poor list, with families of three or four on an average; but the number in the parish is much greater. They subsist by begging, and the earnings of their children.	Very few, who have no relations: they are supported by alms.	There are 10 in number, who obtain a portion of support by knitting and spinning.	About 20, and supported by private assistance.
I cannot exactly say, but suppose the number exceeds 50, supported by alms.	From 20 to 30 persons, some by their friends, some by alms.	On an average there is one in every third family incapable of work from old age or infirmity. They are supported by their respective families.	There are a great many. Gustavus Lambart, esq., who owns a portion of the estate, pensions some of them, but none of the other landlords.
The labourers in this parish are not in the habit of leaving their dwellings in quest of employment.	Very few leave this parish.	From 60 to 80 leave these parishes and go to the counties of Kildare, Meath and Dublin during the harvest season, and about 10 to England.	About 20.
—	—	About 40 are married men, their wives and children remain at home in their cabins, and are supported by the potatoes their husbands provide for them until they return.	Generally single men.
Fifty at least. Alms usually given by the farmers in provisions.	Very few by begging; alms are given both in money and provisions.	About 30 who are natives of the parishes, and receive alms in provisions in the spring and summer seasons, when a scarcity of provision prevails. The parishes are visited by at least 100 strangers.	About thirty public beggars.
Every cabin holder, that has room, is, I believe, always glad to turn it to account; from 1 *d.* to 2 *d.* is usually paid.	There are not any houses exclusively for lodging strolling beggars, and no price is paid for a night's lodging.	None.	About 50, and their charge 2 *d.* a night.
I have not heard of any such case since I came to the parish.	None.	None from actual destitution. Many whose lives were shortened for want of sufficient food and raiment.	Not that I recollect.

LEINSTER—County Westmeath—Baronies Moycashel, Moygoish, Rathconrath.

Vastina - - Pop. ——.	Kilbixy - - Pop. 2279.	Rathaspeck and Russagh. Pop. 2,948.	Ballymore - - Pop. 2,984.
Rev. *Henry Rochfort.*	*James West*, Esq., J. P.	Rev. *Francis Reynolds*, P. P.	*Charles Arabin*, Esq., J. P.
There are only two, who are supported by parish cess for one or two years. Incumbent has not heard of any having perished through neglect.	I know of none being deserted, or having perished through neglect.	None.	I know of no deserted children whatever, nor have I heard of any.
Two deserted children, as mentioned in No. 1.	There may be three or four, but I cannot speak with certainty.	None.	I do not know, and I believe none.
Not any.	There are but few, and those are supported by the resident gentry.	Thirty-four widows and their children; they are, for the most part, supported by their charitable neighbours.	I do not know.
They are not numerous, and are supported by the alms of the inhabitants; and till 1832 the collection for the poor in the church was divided among them.	I know of but few, and in such cases their relatives take them in, and their friends assist in their support; the neighbouring gentry also contribute towards it.	Nineteen, supported by the public.	I cannot say the number, but I can say they are supported either by their own families or by the charitable contributions of the parishioners; the number requiring support in this latter way is very trifling.
They have not gone to England for the last three years: they go to other counties for the early harvest, and return for their own harvest, which is later.	But few; I hardly know one.	Fourteen; four of them usually go to England.	This practice certainly prevails in this parish, but is far from universal; I cannot say to what extent.
The families remain at home and get employment from the farms.	Some of them are married; they leave potatoes with their families, and they get credit during their absence.	Four of them are married; their wives and children are, for the most part, supported by their friends and the public in their absence.	They are mostly unmarried men; some few may be married; the wives and children live at home; they do not lock up the house, and go to beg, as in other parts of Ireland.
Very few are driven to that necessity. Alms in provision and clothing.	None at all; the persons who beg in this country come from distant places. Alms are usually given in provision.	Twenty, not including the great number of travelling beggars. Alms are usually given in provisions.	The number is very small. Alms are given both ways, but, I believe, mostly in provisions.
All the lower class of cabin-holders, who do not charge in money, but the beggar is expected to provide his bed of straw, and to leave it with his blessing.	I am not aware of there being any houses for the reception of such people; the cottagers give them lodging gratis.	Twelve householders, who let lodgings to travelling poor; the usual price is from one penny to two-pence; beggars pay nothing.	I cannot answer.
Not any.	None whatever.	None.	No

LEINSTER—County Westmeath—Barony Rathconrath.

Ballymore - Pop. 2,984.	Ballymore and Killare. Pop. 6,833.	Union of Churchtown. Pop. ——	Union of Churchtown. Pop. ——
Rev. *John Falloon.*	Rev. *Owen Coffy*, P. P.	Rev. *James Mathews.*	*Charles Kelly*, Esq. J. P.
There are no deserted children; and none have perished through neglect for the last three years in this parish, nor I trust and hope ever will.	Only one deserted child, who is supported by collections made in the chapel. No one perished through neglect.	None that I know of.	There are none, and of course none lost.
There are none of this description.	About seven or eight.	I do not know of any.	None.
I believe there are none of this description in the parish; if there were, I think I should know it.	The number as above, who are supported by begging.	None that I know of.	I cannot answer.
The numbers are but few, conformable to the common lot of humanity, and in proportion to the population, which is not very dense; and these are supported by their friends, or by the kindness and benevolence of their neighbours, which in Ireland is unlimited.	About 70, more or less, supported usually by their sons and daughters, who are hired out or work with farmers.	Distillation, I am informed, is carried on. A number of persons are supported by begging.	I cannot say the number; but they are supported by the parish church and other means. My opinion decidedly is, that every parish should support their own poor; in this parish they do willingly.
I cannot tell the number; but there are not many in this parish in the habit of migrating in the manner alluded to; however, very few go to England; they generally go only into the adjoining counties of Meath and Kildare, &c. to reap the harvest, and return.	About 200 leave their dwellings periodically to get employment elsewhere, and of that number 50 or 60 go to England.	From this parish I think there are very few labourers go to England; but vast numbers go up to the county Meath, and the county of Kildare and Dublin also.	Very few from this parish.
Some of them, of course, are married men, and their wives and children in the mean time support themselves as well as they can on their industry and the little stock of potatoes they have left, till their husbands' return.	Some are married; in their absence their wives and children beg, and those who do not live on the potatoes left them by their husbands.	Some are, and those who have not means to support their wives in their absence leave them to beg about.	So few from this parish that I cannot answer.
Very few; and alms are always given in provisions, money being very scarce, from obvious reasons.	About 20; alms are usually given in provisions, and seldom in money.	Alms generally in food.	I do not know. In provisions.
There is no such thing as letting lodgings to strolling beggars; they never pay anything for their lodgings, nor are they ever left without a roof to cover them.	Several poor persons and farmers give lodgings to strolling beggars, and never charge.	They never charge for the lodging of poor persons.	Beggars get lodging gratis. Charity.
Not one; and from what I know of my parishioners I think it would be impossible.	None.	None as I have heard.	Certainly none.

LEINSTER—Counties Westmeath and Wexford—Baronies Rathconrath and Ballaghkeene.

Piercetown Moranstown. Pop. 1,764.	Rathconrath - - Pop. 2,862.	Rathconrath and Piercetown. Pop. 3,951.	Castle Ellis, Killisk, Killila. Pop. 3,463.
Rev. *James Brabazon.*	Rev. *Augustus Potter.*	*J. D. Meares*, Esq.	Rev. *Archibald Stevenson.*
I know of none; I have not heard of any.	There are but two deserted children in the parish of Rathconrath; they are supported or maintained by the charity of the neighbours. I know of none that perished through neglect within the last three years.	None in either case.	During the 20 years that I have constantly resided in the union, there have been only few instances of desertion; none at present; and I have never known any during that period to have perished through neglect.
It is totally out of my power to say.	There are five bastard children in the parish of Rathconrath under three years of age, who are not supported by their reputed fathers; they are maintained by their mothers.	None to my knowledge.	As there is no law in Ireland to make reputed fathers support their children, few take much trouble about them; they are of course left with the mother, unless she can get some legal hold of the father by his voluntary confession, &c.
There are but few, and they beg.	There are about twelve widows and five children, who have no relations able to support them; they endeavour to support themselves by industrious exertions, spinning yarn, &c. &c.	None to my knowledge.	None that I know; none without relatives able to support them, although in some cases they may be unwilling to do so.
The neighbours and their children, when provisions are plenty, assist them; they beg in a season of scarcity.	There are about 67 persons in Rathconrath parish who from old age or infirmity are incapable of work; they are supported by their children or relatives; some are however compelled to seek charitable contributions.	The number does not appear, as they are generally supported by their own families.	There are few of this description; and the parish money collected in the Protestant church is distributed amongst the most needy, chiefly Roman Catholics, without distinction of religious profession.
About one-third; but very few go to England.	There are 150 labourers who proceed in quest of labour, confining themselves to different parts of Leinster; about 20 labourers proceed to England periodically.	Very few during harvest.	Few labourers leave their dwellings to obtain employment elsewhere, as there is commonly a good demand for them within the union.
Some in the interim shut up their cabins, and with their children go about begging.	The majority of those who thus seek employment elsewhere are married, and their wives and children are supported upon the produce of early potatoe gardens.	——	——
In provisions.	As far as I am capable of judging there are about 20 persons who subsist by begging. Alms are given both in money and provisions.	Very few residents beg; alms are always provisions.	Most of the beggars that go about my union are strangers. None in the union that I recollect live entirely by begging; alms chiefly in provisions.
They usually get their lodging gratis. If they can get a little straw, they have it for their lodging.	I know of no householders who are in the habit of letting lodgings to strolling beggars; if they accommodate a strolling beggar it is done without charge.	None; in this part of the country there are not what are commonly called strolling beggars, and a poor body who is known is always lodged without payment for charity.	None; a night's lodging is commonly, I may almost say constantly, given for God's sake or the prayers of the poor.
No.	I know of no individual who died in my parish from actual destitution within the last three years.	No.	None.

LEINSTER—County Wexford—Baronies Ballaghkeen and Gorey.

Donaghmore - Pop. 2,448.	Edernime - Pop. 1,221.	Kilcormack - Pop. 2,490.	Kilnemanagh - Pop. 759.
Rev. *B. Waller.*	Rev. *P. Preston.*	Rev. *E. Temple.*	Rev. *Geo. Jones.*
I know of none.	I do not know of any. None certainly.	Only one, to be supported by assessment on the parish. Not any perished that I know.	There are no deserted children that I know of; at least no assessment has ever been made for the support of such.
I know of none but are supported by their parents or friends to their parents.	I do not know of any.	Cannot say.	—
I know of none but are supported by their parents or friends to their parents.	I do not know of any.	Cannot say any.	—
They are supported by the people of the parish, and buried by subscription; I never knew one to die for want of food.	This question I cannot answer with certainty; the few I know are supported by their friends and by charitable contributions.	Cannot say with certainty.	I am sorry I am not able to answer this question. All I can state is the multitude of beggars is very great, but I cannot say whether or not they belong to this parish.
No married men leave their houses in this parish to look for work, and there are very few instances of young men going to England except from curiosity.	Such is not the habit in my neighbourhood.	I cannot say I know any, except one or two to work for the landlord in another part of this county.	I do not think that this prevails in this parish.
—	—	They are married men, and leave their families to attend their small farms.	—
Sometimes in money, but in general by provisions.	Strangers generally come to beg in this parish, and get provisions.	I cannot say any.	Alms are usually given in provisions.
Nearly all the cabins in the parish lodge beggars occasionally, but never require payment.	I do not imagine that many make it a habit; I know it the custom to give lodging from motives of charity.	Cannot say.	I understand that the practice of receiving strollers is very general; but cannot say farther.
No.	Certainly not.	None.	None.

LEINSTER—County Wexford—Baronies Ballaghkeen, Bantry, and Bantry and Forth.

Kiltenel - Pop. 1,137.	Ballyanne - Pop. 1,096.	Clonmore, Ballybrenan and Ballyhogue - Pop. 2,759.	Killegney and Chapel. Pop. 2,443.
Rev. *Fred. Owen.*	Rev. *John St. George Deane.*	Rev. *Mark Devereux.*	Rev. *Hugh Gillilan.*
None.	None that I have heard of.	One, and not perished through neglect.	I know only of one child; it is supported by voluntary subscriptions. None have perished through neglect.
None that I know of.	Do not know.	One.	——
None that I am acquainted with, except those included in the next answer, and three or four children supported by private subscription.	Cannot say.	Fifty-nine; they are supported by their neighbours.	——
There are about 20 poor infirm and old people in the parish, who are in a great measure supported by a weekly allowance made them from a poor fund.	——	Thirty-seven; they are supported by their neighbours.	——
None leave their dwellings.	None.	From 60 to 70; and from 7 to 10 go to England yearly.	Very few leave their dwellings periodically to go any where for employment.
——	——	Some married, and their wives and children supported on potatoes.	Generally, if not always, unmarried.
In money by the gentry, in provisions by the farmers.	Scarcely a pauper in the parish.	One; generally in provisions.	Alms usually given, with few exceptions in the parish, in provisions.
——	The usual price for lodging, I believe, is two-pence a night.	None.	——
None that I have known of.	None to my knowledge.	No one.	I have never heard of any.

LEINSTER.—County Wexford—Town New Ross—Baronies Bantry and Shelbourne.

St. Mary - - Pop. 7,991.	St. Mary - - Pop. 7,991.	Templescoby - - Pop. 405.	Whitchurch - - Pop. 2,553.
Rev. *William Brenan*, P.P.	*James Talbot*, Esq. J. P.	Rev. *Thomas Cranfield.*	*John Usher*, Esq.
I do not know of more than six deserted children in the parish; two of them are supported out of the parish vestry tax; one by the charitable subscriptions of a few individuals; one by a poor woman who received a small sum out of the vestry tax a few years ago for its support; and the two others are now old enough to labour, and are generally employed.	I know of but one; it is supported by charity. I have not heard of any having perished through neglect.	There is only one foundling or deserted child belonging to my parish; she is supported by the Sunday collections. Not one more for these nine years past.	I cannot ascertain that ther are more than two deserted children this parish; one had been supported b assessment, and is now by the perso who then had it in charge without com pensation; the other is supported b the persons (labourers) with whom th parents left it when they went to Am rica some years since.
There are no bastard children at present in this parish under the age of three years, who are not supported by their parents.	I do not know of any.	There are now two bastard children in the parish; but these are amply supported in the families with whom they live.	I have not heard of any.
I think there are between 200 and 300 widows and children who have no near relations able to support them; the greater part of whom are supported by begging.	About two or three. They are supported by charity.	There are none at present.	There are no widows in th parish that the fund mentione in No. 4 has not relieved, tha are destitute otherwise.
I think there are at least 100 persons, who from old age and infirmity are incapable of work; some of them are supported by their nearest relations, and the remainder by the charitable and benevolent.	About 40. They are supported by the industry of their children, or other members of their family.	Of the description here there is only one person in my parish, who is supported by his son, a carpenter and landholder.	A bequest was made som years since, which has lately come in operation, by which such persons in th and the immediate neighbourhood a paid 8*l.* 6*s.* each yearly, which has full provided for persons of this descriptio The trust is faithfully discharged.
—	The labourers of this parish are not, I believe, in the habit of leaving home to seek work elsewhere.	I do not know that any labourers of my parish quit periodically, to get employment elsewhere. When they quit, it is for good and all; and then I know not where they go.	Not any.
—	—	—	—
—	There are but few who occasionally go about begging. Alms are given both in money and provisions.	Not one. When strolling beggars come into the parish, the alms given consist chiefly of potatoes, or a share of the meals that are going. Money is given only by the gentry.	I do not know of one perso in this parish who subsists b begging; beggars from othe districts get both money an food.
—	None.	There is not a common farmer in my parish but will, "for God's sake," give lodging to any strolling beggar who applies, and this without money or price.	I do not believe that lodging of this description are let in thi parish.
I do not know of any person dying by actual starvation within the last three years; but I am convinced that many persons have died prematurely by diseases brought on from want of food, fuel and clothing.	None.	Not one.	Nothing of the kind has oc curred in my memory.

LEINSTER—County Wexford—Baronies Bantry and Shelmalier, Bargy and Forth.

Whitechurch, Glinn, Carrick and three others.—Pop. 6,452.	Carrigg - - - Pop. 707.	Kilmore and five others. Pop. 5,437.	Carne - - - Pop. 828.
Rev. *P. Murphy*, P. P.	*J. H. Talbot*, Esq. J. P.	*J. Rowe*, Esq. J. P.	Rev. *P. Bevan*.
I know of none.	There are none than I can hear of.	I do not think there are any, nor do I think any have perished from actual neglect.	Not one.
I know of none.	None.	I cannot say this; but should think there are very few who are not supported, directly or otherwise, by their reputed fathers.	Only one that I know of, under two years old; but well taken care of by her grandmother and by the mother.
There may be 30 of this description, and are supported by the charity of their neighbours.	There are some widows and children who are supported partly by labour and partly by charity.	I do not know this.	Answered.
Probably there are 100. These are generally supported by their children or relatives. If they have no children or relatives, they are supported by their neighbours.	There may be 20 or 30 such persons in the parish, who are supported by their children or neighbours.	I cannot say what number from old age, &c. are incapable of work in those parishes; but should any such exist, they are supported, either by their friends, (which, if they are respectable, is always the case) if not, they are supported by charity.	The aged and infirm are supported well by children.
A few go to the county Kilkenny in the potatoe-digging season. None go elsewhere periodically.	No such class of persons.	I believe there are none, but if any it must be very few from these parishes; the country being almost under tillage gives much encouragement. None ever go to England from this part of the country.	Not one.
On potatoes planted by them in their own plots of land, or in the land of some farmer, who gives the land for the manure the labourer puts on it.	——	——	Answered.
I know of none who go about as strolling beggars, but there are some (referred to in answer No. 4.) who get alms from their neighbours. Alms generally given in provisions.	I do not know of any.	I cannot answer this correctly, as to the number of persons, but alms are given in both ways, according to the wants of the individual.	Only one poor woman who has an idiot daughter, whom the farmers supply in her cabin with food, and I clothe and give money to.
I never heard of a beggar paying for lodging in the parish.	Sometimes poor householders give lodgings to strolling beggars; but I believe they take no payment.	I do not know what number of householders let lodgings, but believe it general here; but there is no charge asked for doing so.	Not one; the strolling beggars get lodgings without pay, though no parish is more frequented by such, because of being reputed rich and charitable.
I do not believe that any person died of actual destitution; but I am convinced that many aged and infirm persons die prematurely from the want of comfortable diet, clothing and bedding.	I never heard of such a case.	I do not know of any, nor do I think such a circumstance likely to occur in these parishes.	Not one was ever known.

LEINSTER—County Wexford—Barony Forth—Town Wexford.

Rathmacnee, Rathaspeck, Kildavin, Dunagh Killaine and Kilmacree. Pop. 2,610.	Tacumshand - Pop. 907.	Union of Wexford Town. Pop. 10,673.	Wexford Town - Pop. 10,673.
Rev. *M. O'Keefe*, P. P.	Rev. *C. N. Elrington.*	Rev. *W. Hickey.*	Rev. *John Corrin*, P. P.
None.	None now; and I cannot trace from the parish registers the existence of any.	I cannot answer this question, probably not more than 20. None have perished through neglect as far as my knowledge extends.	I do not know more than 5 deserted children. I have heard of none having perished through neglect. In some few instances, the bodies of children have been found in circumstances that suggested painful suspicions.
None.	I know of but one; there may be more, as I am but imperfectly acquainted with the Roman Catholic population.	I have no means of ascertaining this point.	I should think some ten at most.
None.	None.	I have no means of ascertaining this point.	In saying about 20 I guess roughly. Some have relations more willing than able to support them, who give something, begging supplies another something, but all insufficient to the purpose of health.
—	I do not know of any who are not supported by their own families.	My reply must be vague, probably 200; of these 85 are supported in the poor-houses. The number of infirm poor is 57; of idiots and lunatics, 21. This establishment is not strictly parochial; it is for the county.	To this quere I cannot answer satisfactorily to myself. The House of Industry receive great numbers of them, where they die off in a few months or years. The remainder, say from 50 to 100, are supported partly by their poor friends, and partly by begging.
None.	None; but a great number come in harvest time to get employment from the western part of the county, from Kilkenny and Waterford. I have seen some this summer from Tipperary, Meath and Louth.	None.	—
—	—	—	—
No Beggars.	None belonging to parish; but crowds flock every summer, and are received with great kindness. The farmers never send them away without giving them provisions.	Sixty. Both money and provisions are given.	—
None.	A very few may, but it is concealed. It is not considered lucky to receive money from strolling beggars; and workhouses, which in summer are empty, are thrown open for them.	About 50. Beggars pay from 2 *d.* to 2 ½ *d.* for a night's lodging.	—
No.	No.	No.	I know of none directly and immediately; but by disease brought on by continuous poverty; I believe, not a few have died during the last and every other year.

LEINSTER.—Counties Wexford and Wicklow.—Baronies Gorey, Ballinacor, Ballaghkeen and Scarewalsh.

Inch and Kilgorman. Pop. 2,779.	Killinor and Kilpipe. Pop, 4,687.	Leskingore, Ballicanew, Kiltrisk and Monamolin. Pop. about 4,844.	Clone, and parts of four others. Pop. ——.
J. Beauman, jun. Esq. J. P.	Rev. *Ralph Cumine.*	Rev. *Thos. O. Moore.*	Rev. *Nicholas Codd*, P. P.
None.	There is one deserted child in the parishes. He is supported by the county charge. I have never known a single instance of a child having perished through neglect.	There are no deserted children in this parish.	Not one.
Cannot say.	I do not know of any.	There is no bastard child that I know of, in this parish, of the age of three years or under, who is not supported by its reputed father.	Five illegitimate children baptized within the last three years. Supported by their parents, but chiefly by the mothers.
Cannot say.	To answer this and some other questions, it would be necessary for inspectors to travel through the country.	There are no widows and children in this parish that I know of, who have no relations able to support them, except two, and they have occasional relief from the minister and out of the church collections.	Seven; supported by the generosity of their neighbours.
Very few, who are not supported by their own families. Those that have not such support, beg.	What number I cannot tell. Those who are incapable of work, are supported by the farmers.	I do not know of more than five or six old persons in this parish who are incapable of work: they are supported by their friends, by the Protestant minister, and from the church collections.	From 60 to 70. Their support is miserable, and comes from the labour of their kindred, or the charity of their neighbours.
None.	I cannot tell what number leave their dwellings periodically. They merely go to some other part, where the harvest comes in earlier. None go to England.	There are so few labourers in this parish, that they have no occasion to emigrate for employment.	None these last years.
——	——	——	——
Cannot say the number. Alms usually given in provisions.	There are few in my parishes beggars by trade. Alms usually given in provisions.	I cannot say there are any, certainly not of my flock, who subsist by begging in this parish; but there are multitudes from other parishes, and they are usually relieved by provisions.	Of residents but 10; yet the individual applications for relief to the apparently comfortable farmers, varies in the summer months from 10 to 20, as food may be plenty or scarce.
——	Many are in the habit of letting lodgings to strolling beggars. The price usually paid, I believe, to be part of the produce of begging.	I know of none.	Not one. Lodgings are given gratis to the poor.
Not one.	No case of the kind has ever occurred to my knowledge.	None.	No.

LEINSTER—County Wexford—Barony Scorewalsh—Town Enniscorthy.

Ferns - - - - Pop. 4,039.	Ferns - - - - Pop. 4,039.	Kilrush half of Carnen, Pop. 6,163.	St. Mary's - - Pop. 4,938.
Thos Derenzy, Esq., J.P. Dep. Lieut.	Right Rev. Dr. *Elrington*, Bishop of Ferns.	Rev. *John French*, P.P.	Rev. *James Roche*.
Two or three only; sent to be nursed at the expense of the parish by the overseers appointed by vestry.	Only one; supported as provided by 11 & 12 Geo. III. c. 15, and 13 & 14 Geo. III. c. 24; one found drowned in a marl-hole; the coroners can supply this sort of information.	None for some years past.	I know of but 10 or 12, supported chiefly by collections. No.
I am unable to say.	No bastard is known to have been born in the parish, so far as the incumbent's information reaches, unless the foundling mentioned in No. 1 might have been such; the priest may be able to give better information; I have heard it said that there is an average of three a year.	None.	Very few.
About 20 widows and 40 children, by begging amongst their acquaintance.	Twelve widows are on what is called the Church List, and among them the Sunday collections, amounting to about 23*l.* per annum, is divided; 25 more receive a weekly allowance from an individual, and soup three times a week.	About 66 widows and children, who have ordinarily no means of support except what they make out in the way mentioned under No. 7, and profits arising from keeping a pig; they sometimes take a quarter of an acre of con-acre ground for potatoes, and pay it with harvest work.	About 40 or 50, supported by begging or collections.
About 150, supported by their friends and relations.	From the best information I can get, I believe there may be 40 families in the parish who almost entirely, if not altogether, subsist on charity.	There are at present about 60, and I believe this number is not over an average of many years; they have generally some person, such as a son or son-in-law, or some other friend, to take them into their house, and give them a share of what is passing.	About 50, supported by relations or begging.
About 200; none of them are in the habit of going to England, as is the case in other parts of Ireland.	None.	I am not aware of any, as all that are able to work generally get at least occasional employment at home, the land of this parish, as I have already stated, being mostly under tillage.	——
Most of them are married men. By obtaining subsistence from their neighbours.	None.	——	——
About 50. Alms are usually given in provisions.	Provisions, *i.e.* potatoes, are usually given by the farmers; sometimes straw. *See* No. 8.	I cannot say there are any of the parishioners who subsist solely by begging, as they have generally all of them cabins of their own, and endeavour to procure some little subsistence in the way mentioned in No. 3, and are occasionally assisted by the neighbouring farmers with provisions. There are, however, many strollers who pass and re-pass through the parish in quest of food; but their visits are so irregular, that I could not with any degree of accuracy describe their number.	——
Two or three only; 2*d.* is the usual price paid for such lodging.	It is a general practice; frequently a beggar will get some straw, and that will be accepted as payment for his lodging.	I have never known the strolling beggars to pay anything for lodging; they generally put up in the poorest cabins; they go out by day and return at night with whatever potatoes they can collect, and prepare them at their lodgings; then the refuse falls to the owners of the cabins for the use of the pig, and this they think sufficient remuneration for their trouble. The number of those who take lodgers in this way in this parish might be about 20.	——
None have died from actual destitution that I ever heard of.	None.	I have not known of any.	No.

LEINSTER—County Wexford—Baronies Scorewalsh, Shelbourn and Shelmalier.

St. Mary's, including greatest part of Town of Enniscorthy. Pop. 4,938.	Tintern - - Pop. 5,300.	Tintern, Rosgarland and Inch. Pop. 6,707.	Whitchurch - - Pop. 2,553.
M. Nunn, Esq. J. P.	*Jacob W. Goff*, Esq. J. P.	Rev. *Miles Murphy*, P. P.	Rev. *J. Miller*.
There are at present five, supported by the unfortunate nurses to whom they were given by the church wardens, but no money has been raised for their support from the situation of public affairs. None have perished.	No deserted children at present, nor is there any fund to support them. I have not heard of any supposed to have perished through neglect within the last three years.	There is only one deserted child, supported by a charitable collection made at the chapels. It is not known that any child perished through neglect within these last three years.	None.
I know of none.	The women of this parish are in general of moral character, and illegitimate children few, as the parties generally marry, to which I attribute much of the pauperism in Ireland; the reputed fathers in almost every instance support the children.	One; not supported by its reputed father.	None.
Very few widows are wholly without support; but several children left orphans by the death of their parents by cholera, supported by charitable contributions.	Very few. In some cases Mr. Colclough gives an acre of land and a house, at a nominal rent; say 1 *s.* a year.	About 40; they are supported by the charity of their neighbours.	None.
Very few, and those by charitable contributions.	Very few, if any; they are supported by their families.	About 80 persons; they are supported by the charity of their neighbours, or by the labour of a son or daughter, &c.	There are a few, who are supported by their friends.
Very few labourers leave this parish for this purpose.	I am not aware of any labourers leaving this parish to work elsewhere, except a very limited number, who may go to the co. Kilkenny to dig out the potatoes in November.	About 30 labourers go in the harvest time, and in the time of digging out the potatoes, into the neighbouring counties, but none go to England.	None.
So very few leave this parish for this purpose, that I know nothing on this subject.	If married, their wives and children occupy their house, and have potatoes, as almost every cottager grows some for his family.	A few only are married men; in their absence the wives and children are left some potatoes, or they get some on credit till the husband's return.	——
Very few. Alms given to these few in both ways.	The number of beggars are few; the alms generally given in provisions, as each beggar carries a bag, and every householder contributes a few potatoes, which the beggars sell.	About 60. Alms are given in provisions in almost every case.	About 20. Alms are usually given in provisions.
About 8 or 10; the usual price 2 *d.* per night.	Unfortunately, the householders are too much in the habit of harbouring strolling beggars, and giving them a night's lodging without charge, it not being customary to make any.	It is not the practice to let lodgings to beggars; they get lodging gratis.	None.
I have not heard of any.	Not any that I have heard of.	It is not known that any person died from actual destitution in these parishes within the last three years.	None.

LEINSTER—County Wexford—Baronies Shelmalier and Bantry.

Artramont and Kilpatrick. Pop. 1,513.	Ballylannon - Pop.	Horetown, Kilgarvan, Ballylannon, and two others. Pop. - - about 3,757.	Kilbride - Pop. 447.
Francis L. Hunt, Esq. R.N. J.P.	*Francis Leigh*, Esq.	Rev. *Edward Bayley*.	*John Morrison*.
In the parish of Artramont I know of no deserted children unprovided for; nor are there any, I believe, in the parish of Kilpatrick. None are known at any time to have perished through neglect. Orphans are generally taken by their remaining relatives, and supported by them.	I know of none.	None.	I have known but one in the last three years, and that is paid for by a rate on the parish, of a halfpenny an acre; none have perished through neglect, to my knowledge, except one, which was found drowned in a pit of water just in this neighbourhood, about six months ago, but the mother of it was not discovered.
None that I know of.	It is impossible to tell the number, but they are usually supported by their mother, who rarely deserts them.	None.	There may be 10, though I very much doubt if there are so many.
Two or three widows. No children. By alms.	I know of none.	There are none totally destitute.	A similar answer may be given to this as to No. 4; there are a few widows who go to some neighbouring houses to ask assistance, not as beggars, but as poor housekeepers; they are seldom refused; it would certainly be better were there a provision for such.
There are not above eight or ten persons in these parishes, who are altogether incapable of work; about half of these depend on alms for support.	The old and infirm are generally supported by their children; assisted by the neighbouring gentry, or receiving a part of the poor money collected in the church.	There are about 50 persons incapable of supporting themselves; they are either supported by their neighbours, by their relatives, or by public charity.	Very few, if any, of this description; they would either be supported by their relatives, or the neighbours would assist if applied to; though it must be acknowledged this is a precarious way for poor deserving creatures; and generally the most deserving are most backward in applying for assistance.
None leave these parishes. Work is always to be had.	There are very rare instances of labourers quitting their dwellings in this parish for employment elsewhere.	The labourers of this parish seldom leave it during the year; the few who do, go to the sea-coast where the harvest is earlier.	I know of very few in this parish leaving their homes to seek for employment elsewhere, labourers being few in it there is no necessity; I have not known any to go to England latterly.
——	They are generally unmarried men.	The married men do not leave home.	When any of them have gone, within my knowledge, they were unmarried men.
About four or five actual residents. In both.	It is impossible to say the number of beggars; they receive alms in money from the gentry; in potatoes, from the farmers.	None subsist entirely by begging, except strangers, to whom alms are usually given in provision.	I cannot state the number of persons actually residing in this parish, who subsist by begging, but I know they are very few; but the neighbouring parish of Ferns has many more; alms are usually given either in dressed victuals eaten on the spot, or a small quantity of potatoes, a plate of meal, or the like; but it is not the native poor who are so much a burthen, as the strollers, who come from distant parishes or other counties.
In most cottages a poor person would be received, but a charge would rarely be made for a night's lodging.	Almost in every cottage a night's lodging is readily afforded to the strolling beggars, which is usually given gratuitously.	Beggars are always admitted gratis, for a night, in the cabins in this parish.	But few of the lower orders will refuse lodging to beggars; always gratis, as far as I know; the fact is, I believe, many of them think it a sort of religious duty they have to perform.
None.	I know of no one who has died from want.	No.	None.

LEINSTER—County Wexford—Baronies Shelmalier, Bantry and Bargy.

Killiren - - Pop. 660.	Killurin, Ballyhogue and two others.—Pop. 3,773.	Taghmon and Trinity, Coolstuff and parts of four others. Pop. about - - 4,302.	Union of Taghmon - - Pop.
J. R. Hawkshaw, Esq. J. P.	Rev. *J. Booker*.	Rev. *John Scallan*, P. P.	Rev. *Ralph Boyd*.
Cannot say. None have perished from neglect to my knowledge.	In Killurin, Whitechurch Glynn, Ballyhogue and Killride Glynn, there is not, I believe, one deserted child; nor is any known or supposed to have perished through neglect within the last three years.	At present there is but one deserted child in this parish. It is supported by a quarterly collection in the chapel. There were others, who died off, or provided for themselves, when they became capable of doing so. None died by neglect, that I know of, but there have been two instances within these three years of infants murdered, it was supposed by their unnatural parents.	There are none at present. None have been known to have perished through neglect.
Cannot say.	In Killurin, 5; in Whitechurch Glynn, about 6; in Ballyhogue, about 4; in Killride Glynn, about 3.	There is no bastard child in this parish now, that is not supported by its reputed father, except the child abovenamed, collected for in the chapel.	I do not know of any at present.
Cannot say: not many.	In Killurin, about 10; in Whitechurch Glynn, about 20; in Ballyhogue, about 15; in Killride Glynn, about 8. Supported by their own earnings, and alms from their neighbours.	There are very few widows or children but have some relations to lend them a hand; when any very destitute case occurs, they generally quarter themselves on their immediate neighbours, who, one way or other, bring them about.	I know of none.
Very few; usually supported by the neighbouring farmers.	In Killurin, 8; in Whitechurch Glynn, 26; in Ballyhogue, 13; in Killride Glynn, 10. These are supported by their friends and relatives, and by alms from their rich neighbours. The collections in the church go a good way towards supporting twelve of the number.	There are, perhaps, 100 persons resident in this parish, who, from age and infirmity, are not able to work. They are generally supported by their own children, relatives, and often from the bounty of their immediate neighbours.	Cannot say how many; but those who are, they are supported by their families.
Very few labourers leave this parish to obtain work elsewhere.	Very few; not half-a-dozen from the whole of my benefice.	Very few labourers go from this parish to England; 30 or 40, perhaps, go periodically to the co. Kilkenny, or elsewhere, during the harvest, potatoe-digging, &c.	Very few, if any, go in search for work out of this union; and I know of none who go to England.
Some are; and their wives support themselves in their absence by spinning.	When any do leave home for employment, they are generally unmarried young men.	Some of them may be married men. Their families subsist during their absence on the potatoes that they have endeavoured to rear for their year's provision.	As no married man leaves this union, their wives and children are not left destitute.
Cannot say. I think there are fewer strolling beggars in this parish than in most parishes. Alms are mostly given in potatoes.	In Killurin, 12; in Whitechurch Glynn, 10; in Ballyhogue, 8; in Killride Glynn, 6. Besides these, there is a constant influx of beggars from other quarters, which perhaps are frequented by some from our parishes. Many who are ashamed to beg at *home*, go to other parishes for that purpose. Money is given by the gentry, and provisions by the farmers.	There are not many in this parish who subsist by begging at large, but there are a great many who subsist by begging from individuals: I cannot well class them. Alms are given here both in money and in provisions.	Very few natives of the parish are obliged to beg; but it is chiefly infested with strangers. The alms are mostly given in provisions.
Cannot say the number of lodging houses. The price of a bed in such a house is 2 *d.* per night.	There is no instance in any of my parishes of a householder letting lodgings to beggars; they are given gratis.	All the farmers give lodging to the strolling beggars *gratis* in the town of Taghmon; they generally charge them, I believe, 2 *d.* per week, and they have customers quite enough.	About eight or ten householders, who keep lodgings; and 2 *d.* is the usual price for a night's lodging.
Not to my knowledge.	None in any of my parishes.	I do not know of any persons to have died here from actual destitution, but I have suspected many persons to die from inanition, want of sufficient food, and want of comfortable clothing, bedding, &c.	Never heard of such a thing.

LEINSTER—County Wicklow—Baronies Arklow and Newcastle.

Castle M'Adam—(Red Cross.) Pop. 5,155.	Castle M'Adam - - Pop. 5,155.	Drumkey and Kilcoole. Pop. 3,114.	Glanealy - - Pop. 1,531.
Rev. *William Wingfield.*	Rev. *Thomas Webber.*	*Joseph Pim.*	*Joseph Dickson*, Esq. J. P.
One; supported by a grant ordered by the Judge of assize on the county at large upon the refusal of the vestry to assess for its maintenance, according to Act of Parliament.	I do not remember for the last three years to have heard of any child perishing by neglect; during that time there have been only two deserted; the last child was left in the house of the mother of one of those who had a share in begetting it; and the poor woman is obliged to support it, as being in her hands.	Deserted children heretofore were generally sent to the Foundling Hospital by the rector of the parish; but they are now supported by the parish; there is only one in these two parishes which is provided for by the churchwardens.	——
There are many bastard children, but not many who are not supported by their reputed fathers.	I fear the number of those who are not supported by their fathers is very considerable, I know of a good many; but there must be many more; as I have not so accurate a knowledge of those who are not of my own congregation; and, therefore, most of those cases I know of have come within my knowledge by accident; the poor mother has generally to bear the entire burden. A man disposed to support his child, is likely to marry the mother.	The number of bastard children in these two parishes, including this town, under the age of three years old, according to the best information I have got, do not exceed ten.	——
I do not know of any so completely destitute.	Many of the 86 mentioned in No. 4, are widows, and some of them children of this description; they are supported as there described; the collection in church also (above 20 *l.* per ann.) is divided among 20 such objects.	There are eight widows, Protestants, that are supported in the town of Wicklow, in an almshouse; there are from 12 to 14 of the Popish profession, supported principally by begging, and as many by their own families and friends.	——
I cannot state the number, but there is no charitable institution for the support of old or infirm persons. They are supported by the benevolence of individuals; and the most necessitous receive some article of clothing at Christmas from private subscriptions.	Eighty-six parishioners this Christmas have had clothing distributed to them as such; and in other years the number has been greater. Such persons are never refused food by the farmers, who are very charitable in this respect; the clothing is provided by the voluntary subscriptions of the landlords and minister every Christmas, with the help of a committee of parishioners. The sum (including the interest, stated in the return, 3 *l.* 11 *s.*) has for the last three years been as follows:—	There are very few in either of these parishes residents of the prescribed description, who are not supported by their own families or friends: those that are single generally come to this town as beggars.	I cannot say how many there are; I believe they are generally supported by their relatives or friends; or their more opulent neighbours, if they have none.
Not usual in Red-Cross parish.	None. On the contrary the labouring population is greatly increased, by strangers coming to work in the mines.	There are but few labourers in the practice of going elsewhere to seek work, although they are not all regularly employed through the year; none go to England from these parishes.	I believe but few, if any. 1831, 23 *l.* 2 *s.*; 1832, 22 *l.* 4*s.* 9 1833, about 20 *l.* and in former years the sum has been larger. At Christmas 1832, blankets articles of clothing were distributed 112 persons.
——	——	Some of those that go to seek for work are married men; they generally leave a few potatoes with their families, who make out the means partly by begging.	—— should also mention, that in the year 1827, there being a great scarcity in spring, on account of the general failure in the potatoe crop, &c. of the year before there was in this parish (and also in those contiguous
Alms are usually given in provisions.	Besides the 86 poor parishioners, there are a considerable number of strollers, who wander all through the country, and are never refused food and lodging; of these a proportion are unmarried women, with children.	There are, I presume, about 30 persons that subsist by begging in these two parishes; alms are generally given by the farmers in provisions. There are as many more beggars in this town which are very much supported by alms given in money; they frequently go to the country among the farmers for relief; and those in the country come to this town.	I don't know the number; both are given. a subscription entered into by the parishioners to the amount of 111 *l.* to which the farmers as well as the gentry most liberally contributed, by which many were preserved from starvation and disease. At the time also of the late alarm about the cholera, our landlords were ready
A considerable number. Lodging about 2 *d.* per night.	Not above two or three; 2*d.* or 3*d.* is the most that would be charged; generally the return for lodging (if any) is a share of the food collected by the beggar during the day; few of the poorer householders will refuse a night's lodging. Very little, if at all; I cannot remember an instance.	There are no houses in these two parishes that are in the practice of letting lodgings to strolling beggars, but there are few cottagers that would refuse a poor person a night's lodging that could get a little straw or fern to spread on the floor.	—— to come forward had there been occasion, and did provide what was necessary in the way of preparation.
None.	None for three, or probably, for thirty years.	No person has died in these two parishes from actual destitution within the last three years, to my knowledge.	Not that I have heard of.

LEINSTER—County Wicklow—Baronies Arklow, Ballinacor and Newcastle.

Kilbride and Enoreley. Pop. 3,288.	Annacurra and Kilaveny. Pop.	Derrylossary - - Pop. 3,653.	Derrylossary - - Pop. 3,653.
Rev. *M. John Mayers.*	Rev. *Charles O'Brien.*	Rev. *L. W. Hepenstal.*	*William Bookey*, Esq. J. P.
Only one deserted child at present known in the parish, supported by the family with which it was left. None are supposed to have perished.	None.	There are a few, who have been left at nurse, and never looked after. They are supported by the persons they were left with. None have ever perished.	None.
It has been the custom to send children from the Foundling Hospital to this parish to be nursed, many of which children have remained with the nurses, and are brought up by them as their own children.	I know not.	I cannot possibly say.	None that I know of.
None known, except the pensioners of the Countess of Wicklow.	Begging about; they are few.	None that I know of; certainly very few.	I do not know of any.
Those who are unable, from old age or infirmity, to work, usually live with and are supported by their families. The greater number, most probably, are pensioners of the Countess of Wicklow.	I cannot tell the number; supported by their relatives, and by begging.	There are, perhaps, twenty paupers, supported by their neighbours.	But very few, and they are supported by the charity of the neighbours.
None.	I cannot state the number; the custom prevails, and wives and children obtain support by begging. The men are not long absent, and do not visit England.	Very few leave this parish.	None.
—	Begging.	—	—
None actually residing in the parish.	I cannot state the number; they are mostly strangers from other parishes that rove in mine, and obtain lodging gratis from poor cabinholders. The alms are almost invariably raw potatoes.	The beggars are usually strangers, and there are often a great number of them.	Both money and provisions.
It is common to take in strolling beggars for a night, but nothing is usually demanded from them.	None.	I cannot say the number; the price is three-pence per night.	I have no means of ascertaining the number, but I believe not many, as a strolling beggar would get a lodging for nothing; the price to a person not a beggar would be about three-pence per night.
None.	None.	None.	No.

LEINSTER—County Wicklow—Baronies Ballinacor and Newcastle.

Glandelough & Derrylossary. Pop. 5,472.	Newcastle (Upper & Lower.) Pop. 4,517.	Newcastle (Upper & Lower.) Pop. 4,517.	Newcastle (Upper & Lower.) Pop. 4,517.
Rev. *J. Johnson*, P. P.	*St. George Knudson*, Esq. J. P.	Rev. *William Archer*.	*James Lamb Andouin*, Esq. J. P.
About nine or ten, supported in the farmers' houses. None have perished through neglect, to my knowledge.	I know of only five, and they have been supported for the last two years by vestry presentment. One has perished from being abandoned, and another from its mother concealing its birth.	I know only of three. I consider they have been improperly and unkindly neglected by the parish, who, after the first year, have refused them any aid. None have perished through neglect.	I know of only five, and they have been supported for the last two years by vestry presentment. Two; one from being abandoned, and the other from its mother concealing its birth.
As far as it has come under my knowledge, there may be about twenty.	There are some, but I cannot say what number.	——	There are some, but I cannot say what number.
There are about 10 or 12 widows and 20 children, chiefly supported by alms, who have no relations to support them.	About 50 widows, and I think 100 children, all supported by charity and alms.	——	About 50 widows, and 100 children; all supported by charity and alms.
About 30, usually supported by their children in their poor cabins.	A great number, who are supported by voluntary contribution of food from the farmers, and money from the resident gentry.	The parish is so extensive that I could not easily ascertain the number. They are numerous, and supported by the precarious bounty of their former employers, and that of the parish at large.	A great number, who are supported by voluntary contributions of food from the farmers, and money from the resident gentry.
In the harvest season about 20 go to the adjoining parishes, but none go to England.	Very few (unmarried men), who go to the county Dublin for the early hay harvest, or mowing.	Scarcely any from this parish. Some few mowers go to other parts of the country.	Very few (unmarried men) who go to the county Dublin for the early hay harvest, or mowing, and they always return home in time for the harvest here.
Few married men leave the parish; when they do, they return weekly with their earnings, to support their families.	——	——	None but mowers, who may be absent about a month their wives and children remain at home, mostly unemployed.
Between 50 and 60. Alms are generally given in provisions; very little money.	By the return of the last enumerators, it appeared that in the village of Newtown Mount Kennedy alone there was 100 paupers; in the rest of the parish I think there are about 300. Alms are given by the gentry in money, and by the farmers in food.	I cannot tell the number. The gentry generally give money towards their support; the farmers principally provisions.	By the return of the last enumerators, it appeared that in the next village (Newtown Mount Kennedy) there were 100 paupers. In the rest of the parish I think there is double that number. Alms are given by the gentry in money, and by the farmers in provisions, potatoes, oatmeal, &c. &c.
There are none of that description in this parish.	The number is unknown. One penny, or a bundle of straw, which is obtained from the next farmer; if sick, or coming from an unhealthy place, two-pence.	Amongst those who keep lodging-houses. The average price of beds is 2 *d*.	The number is unknown. One penny, or a bundle of straw which is obtained from the farmers; if sick, or coming from an unhealthy place, two or three pence.
Not one.	Not any.	Only one that has come to my knowledge, and he was a traveller.	Not any.

LEINSTER—County Wicklow—Baronies Rathdown and Newcastle.

Delgany, Kilcoole and Kilmacanogue - Pop. 6,475.	Delgany, Kilmacanogue and Kilcoole - Pop. 6,475.	Delgany, Kilcoole and Kilmacanogue - Pop. 6,475.	Kitguade and Kilmurray - Pop.
Arthur Jones, Esq. J. P.	*John Dick*, Esq. J. P.	Rev. *William Cleaver*.	Rev. *C. B. Kennett*, P. P.
There are three supported by assessment on the parish. One perished from exposure, about six weeks since.	I do not know.	Not more than three or four, who are supported by vestry assessment. One infant was lately found dead.	Four deserted children, who are supported by a parochial assessment. None have perished.
I am unable to say how many bastard children there are *belonging* to the parish. There are a great number of children from the Foundling Hospital in this parish.	I do not know.	—	Probably five illegitimate children, who derive no support from their reputed fathers.
I am not aware.	A good many widows and children, supported by charity.	The greater number of those receiving regular parish relief are widows; few of them are without relations, able to contribute something, though not much, to their support.	One hundred widows, and on an average four children each, supported as are the aged and infirm under-mentioned.
From the best inquiries I have been able to make, I would say about 80 persons, supported by parish funds and private contributions.	There are a number of old and infirm, who are incapable of work, supported by charity.	The number of such receiving regular relief from the parish fund may be about 80, but there are others assisted privately.	I consider that at least there are 500 persons of this description, who are solely supported by the voluntary aid of their poor neighbours.
None.	None that I know of.	I believe not any.	Probably 50 in the year leave the county in quest of employment; very few for England.
—	—	—	Mostly married men, whose wives and children are supported by the voluntary aid afforded them by their poor neighbours.
—	No beggars (*parishioners*) are allowed in this parish. The poor are subsisted, when in distress, out of the parish and church fund. The parish is divided into 12 districts, each district is under the care of a lady or gentleman, to whom they apply when in distress.	Begging is not practised openly, except by strangers, having been as much as possible discountenanced. Alms are usually given in provisions and clothing, rather than in money.	The number is so great, that I am almost afraid to say; but I think at least 100, who are generally relieved by provisions given to them.
Most cabin-holders give lodging for the night to strolling beggars, for which they receive 2 *d.* or 3 *d.*	I cannot say; but one penny per night or some potatoes, in general, is the remuneration, or a bundle of straw or sticks.	Price from 1 *d.* to 2 *d.*	Probably 100, who charge 2 *d.* and 3 *d.* per night.
None.	None.	None.	In a remote degree, by reason of poverty and extreme destitution; numbers have died of fever, inflammatory attacks, cholera, &c. &c.

LEINSTER—Counties Wicklow and Wexford—Baronies Rathdown, Shilelagh and Scarewalsh.

Powerscourt - Pop. 4,338.	Carnew - Pop. 6,865.	Carnew - Pop. 6,865.	Carnew - Pop. 6,865.
Rev. *Robert Daly.*	*Robert Chaloner*, Esq., J. P.	*Joseph Symes*, Esq., J. P.	*Thomas De Renzy*, Esq., J. P.
No deserted children; none have perished.	I cannot say; nor do I know of any more than one bastard child that has of late years perished.	I know only of one; where one child was left out at night by some person unknown, and died the following day.	Cannot state the number; perhaps three or four; their support and maintenance is provided for by 11 & 12 Geo. III. c. 15, and 13 & 14 Geo. III. c. 24, (Ireland); but in consequence of the unhappy dissensions prevalent relative to vestry rates, it has been impracticable to raise the funds; and I believe, the persons who have undertaken the board and lodging of them, have not been paid for the last three years.
None, that come under my knowledge, from the mothers seeking support for them. There are very few illegitimate children belonging to inhabitants of the parish.	—	I know not.	Cannot state the number, but, as a magistrate, I positively know that very rarely indeed do the reputed fathers contribute any thing; they know the laws oblige them not, and often have the effrontery to say so.
Forty widows supported out of the parochial charity fund.	—	—	I cannot say.
About 60 persons receive alms, in different proportions, from 6*d.* to 3*s.* per week.	A considerable number.	I do not know.	I cannot state the number, but such as are mentioned in this query are very generally supported by their children.
None.	The labourers here are not in the habit of leaving their dwellings to look for labour elsewhere.	Very few; indeed I know not of any; if of good character they can get employment at home.	A very inconsiderable number, if any; I know of none.
—	—	—	—
Very few of the inhabitants go about begging, but there are constant travellers through the parish who get provisions from house to house; it would be impossible to state their number. In the summer, before harvest comes in, the same farmers will supply sometimes 10 in a day; sometimes more or less.	There are several; alms are given to a considerable extent, both in money and provisions.	There are a number of beggars, but mostly strangers. Alms are given both in money and provisions.	There are not many persons *belonging* to the parish, but a great inundation from other parishes; alms are given both ways.
A few of the poorest people let lodgings at about 6*d.* per week; some take in strangers free of charge, considering it a charitable act, but they often suffer for it, as the stranger sometimes robs them of their clothes, &c.	There are several houses of this description, but I cannot say the price paid for lodging.	Cannot say how many may let lodgings; I should think few; and the price very low for lodging the night.	I know not the number; beggars are entertained, but I believe gratis.
None.	I do not consider that any have perished from actual destitution.	I believe not.	I think not.

LEINSTER—Counties Wicklow, Carlow and Kildare—Baronies Rathvilly, Talbotstown (Upper), Kilkea and Moone.

Clonmore - Pop. 2,244.	Ballimure - Pop. 2,042.	Baltinglass - Pop. 4,110.	Baltinglass, Ballimore, Rathbran, and parts of three others in county Kildare - Pop. about 15,928.
Rev. *P. Healy*, P. P.	Rev. *Thomas Taylor*.	Rev. *Henry Scott*.	Rev. *Daniel Lalor*, P. P.
There were four deserted during that time; two of them were left at my own door; I succeeded in having the mother of one arrested; another was committed to the churchwarden, and the others I have reared on the parish. A law to provide for them is much wanted.	None; none perished through neglect within the last three years.	I do not know of any now; none have perished through neglect.	But one, that I know of, supported gratuitously by a charitable person. None have perished through neglect, except that slowly pining away from want be called perishing, and that poverty be neglect imputable either to the parents or the gentry or the Government; if this be the case, many have perished through neglect, but the number, as must be evident, cannot be ascertained.
I can discover only three.	Two, to my knowledge.	I know of none, though there are two older than three; about between seven and nine.	About 10 or 12; I think the unqualified obligation on the father to support a bastard when sworn upon him, to be a great encouragement to vice.
Thirty widows and 90 children maintained by the industrious classes.	I know of but two; the one supported by church alms, the other by industry, and other means.	I could not affirm.	About 150; supported by begging.
At least 150, and they live on the charity of their friends and neighbours.	There are not many of that description in the parish, and the few that are, are supported principally by their friends.	I cannot say.	About one-twentieth of the population are of this description; some are supported from their own property; others from the property or labour of their children; about 100 beg.
About 200; none go to England.	Very few leave this parish periodically, and none go to England.	I cannot say.	About 30 or 40 men in harvest, and nearly the same number in spring; none periodically to England; some few go there to look for permanent service; probably not more than five or six in the year.
Some are; their wives and children are supported on potatoes already procured, or live on their charitable neighbours.	Some married, and some unmarried; the wives are supported by some previous reservation.	When they are married, the family have no other means but begging.	Probably one-half are married; the wife and children in the meanwhile support themselves; sometimes on some potatoes previously provided by the husband, but generally by begging.
I think about 90; but a great number go from door to door, who come here from neighbouring towns and parishes, and probably many of *our* poor migrate to other places, when ashamed to beg at home.	Scarcely any belonging to the parish subsist by begging; and alms are usually given in provisions.	I cannot say.	About 200. Alms generally given in provisions; seldom given in money; never in money through the country.
In fact, all the poor householders, unless they are afraid of the priest, receive strolling beggars "through charity," as they say; I believe they seldom gain any thing by them, except the offal of the potatoes they collect, which assists them to feed their pigs.	No householders let lodgings to strolling beggars, and consequently no price paid for a night's lodging.	I do not know the number, but the usual price for a night's lodging is 3*d*.	All the cabin-keepers and small house-keepers give occasional lodging to strolling beggars; for this occasional lodging they seldom receive any compensation, except perhaps some portion of the food collected by the day's begging; they generally give lodging through a fellow-feeling of compassion for their companions in misery. Some few beggars have permanent lodgings, for which they pay about 10*d*. a week; sometimes from 20*s*. or 30*s*. a year; this is the case in Baltinglass (town.)
I know of none. This is not the way in which the destitution of the poor manifests itself. They are stunted in their growth; wither away in early life, and are hurried prematurely to the grave, by a want of the necessaries of existence.	Not one. I make the statement from my own knowledge.	None, that I have ever heard of.	If by dying from actual destitution, be meant dying from having been a certain time previously to death without any nourishment whatsoever, none have so died; but if it mean slowly pining to death from inadequate support for some months or years previously, the number is incalculable, but certainly great.

LEINSTER—Counties Wicklow and Dublin—Baronies Talbotstown (Lower), Upper Cross, and Talbotstown (Upper.)

Dunlavin Tubber; Pop. 2,633.	Granabeg and Kilbeg; Pop. 2,145.	Kilranelagh and Kittegan; Pop. 5,654.	Kilranelagh & Donaghmore; Pop. 5,972.
Rev. *M. Morgan.*	Rev. *Arthur Gernaine.*	Rev. *William Scott.*	*Fra^r W. Greene,* Esq.
I know not of any; none supported by the parish, nor have I heard of any having perished through neglect.	None.	There is one, supported from the collections made in church for the poor; there may be others not known to writer. There is much difficulty now about providing for them, as there is no parish cess raised.	Nothing seems to require immediate attention more than a provision for deserted children. Some are supposed to have perished. This parish has been fortunate in escaping them. None have perished through neglect.
I cannot say; they cannot be many. Although the law in Ireland does not make it imperative on parents in such cases to provide, arrangements are made to take care of the children.	Very few, if any.	None known.	I do not know; but as there is no town in these parishes, they are but few.
I know but few, and they are supported by parish relief.	Very few, if any.	Not known.	Very few. By the charity of their neighbours.
Very few, and they are supported by their own families generally; others are dependent on voluntary contributions.	Do not know the exact number, but they are supported by their children or nearest relations, who get medicine at the Blesinton Dispensary, and sometimes clothing from the neighbouring gentry.	The number it is impossible to say; they are usually kept by their relatives.	But few in bad circumstances. By their friends. Some begging a little money for tobacco.
A few go into the neighbouring county of Dublin for a short time to mow or reap; the families remain at home. Very few go to England.	Very few go to England from this parish, but go to the counties of Dublin and Kildare in the harvest months.	Some go to the counties Dublin and Kildare, hardly any to England; but no conjecture can be formed of their number.	A small number of such men go to the county of Dublin to make hay, and to the county of Kildare to cut corn, chiefly to buy clothes, &c. for themselves; but few go to England.
Several are married; few wander as beggars.	The married labourers in general stay at home to rear their turf, as a great many obtain a livelihood by cutting and rearing turf, which they sell.	Some are; and their families are left to the supply of potatoes; some left to their own ingenuity.	Provisions have been so plenty the last two years, that no difficulty would arise to a married man in leaving support for his wife and child.
I cannot tell; they are many who generally receive alms in provisions.	Alms are usually given in potatoes or oatmeal. The Government did not require an account of paupers in the last Population Returns.	Not numbered; but provisions the only alms, except by the gentry.	There not being a town, or even what might be called a village, in either of these parishes, the number of beggars are small; the farmers generally give provisions, the gentry money.
The price usually is from 1½*d.* to 3*d.* a night, or 6*d.* to 1*s.* by the week.	Very few householders refuse a night's lodging, for which they never exact any thing, as they look upon it to be the most meritorious charity that can be given.	The number not known; but it is usually done without pecuniary remuneration as an alms, or to partake in the mendicant's collection.	They are accommodated for charity. In the last scarcity this country was overrun by persons from the county of Wexford, &c. seeking food.
No parishioners. One or two cases may have occurred of strangers passing through the county.	I know of none.	None.	None. Provisions have been so plenty, that there has been no want for the last three years.

LEINSTER: County Wicklow—Barony Talbotstown, Upper.	MUNSTER—County Clare—Barony Bunratty.		
Rathbran - - Pop. 2,833.	Inchicronane - Pop. 4,601.	Mealick, Kilquane; Pop. about 2,500.	Quin, Clouney and Dowry; Pop. 8,649.
Rev. *M. Lyster.*	Rev. *James Meade*, P. P.	Rev. *Edmond Sheehy*, P. P.	Rev. *Richard Studdert.*
None within my knowledge.	No deserted children.	Seven children, who are principally supported by the charity of the persons who found them, or gave them shelter or protection. None are known to have perished through neglect.	There are but two foundlings at present supported by the parish; the persons taking charge of them got 7*l.* each, and no other charge. I never heard of any dying from neglect.
I know of none.	The bastard children are all supported by either their supposed fathers or their mothers.	Three.	Know of none.
Any persons of this description are supported as expressed at No. 4.	Thirty widows and 40 children, supported by begging.	About 60 widows and children, who have no relatives able to support them, and have no obvious means of support but their own labour and industry, and the benevolence of neighbours.	*See* No. 4.
There may be from 15 to 20 persons of this description, who are supported partly by alms, but chiefly by potatoes obtained from the landholders.	About 100, supported by their families, and by begging	About 12, who are principally supported by the charity of the parishioners.	There are few beggars; but contributions are sometimes made for the old and feeble, and some clothes given at Christmas.
Many of the labourers are in the habit of leaving their dwellings to seek employment in the county of Dublin at the commencement of the harvest; few or none go to England.	About 50 to 60 periodically seek employment elsewhere. None to England.	None.	I believe none in those parishes, unless in the neighbouring counties in harvest.
Some of them are married men, who remit a portion of their wages to their families.	Principally married; their wives are supported by the con-acre produce, relations, and by begging.	——	Live in their cottages.
Alms are given both in money and provisions.	About 20 families; alms generally given in provision.	There are no resident beggars in the parish; there are several strolling or itinerant beggars pass through the parish, to whom alms are given, generally in provisions.	Very few.
The poorest description of householders alone are, I believe, to be noted under this head; they are usually paid by a proportion of the potatoes which the strolling beggars collect during the day.	Scarcely any, and the price usually given is 3*d.*	None.	I believe nothing.
None to my knowledge.	None, except by gradual destitution.	None.	None.

MUNSTER—County Clare—Baronies of Bunratty, Burren and Clonderalaw.

Quin, Clouny and Dowry, Pop. 8,649.	Kilkeedy, Carron, Abbey and Oughtmanagh - Pop. 7,650.	Kilchrist and Clondegad, Pop 7,219.	Kildysart and Kilchrist, Pop. 7,070.
John Singleton, Esq. J. P.	*Christopher Lapdell*, Esq. J. P.	Rev. *G. O'Shaughnessy*, P. P.	Rev. *Michael Fitzgerald.*
There are not many instances of deserted children, nor have I known of one to have perished through neglect.	There are no deserted children in this district; nor did any die through neglect for the last three years.	None; two are supposed to have perished through neglect within the last three years.	None.
I know of very few.	Not many, if any.	None.	None.
There are a great many; and they are chiefly supported by the charity of their poor neighbours, and by their begging at the doors of gentlemen's houses.	Cannot answer this question.	——	Very few; they are supported by charity.
Always by the charity of their poor neighbours, and the occasional bounty of the higher classes. I cannot take upon myself to answer as to the number.	Very many unable to work; some living with their relations and friends, to whom they are an incumbrance.	I cannot state the exact number; they are usually supported by their relations.	I cannot state the number they are generally supported by their families.
I should say not; one in every forty in this Union.	Very many, but I believe few go to England; they generally go to the counties of Tipperary, Waterford, Kildare, Meath, Westmeath and Kilkenny in harvest, to earn the rent of their con-acres and cabins.	I cannot state exactly; they usually go to other parts of Ireland; none go to England.	Very few leave their home none go to England.
Any who leave their wives and families after them, subsist in the cabins with the remnant of potatoes laid by from the previous year's muck ground; and they occasionally live on the bounty of their neighbours.	Many of them are married; their wives and children living in their absence on potatoes; and in some instances are compelled to live by begging.	Some are; their wives and children are supported by their friends and neighbours.	No married men go.
A vast number subsist by begging; alms usually, almost always, given in provisions.	A great many persons in this district subsist by begging; and alms are generally given to them in potatoes and in milk.	The beggars who frequent this parish are strangers; alms is usually given in provisions.	About 12; alms are give both in money and provisions
The householders seldom or never make any charge for a night's lodging to any stroller or traveller.	I am not aware of any; they receive no remuneration for lodgings given to beggars, for the only accommodation given is a little hay or straw in a corner of the cabin.	None; a night's lodging is always given gratis to beggars.	No householders let lodging to beggars, but seldom refus a night's shelter to those i want.
I have heard of some few; but on investigation could never ascertain that any death took place from actual destitution.	I have not heard of any person dying for want in this district within the last three years.	But one, who was travelling through the parish.	No.

MUNSTER—County Clare—Baronies Clonderalaw, Moyarta, and Corcomroe.

Kilfidane - Pop. 4,165.	Kilmichael and Kilmacduane. Pop. 9,532.	Kilmurray, Killimer, Kilfidane, Kilmacduane and Killofin. Pop. 20,847.	Killilagh, Killmoon, Kilmanaheen, &c. Pop. about 15,000.
Pierce Carrick, Esq. J. P.	Rev. *J. Kelly*, P. P.	Rev. *James Martin*, jun.	The Very Rev. Archdeacon *Whitty*.
I do not know of any deserted children in this parish.	Within the last four years two deserted children in the parish; they have been supported by contributions made at the houses of worship; both died; every care was taken of them while living.	There are two foundlings supported by the parish. None have perished through neglect.	In that time I have not known of 12 deserted children in the parish; there are but three now supported by the parish.
I am not, from actual knowledge, enabled to answer this interrogatory.	About 15 bastard children in the parish of or under three years; they are chiefly supported by the mothers. The mother works without any compensation but the maintenance of herself and child; the reputed father generally gives a trifle for clothing.	I know of none unsupported by their parents; though I am sorry to state that there are many illegitimate children in the Union, and the fathers are compelled to maintain them by the civil authorities.	Impossible to state.
Persons thus circumstanced have generally some little means of industry, by which they are enabled to procure a scanty subsistence for themselves and family.	There are, I do think, about 100 distressed widows in both parishes; from the cheapness of provisions their labour compensates for the miserable support they get.	But one widow, who is supported from the poor money collected at the church, and by private charity. No children, except those mentioned at query 1.	I will not take upon me to state.
I do not think there are above 100 persons thus circumstanced; they are generally supported by their families and friends.	I cannot state the precise number of the aged and infirm; I meet one in almost every house; they are supported miserably by their relatives.	This Union contains a population of nearly 25,000 souls, so that I could not answer No. 4 accurately. The aged and infirm are usually supported by their relatives, or by private charity.	I cannot state.
In the autumn season labourers leave this parish to seek employment elsewhere; the wandering never extend beyond the neighbouring counties, and they generally return at the expiration of two or three months.	I cannot state accurately how many labourers leave their dwellings periodically; the number is considerable; I do not know of any going to England.	Not more than 20 have gone from this Union to seek employment. They usually go to the neighbouring counties during the harvest and potatoe digging, but never to England.	This would be very difficult for me to state of my own knowledge.
In general they are young men, and unmarried; those of them who are married leave their wives and children at home, who, in their absence, attend to the cultivation of their little farms or gardens.	Several of them married; they have con-acre ground; the landlord, in their absence, allows their wives to take some of the produce, taking care to keep a sufficient quantity for the rent.	The labourers that leave this Union during the harvest are always single men.	Both married and unmarried men go, leaving a sufficient supply of potatoes at home for their families; the labourers seldom go, except in the harvest, when potatoes at home are abundant.
Very few who are natives and resident in the parish, subsist by begging; there are, however, to be found at all times in the parish a number of wandering mendicants, to whom alms are usually given in provisions.	I cannot state the number of persons belonging to the parish who subsist by begging; they are numerous; but rather than beg amongst their acquaintances and neighbours, retire to a parish where they are not known. I hesitate not to say, those have subsisted for the last year over 100 families, chiefly strangers. Alms given in provisions.	There are not more than 20 families in the Union who make begging a profession. Alms are usually given in provisions.	Cannot state; but I think more alms are given in provisions than money; indeed, the number of beggars is not great, in proportion to the population.
The peasantry in this parish are in the habit of giving a night's lodging to wandering beggars as an act of charity. I never heard of their charging for allowing mendicants to stop in their cabins.	Beggars lodge in the poorest cabins, pay no money, but share with the distressed family the provisions procured during the day; they are sure of a hearty welcome if they bring with them some milk, a luxury to the poor family.	Strolling beggars always get a night's lodging for charity. We have no householders in the habit of letting lodgings to beggars.	How can it be expected I could be able to give accurate information on this head.
I do not know of any.	I hesitate not to say, several have died from want of medicine in due time, and regular diet and care on the bed of sickness.	No.	I do not recollect one that so died.

MUNSTER.—County Clare.—Baronies Ibrickane and Inchiquin.

Kilfarboy - - Pop. 6,389.	Killard - - Pop. 5,629.	Kilmurray and Kilfarboy. Pop. 15,822.	Dysart - - - Pop. 1,666
Francis G. Morony, Esq. J. P.	Rev. *Henry Whitty*.	Rev. *A. M'Guane*, P. P.	Rev. *C. Curtin*, P. P.
I know but of one deserted child, which is maintained by a rate at vestry; I never knew of a death in manner stated in query.	I cannot state. I have not known of any.	Properly speaking there are no deserted children; the magistrates make the father on whom the child is sworn pay wages to the mother for supporting it; some sent home to the fathers; none lost by neglect.	At present but one deserted child, supported by subscription; none known to have been neglected for the last three years.
I have no means of knowing.	I cannot state.	I am not able to compute, because the mother generally conceals the aid advanced, through fear of the father's lawful wife, or of his parents, or of being suspected still of continuing the intercourse.	I do not know of any.
I know of none so circumstanced.	I cannot state.	From 80 to 100, whose relatives are either unable or unwilling to support them; they are maintained partly by the labour of the widow, and partly by begging.	I would say 20 widows, who are supported by their friends and charitable neighbours.
I cannot state the number; the old and infirm are maintained invariably by their family; the children always support the aged parents.	I cannot state.	Such aged and infirm people amount to some hundreds; they are supported by their relatives or by begging.	The number of old persons may be 300; they are all supported by their families or friends.
None of the labouring population go to England for employment, but a great many go every harvest into the counties of Limerick and Tipperary.	It is impossible for me to state correctly.	The labourers who emigrate periodically are some hundreds in number from this maritime district; none go to England that I know of.	A very inconsiderable number leave their houses for employment; any that do, obtain it in Leinster; but I am not aware that any go to England.
Very few of them are married.	It is impossible for me to state correctly.	Many of them are unmarried, some married; most of the wives and children stroll about begging.	A few very poor married men leave home during the harvest; in some instances their families go to beg until they return, but the greater part of those men who go for work are unmarried.
In the winter months native mendicants are seldom seen about; but in the summer, this being a sea-bathing resort, we are overrun with them; from the rich they receive money, from the cottagers provisions invariably.	I cannot state what number. Alms are given both in money and provisions, but always in provisions by the poor class of farmers.	It is hard to compute the number; they are like the wandering Arabs, always in motion, not merely from different parishes, but different counties; alms are usually given in provision; about 180 reside in both parishes.	I do not know of more than twenty beggars natives of the parish; they receive alms, mostly in provisions.
Every householder receives gratuitously those strolling beggars in the summer months, and for which they often suffer by petty thefts, sickness, &c.	I cannot state what price is paid, but I do believe in many cases no payment is demanded.	Strolling beggars get lodgings gratis, for others it is 3*d*. per night, and according to the quality of the beds.	I do not know of any charge for lodging of those poor people.
None certainly.	I have not heard of any.	None to my knowledge have died of actual want within those three years, nor since the year 1822.	None to my knowledge.

MUNSTER—County Clare—Baronies Inchiquin and Islands.

Kilkeedy - - Pop. 3,321.	Clondegad - - Pop. 4,650.	Drumcliffe (Town of Ennis.) Pop. 12,392.	Drumcliffe, Kilnmaona (Town of Ennis) - Pop. about 16,159.
Rev. *David O'Donnell*, P.P.	Rev. *Charles Fitzgerald.*	Rev. *F. O'Shaughnessy*, P.P. and R. C. Dean.	*C. H. Bagot*, Esq. J. P.
Not any, I believe; but we were incumbered with two or three foundlings, who have since died, probably sufficient care not having been taken of them.	There are no deserted children in the parish. Two children have been found within the last two years, who were supposed to have been destroyed.	Do not know of any now in that situation.	1, 2, 3, 4. The introduction of any system of Poor Laws similar to those of England into Ireland, where nearly all are poor, and where the great mass of the population will consider themselves more entitled to receive relief than to contribute to that of others, cannot be productive of benefit, and will in all human probability lead to the most disastrous consequences. The enormous funds that would be required under such a system should of course be sought amongst the landholders, and in what manner could it be assessed, or by whom collected, when we know that a large proportion of the land is in the occupancy of a major part of the population who are little removed from the lowest state of pauperism, and who cannot be expected to submit quietly to such a scale of taxation? It may be proposed to saddle the landlords with this tax; this may be done, but the shorter proceeding would be, to take the land at once, and bestow it on the people, for the whole rental will be barely sufficient to meet the claims that will most certainly be made for relief. In this town, and the parish in which it is situated, there are about 12,000 inhabitants, of which number at least 2,000 will seek relief: suppose this to be granted to the very limited amount of 4 *l.* per annum to each, the aggregate sum will be 8,000 *l.* This, on a parish containing 4,800 acres, would be nearly 2*l.* per acre; but if we suppose a part of it to be laid on the houses in the town, the amount to go upon the land will, I am sure, exceed the rental.
Not many, if any.	None.	Cannot say.	
I do not recollect that there are any.	I cannot answer this accurately; I believe very few.	To answer this question would require a very minute survey, the population being very great.	
Very many, living with some relation, to whom they are an incumbrance.	I would say there are very few. They are supported by their children, to whom, however old they may be, they are generally of some use in domestic purposes.	I should think more than 200, supported by their friends, or mendicity.	
Very many; but I believe few go to England. They generally go to Tipperary, Waterford, or some of the other counties of Leinster in harvest to earn the rent of their little cabins and con-acres.	I cannot say the number, but a great many go to other parts of Ireland to look for work. None go to England.	Does not regard this town.	Cannot be ascertained.
Many; their wives and children living in their absence on potatoes alone; in some instances are compelled to live by begging.	A few are married, and their wives and children are usually supported amongst their friends and relations.	Such married men as absent themselves in pursuit of employment leave their wives and children to Providence.	——
The indigent and superannuated generally live with some relation. The alms given to strolling beggars are a few potatoes.	Very few belonging to the parish subsist solely by begging. Alms are usually given in provisions.	Cannot be ascertained at present.	——
I am not aware of any. They receive no remuneration for lodgings given to beggars, for the only accommodation given is a little of hay or straw to lie on in a corner of their wretched cabins.	None. Strolling beggars always get a night's lodging without charge.	Cannot ascertain.	——
I believe there have been many.	There was one person (a stranger) found dead in the parish. The result of an inquest held was, "that he died of destitution."	Have not heard.	——

MUNSTER—County Clare—Baronies Islands, Moyarta and Tulla.

Drumcliffe, Templemealy, Kilnamona, Kilraghtis (Town of Ennis.) Pop. about 17,000.	Kilmealy - - Pop. 4,296.	Kilrush, Kilferagh, Moyarta, Kilballyowen.—Pop. 26,902.	Clonlea - - Pop. 3,105.
Rev. *W. A. Adamson.*	Rev. *H. Murphy.*	Rev. *T. Whitty.*	Rev. *J. Carroll.*
Seven, supported by parish assessment. None that I have heard of.	None.	I know of but three, and they were taken care of by myself.	There is one at present. None have perished.
Impossible to ascertain.	None that I know of.	I fear a great many.	None.
Cannot possibly say.	None.	The relations in general not able to support them, and many not willing. Number unknown.	——
Cannot say, but the number is great.	I do not think there are many; they are, however, supported by their nearest relatives.	A great many; the charity of their neighbours, and occasional benefactions from the wealthy; and all are insufficient to their comfortable maintenance.	They are supported by their relatives, and by charity.
Cannot say.	A few go to the neighbouring counties, but none to England.	I do not know, but believe the number is small, and very few to England.	Scarcely any.
Many are married, in which case the wives and children beg.	Generally unmarried.	Great numbers married; their wives and children and themselves often in great want, whether the men are at home or from it.	Scarcely any.
There are many beggars; and alms, I guess, are chiefly given in provisions.	There are no resident beggars who subsist by begging; when so reduced, they leave the parish.	Several alms given by the poor farmers in provisions, by the opulent in money, and but little of the last.	——
Cannot say.	All strolling beggars are lodged and fed too through charity.	Strolling beggars are admitted freely; few refusals in the cabins, and, I apprehend, no charge.	——
Not that I am aware of.	I never heard of any.	I cannot say I recollect any.	None.

MUNSTER—County Clare—Barony Tulla.

Feakle - - Pop. 8,744.	Feakle - - Pop. 8,744.	Inniscaltra - - Pop. 2,198.	Killaloe - - Pop. 8,614.
Rev. *J. Kinahan.*	Rev. *F. M'Kenny*, P.P.	*Philip Reade*, Esq. J.P.	Capt. *Martin*, J. P.
There are none. None have been deserted, and of course none could have perished by exposure.	There are scarcely any deserted children, and none ever known to perish through real want.	There are no deserted children. An orphan, even at five years old, is considered an acquisition in any poor family, labour being its capital. I know of none having perished through wilful neglect.	There are three, supported by parish cess; none are supposed to have perished through neglect.
None to my knowledge.	There are very few bastards in proportion to the poverty and population; they average from five to eight per year at most, and are never deserted by father and mother, either endeavouring to support them.	I know of none.	None that I know of, except the three above stated.
I can form no opinion as to the number, but suppose them to be comparatively few. If a widow be industrious, she can work out a livelihood by rearing a pig and poultry, by retailing tobacco, herrings, salt, soap and candles.	There are only a few widows entirely depending on their friends; the widows generally retain whatever holding the husband died possessed of; their friends and neighbours generally assist them until the children grow up. She will thus be enabled to pay the rent for potatoe ground, and keep the wolf from the door until her children grow up and are able to maintain herself in return. If she is not industrious, and has no relations, she has no alternative but to go and beg with her children, if her husband worked for a small farmer; but if for a gentleman, she has nothing to fear.	I know of none.	I cannot form an opinion.
Cannot say the number, but there is always a welcome for them in the houses of their married children.	There are of both sexes about 200, who are badly supported by their immediate friends, owing to their poverty.	About 12 poor persons of this description. Some live with their wealthier relatives; some have houses rent-free, potatoe land sown for them by their friends, the profits of their pigs and poultry, and the universal kindness and hospitality of the people; the poorest man's door is never closed against the distressed.	Cannot ascertain the number. Some are supported by their children, others by begging; but the latter are not general. The parish is too extensive to ascertain exactly.
Perhaps about a hundred. Very few of them go to England.	About 200 labourers go periodically to other parts for employment, principally to the neighbouring county Tipperary and Leinster counties, in the harvest season and digging potatoes, but all return about 1st November. Rarely any go to England.	The practice does not prevail in this parish.	Very few from this parish, but cannot say how many.
Some are married, and their families subsist by constant application to the potsopit, which has been provided for the year's subsistence.	There are numbers of them married and have families, who are employed in their absence digging the con-acre potatoes or small gardens; and in some instances living on their friends.	——	Cannot answer this query sufficiently, but suppose some of them are married.
But few belonging to the parish subsist by begging. Alms are always given in potatoes.	There are very few of the inhabitants living by common begging; however, there is a good deal of alms given in provisions, that is, potatoes and milk.	There are no beggars in this parish belonging to it.	There are not many of the natives beggars, but a good many from other parishes; it would be impossible to state the number. Alms are generally given in potatoes, and sometimes in money; principally the former.
None, as the relieving of beggars, especially the entertaining them for the night, is always done "for God's sake," and is thought to be peculiarly conducive to the salvation of the giver's soul.	None; they are never charged.	The beggar is here a guest, generally a welcome one; and strange as it may appear to the political economists, we are too uncivilized in this district to consider the beggar an object of profit. The reply I got from those of whom I inquired was an exclamation of surprise at my supposing such a charge possible.	I cannot say what number. I believe they never charge beggars for lodging.
Certainly not.	No person can be said to have died from actual destitution; but I fear and believe that numbers died from the inability of their friends to procure for them proper medicine, medical attendance, or suitable diet.	Such an event never occurred in this parish, nor could it under any ordinary occurrence.	I know of none, though many died in wretched poverty.

MUNSTER—County Clare—Barony Tulla.

Kilseily, Killuran and Kilnoe. Pop. 10,483.	O'Brien's Bridge, part of Killaloe - - Pop. 350.	Ogonnillo - - Pop. 2,966.	Ogonnillo - - Pop. 2,966.
Rev. *William Butler.*	*John Browne*, Esq. J. P.	Rev. *M. Clune*, P. P.	Rev. *J. C. Fitzgerald.*
Only one deserted child in the three parishes; I have not heard of any who died from neglect.	None.	About six; and are supported by the benevolent contributions of the neighbours. None.	I know of no deserted children.
There are very few of this description, on this principle, that if deserted, they would be sent to Protestant charitable institutions and brought up heretics, which would be considered by their parents a greater sin than the crime of fornication.	Do not know.	From ten to twelve.	About 50, who form part of the 100 beggars mentioned in answer to Q. 7.
There are but very few of this description; but such as I know of get a dividend of the money collected in the church on Sundays.	Do not know of more than five or six widows who are supported on charity.	Few or none of that description here; if any, I am sure they are supported by the neighbouring farmers.	——
I could not ascertain the number, but there are a great many such persons who live with such of their children as are most comfortable.	Most of the old persons not able to work are supported by their children or friends.	One hundred at least, and most commonly supported by their friends.	About 100, who are generally supported by their children or other relatives.
I am not aware that any labourers from these three parishes go to England for employment, but a few go to Leinster in the harvest.	Very few from this neighbourhood.	About 100; no portion to England.	About 60; none go to England.
Generally speaking, those who leave home for employment are not married men.	——	The greater part of them unmarried. By dry potatoes.	About one-third may be married, whose families live upon the stock derived from the portion of land attached to their dwelling and the con-acres, and poorer ones frequently beg during their husbands' absence.
There are very few persons in these parishes who subsist by begging. It is notorious that these sort of people never beg in their own parishes, but go to a distance. The alms usually given are potatoes, which an industrious beggar will sell in some of the villages, and realize from six to eight-pence per day.	Cannot say what number; but such as do beg are in the habit of receiving potatoes from their neighbours, which they take into market and sell.	About 20. The alms are usually given in provisions.	About 100, who receive provisions from the farmers, but scarcely ever money.
Strolling beggars never pay for their lodgings, except in villages, where two-pence may be required for one night.	Do not know.	No price demanded for the entertainment given to strolling beggars.	None; but they seldom refuse a night's lodging to a traveller, but are not paid.
Not one that I ever heard of.	None.	I do not know any from actual destitution, but their wretched support is calculated to generate many a distemper.	No.

MUNSTER—County Clare—Barony Tulla.

Tomgrany - - Pop. 5,568.	Tulla - - Pop. 7,514.	Tulla - - Pop. 7,514.	Tulla - - Pop. 7,514.
Rev. *T. B. Brady.*	Lieut.-Col. *Browne*, Dep. Lieut.	Rev. *R. Brew.*	Rev. *Charles Fahy*, P.P.
There are no deserted children in the parish.	Two, supported by a cess on the parish.	There is but one at present, which is supported by a cess collected off the parish. None to my knowledge.	There are no deserted children in the parish. Within the last three years there were two infants found dead in the fields; the parents could not be made out.
I know of none who are not supported by their reputed fathers.	——	I do not know of any.	I am not aware that there are any bastard children in the parish without support; the fathers in some cases contribute very little to the support of their children in the case of bastardy; the unfortunate mothers generally provide for them, through every hardship, until they can be of assistance to themselves. I find from the parish registry there were only twelve bastard children baptized within the parish during the last three years.
I know of none except those as set forth in answer to Query 4, to whom aid is not given by their relations, if they stand in need of it.	——	I cannot answer this.	The widows of labourers, whose children, or any of them, are not capable of earning wages, are obliged to beg from door to door; if any of the widows' sons is able to labour, he endeavours to support the entire family.
There are a few persons in the parish incapable from old age of working; they are supported by alms from house to house. Besides getting a share of the church money, distributed twice a year.	——	I cannot state the number; generally by their families.	As well as I can ascertain, there are 400 persons in the parish who are too old and infirm to work; they are supported by their children and relatives.
This varies, so that it is hard to specify the exact number; few go to England.	I cannot state the number, but several go to Leinster during the harvest.	I cannot state the number; some go during harvest to Leinster; very few I believe to England.	I could not say how many labourers leave their homes to seek employment elsewhere; I would suppose that the one-fourth of the labourers leave home periodically in harvest time. They generally go to Leinster and some of the great corn counties in Munster, such as Tipperary. I am not aware that any of them ever go to England.
Some are married men; their wives and children are supported in their absence by their small farm, and from the produce of the con-acre.	Some are married, and their wives endeavour to support themselves by their own labour, and what provision their husbands leave behind.	Some are married. I should think the support of their wives and children during their absence is very precarious; but they are absent in the most abundant season of the year.	Some are married men; the greater number are not. During the absence of the husband, the wife and children draw on the free crop, or on the con-acre crop if allowed by the owner of the soil; if not allowed, they beg from house to house until the husband returns with his earnings, to pay a part of the con-acre rent.
The number varies; sometimes they prefer working to begging, *et vice versâ.*	——	I cannot state the number. Alms are given by the poorer class in provisions; by the better class in money, and sometimes in provisions.	It would be impossible to say how many in the parish subsist by begging; very few beggars stop in their native parish, through shame they go to some strange districts; there are still a good number of native beggars besides strangers; I think I do not overrate the number, by stating that ten beggars per day call at every house where they expect any relief.
Almost every cabin admits strolling beggars; the charge from 1 *d.* to 3 *d.* per night.	None.	The poor people are truly charitable; I never heard of any of them requiring payment from beggars.	I could not tell; there is scarcely a poor labourer who will refuse a night's lodging to any beggar, whether stranger or native. I do not think they charge a beggar any thing for his lodging; the beggar asks it in the name of God; he gets it in that name; whatever supper the cabin can afford, is shared with him.
None that I have heard of.	None.	I have not heard of an instance of this kind.	I am not aware that any one has died from actual starvation, but I can safely say that some have died from complaints immediately brought on from the want of necessary subsistence.

MUNSTER—County Clare, and County of the City of Cork—Barony Tulla, City Cork.

Tulla - - Pop. 7,514.	Kilcully, North Liberties of Cork City - - Pop. 447.	St. Ann, Shandon. Pop. 23,741.	St. Finbarr - - Pop. 14,522.
James Molony, Esq. J. P., assisted by *John Pepper, Pat. Linnane, James Molony, R. Verlin, Corn. Rogers*, farmers.	Rev. *Nicholas Dunscombe.*	Rev. *R. Conner.*	The Very Rev. *Robert Burrowes*, Dean of Cork.
Three within the last three years. There is, or was, a power of levying £. 5 upon the parish for each deserted child.	There are none.	The Cork Foundling Hospital is in this parish. There has not been any instance of infants perishing through neglect.	A general foundling hospital in another parish, to which the deserted or foundling children were sent from all the parishes; but the number being too great for the funds, they are now provided for by parish cess, until gradually they get admission. None are supposed to have perished.
I cannot answer this question.	No bastard children.	I am not aware of any, except the inmates of the Foundling Hospital.	Answered, as far as can be known, in A. 1.
There are but few who have no relatives able to support them; but of course there must be some, whose support is a great burthen to their relatives, in the event of these latter not holding land.	They are generally kept by the poor farmers or labourers.	The number of such varies much. They have no means of support but begging.	Impossible to answer as to the number. The resort is the House of Industry in Cork. It is but justice to the inhabitants of Cork, that they are exceeded by none in charity and kind affection.
The number cannot be stated; but the old people are maintained by their nearest relatives.	There are aged persons in the parish; they usually go begging; but the poor labourers generally support their poor relatives.	About 600 supported by almshouses, begging and occasional charity.	——
Many go to the county of Tipperary and to parts of Leinster, to obtain employment, especially at the time of digging out the potatoes. None go to England.	Very few emigrate from this parish.	But a very small number, who generally go to England.	——
Many are married; the wives and children have provisions left at home for their use.	If they cannot work or get work, they beg about the country, or depend on their poor relatives.	The wives of absent married men are mostly maintained by begging.	——
When scarcity prevails in other parts of the country, many hundreds pass through the parish, and beg from door to door.	A few potatoes are given to beggars.	Say 200; alms are given both by money and provisions.	——
In ordinary times there are not more than 10 of the real parishioners who can be called beggars; but strangers endeavour to establish themselves in the neighbourhood, and perhaps 30 or 40 may gain a livelihood by begging. Alms are given by the lower orders in provisions.			
It is not a practice to let lodgings to beggars; beggars usually go to the poorest houses for lodgings, but beg for provisions and straw at the doors of the bettermost farmers; this begging is often followed by insolence if not acceded to.	The poor labourers accommodate such persons; no charge.	From 200 to 300. Hire, about 2 *d.* per night.	——
The people of the country are too charitably disposed to allow any fellow-creature actually to perish from want.	Some time previous to the three years, a man and woman named Bohun, worn down by age, with a daughter, subsisted on the produce of a few perches of potatoe ground, for which the daughter gathered manure on the road; one meal it afforded them, of dry potatoes, in the day; they asked for no relief, and died in great wretchedness; another family, named Walsh, of old age; the son, of consumption, died in poverty, was assisted by the neighbours, and the bounty of the Rev. Mr. Hoare; another named M'Carthy, an aged labourer, he worked 40 years in the parish, was in great poverty, and received bounty from the Rev. Mr. Hoare; a man, Calaghan, a farmer in the parish for several years, died of old age in great poverty.	Scarcely any.	No such are known, nor is it at all likely that there were any such from the establishments for the relief of poor and sick in the city.

MUNSTER—County Cork—Town Cork.

St. Mary Shandon. Pop. 18,018.	St. Mary Shandon. Pop. 16,018.	St. Mary Shandon, Pop. 16,018.	St. Nicholas - Pop. 17,662.
Rev. *Hans Sloane*, LL.D. Pres. Min.	Rev. *W. J. Hort*, Pres. Min.	Rev. *John Quarry*, LL.D.	Rev. *John N. Lombard.*
I cannot answer. Not to my knowledge.	They are sent to the Foundling Hospital, situated in another parish.	There are at present 23 deserted children supported by vestry assessment, until removed into the Cork Foundling Hospital. Two infant children have been found dead in this parish within the last three years.	The number of foundlings on the parish average from 17 to 20, (these are actually on the parish); but from the death of parents (particularly during cholera), there are several more who are supported by private assistance. Many have suffered severe privation and want. I am not aware of children perishing through neglect.
I cannot answer, not being the Rector of the Parish.	Bastard children are left near the doors of the churchwardens, and are sent to the Foundling Hospital: the average annual number is about 40 sent into that establishment from this parish. Chastity is held in high estimation here; any female who has had a bastard child, has little chance of getting a husband where the circumstance is known. A fault of this kind is remembered for life, and is proclaimed in no very measured language whenever a dispute occurs. The fear of public opinion on this subject is a great check to immorality. As there is no Foundling Hospital in any of the towns of the whole county but in Cork, this will account for the large number of 40 bastards reported for this parish.	I am not informed on this subject. There is no legal method of discovering or proving bastardy here, at least the laws are not enforced respecting it.	—
I cannot answer.	Those who cannot find employment either go into the House of Industry or support themselves by begging. Those reduced by misfortune, and ashamed to beg, seek to get into the House of Industry.	I cannot answer this query.	—
In 1832 there were, as appears by the annexed census, upwards of 4,000 persons distressed who could not get work. The cholera carried off numbers. There may be at the present time more than 1,000 in distress or unemployed.	The number it is impossible to ascertain, but those needing aid are supported by their children, and if the children be absent, they beg.	Such persons bear the ordinary proportion, and not greater, as far as I know, to the general number of the population, but their exact number cannot be ascertained from any data I possess.	The House of Industry meets the pressing wants of the city.
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—
I have no doubt on my mind but that numbers died of want in the spring of 1832.	No case has come to my knowledge. The poor exercise a deal of charity and kindness to persons in great distress; they afford relief from their own scanty means, and direct the attention of the Society for visiting the Sick Poor and the attention of the Sisters of Charity to the bed of sorrow. A case of aggravated distress in general soon excites attention amongst the neighbours of the poor person. In the haunts of vice, perhaps extreme misery may occur without exciting attention. At the outbreak of the cholera, some cases of great destitution were witnessed in a lane in the parish in which many of the women of the town reside.	I have not heard of any such.	—

MUNSTER—County Cork—Town Cork—Baronies Bantry, Carbery (West), Barretts, and Muskerry (East).

St. Paul, St. Peter, and part of Holy Trinity. Pop. 17,754.	St. Paul - - Pop. 5,028.	Durrus and Kilcrohane. Pop. 9,607.	Aglish - - Pop. 2,782.
Rev. *M. Oshea*, P. P.	Rev. *Samuel Hannan*.	*Timothy O'Donovan*, Esq. J.P. *Alex. Evanson*, Esq. J. P.	Rev. *John Henry Madras*.
If by deserted children the Commissioners mean foundlings, I have not heard of any. Instances of desertion may have occurred, but the churchwardens look to that; and the children are taken to the Foundling Hospital. Nor have I known or supposed any to perish from neglect these three years past.	About six foundlings annually have been left on this parish; but three foundlings at present, supported by a parish assessment; they are annually received in the Foundling Hospital. None, to the best of my knowledge and belief.	We have very few, and those have hitherto been supported by a parochial rate levied at the vestry.	One deserted child, supported by voluntary contributions. Not one perished through neglect.
I have not heard of any in this predicament. If any such cases exist, it is without my knowledge.	Cannot say.	We have not heard.	None.
A very great number; supported only in that most wretched and precarious way as stated in No. 4. respecting the aged and infirm. These poor creatures are incessantly applying to me for relief out of my own scanty income. The more deplorable cases are admitted into the House of Industry, situated in the southern part of the city, to temporary shelter and support, and others again in rotation must take their place.	Cannot say.	Very few; those who are thus circumstanced are supported by the charity they receive from their neighbours.	None, who are not supported by their own industry, or by their friends and neighbours.
I do not know the exact number; but I know the number to be excessively large. These poor creatures are never abandoned by their friends, who, out of their very necessities, minister unto them. The bounty of their more opulent and charitable neighbours also reaches them through various channels; and small trifles from some visitors belonging to Room-Keepers' Societies and the Sisters of Charity, afford them some relief; but the whole system, if system it can be called, involves uncertainty, precariousness and humiliation in the extreme.	Cannot say, but believe them to be numerous, supported either by their friends or charitable contributions.	We cannot form any estimate, those persons being usually supported by their relatives and friends.	Forty, supported by their children, relations or friends.
—	—	Several persons who occupy very small holdings, on the approach of the potatoe digging season, go to different parts of Ireland, where they are always employed. Very few now go to England.	Forty or fifty to neighbouring parishes or different parts of the province of Munster, but none go to England.
—	—	Many of those are married; their own little harvest being secured, their wives and children take care of the holding in their absence, and subsist on their own means.	Their wives and children occupy their houses, and have their own potatoes, fuel, &c.
—	—	Very few; the people are charitable, and beggars get plenty of such provisions as the farmers can afford.	Fifteen, some of whom are poor householders. Alms for the most part given in provisions.
—	—	Lodging is given gratuitously to those by the farmers, &c. and fever and other contagious diseases have by that means been frequently introduced.	None.
I have not heard of any; but sure I am that many have prematurely perished from disease, that would not have proved fatal if the sufferers had enjoyed the comforts of warm clothing, dry lodging and good food.	No.	We are not aware of any instance that has ever occurred in those parishes of any persons dying for want of food.	None.

MUNSTER—County Cork—Baronies Barretts, and Muskerry (East.)

Donoughmore - Pop. 6,794.	Grenagh and Ballinamona. Pop. 9,191.	Inniscarra and Mattehy. Pop. 5,588.	Inniscarra and Mattehy. Pop. 5,588.
John B. Gibbs, Esq. J. P.	Rev. *Morgan O'Brien*, P. P.	Rev. *James Gollock*.	*Joseph C. Fitzgerald*, Esq. J. P.
There are no deserted children except bastards, and they are generally supported by their mothers. I have heard of none perished through neglect.	We have four, and these are supported by charity. I fear that some have perished, not through actual neglect, but rather through want of the necessaries of life, and many, both young and old, perish through the same cause.	Two deserted children; formerly supported by parish cess; that cannot at present be collected, and we must only look to the charity of the resident gentlemen for their support.	Only three on the parish rates supported by order of vestry. None have perished.
There certainly are some, but I cannot exactly tell how many; the reputed fathers have lately understood that the magistrates have no power to enforce support; they therefore leave the mother to support them the best way they can.	Only two or three, as far as I can discover.	None.	There are some few, under half a score.
There are not many without some relatives; the others, of which there may be a few, subsist by begging.	About 60, and they are supported, as in all similar cases of destitution, by the charity of their neighbours.	I know of only two or three; they subsist on charity.	Do not know of any.
There are not many who are not able to do something for their own families, such as tilling the potato garden, while the son or sons work for their employers, and some live with the farmers, and mind cows.	About 200. Some of them are supported by their children, some by their relatives, and the greater part of them by the charity of their neighbours.	Probably 20. Very badly supported, except they have sons or daughters able to work.	Cannot ascertain; they are supported by their friends without complaint.
The labourers in this parish are usually bound to give contract work to their employers. A few go sometimes to work for others in harvest, and at potato digging. Very few go to England.	About 150, none of whom go to England, as they have no means of paying for their passage.	Very few, probably eight or ten. I have no means of ascertaining with accuracy.	A few go into the liberties of the city of Cork at harvest. None to England.
There are some few of them married men; but they have potato gardens, which support their families.	The greater part of them are married men, and whenever they happen not to have a sufficiency of potatoes, which is generally the case in summer, their wives and children are obliged to go begging, and derive their subsistence, not from the rich or absentee landlord, but from the poor working farmer.	Some are. Their wives and children are supported partly by their relations, partly by charity.	Almost all married. Provision is made for the year; the families remain at home; the men return on Saturday.
It is impossible to estimate exactly the number of persons who subsist by begging, as, when potatoes are cheap, there are few beggars; but when dear, the labourers' wives and families beg, chiefly in the summer, but not in their own parishes, as they do not wish to be known; charity is given in potatoes and milk.	As provisions happened to be cheap during this and the last year, the number of beggars is not very considerable; but if provisions happen to be dear, we probably would have 2,000; at present we have about 130.	I know of but five or six. Strangers, however, often come through the parish begging, and are generally suspected of thieving; they seldom get money; generally a few potatoes, the overplus of which they afterwards sell at great advantage.	Very few. Alms always given in provisions. Beggars are strangers.
Lodgings are always given to beggars for charity.	None; for strolling beggars get a night's lodging gratis.	None. When a night's lodging is given, it is for charity.	None. There are lodging-houses, where travellers pay 3*d.* without and 6*d.* with diet.
I think none have died through want or destitution.	No. Though many, I am sure, have died prematurely, through the means of their bad cabins, through want, as I mentioned above, of the necessaries of life, through want of proper nourishment and care when they are sick, and principally through want of proper day and night covering.	Not that I ever heard.	None.

MUNSTER.—County Cork—Barony Barretts.

Inniskenny - Pop. 1,290.	Magourney and Kilcoleman. Pop. ——	Mourne Abbey. Pop. - - - ——	St. Mary and Kilnaglorey. Pop. 12,456.
Rev. *Richard Lee.*	*Philip Cross*, Esq.	Rev. *Benjamin Williamson.*	Rev. *William Harvey.*
I know of none.	One, I believe, on the parish books. I have heard of none.	I have been able to discover only three deserted children; of these, the father of two is known, but does nothing for them; supported by begging. None supposed to have perished from want.	One only, at present supported out of public funds. None
But one; he is supported by his father.	None.	I have no means of ascertaining. The Roman Catholic priest to whom I referred for information, told me there were very few; five, I think, he said.	Only the one above mentioned. There are several Foundling Hospitals (Cork) children here at nurse.
There are none who do not obtain assistance from their relatives.	None.	Thirty-four widows. Cannot say how many children. Supported mostly by begging.	About 20 widows and 4 children; some supported by their own industry, and more by the charity of their neighbours.
Very few; they are supported by their children and friends.	I know of none but the fathers and mothers of families, who are taken the best care of by their children.	Eleven old men have been returned to me; I am inclined to think the number not overrated. They are generally supported by begging among the neighbours.	About 100, and supported by their friends and neighbours and by the church collections as far as they reach.
To my knowledge, only two has left the parish for America.	Very few, if any.	Very few from this part of Ireland leave their homes; but many labourers, from Kerry especially, visit us in the month of October to dig potatoes.	Few or none.
The two were unmarried.	——	In those parts of the country from whence labourers migrate. In the absence of the husband, the wife and children travel through the country, and subsist by begging.	——
There are only two. Alms partly in cash, clothes and food.	None, except strange beggars, which are very few since potatoes became cheap, begging since being a bad trade, the potatoes not worth selling again.	About 45 old men and women. Alms generally given in potatoes.	There are very few professional beggars. In provisions by the farmers.
But one lodging-house; the price from 2*d.* to 4*d.* per night.	Very few. Lodging to beggars is usually given free.	Strolling beggars are never charged for a night's lodging, but not unfrequently requite the hospitality by robbing the host of clothes, &c.	No such practice known.
None.	None. Such a case is rare in Ireland.	Not one instance.	None.

MUNSTER—County Cork—Baronies Barretts and Barrymore.

St. Mary, Desertmore & Aglish. Pop. about 15,357.	Ardnageehy - Pop. 3,715.	Ballynacurra and Lisgoold. Pop. 3,236.	Carrigtuohill - Pop. 3,666.
Rev. *David O. Croly*, P. P.	Rev. *R. D. Freeman.*	*G. Standish Barry*, Esq. J. P.	Rev. *Wm. Collins.*
Few or none. I cannot discover that any have perished through neglect.	Do not know of any. No.	Two. Supported by collection at the chapel at certain periods of the year. I have not heard of any.	There are none. An infant was found dead, and buried some time since, and by the verdict of an inquest, the mother has been committed to gaol.
Few or none.	Cannot say.	There are no bastard children under the age of three years in the parish.	None.
There are some few in distress, but they are assisted by their neighbours.	Cannot say.	Four widows, who have 16 children, all supported by provisions from the parishioners.	I know of none, except those alluded to in reply No. 7.
Not many destitute of this description; the few that are, subsist on the bounty of their neighbours, and we make occasional collections for them.	Cannot say. They procure a bag and beg for potatoes.	One, who is supported by the parishioners. I presume that this query applies to the labouring class of inhabitants.	There are but few, and these supported by their children.
Few or none.	This system does not generally prevail here.	None.	None.
—	—	—	None.
There are not many professed beggars within this district. Alms are mostly given in provisions.	Cannot say; always in provisions.	Three. In provisions.	I know not of any persons who subsist by begging; there are some poor women who receive charity from the church collection, and who get other private contributions.
Beggars are lodged gratis by the farmers.	I never heard of a strolling beggar being charged for a night's lodging here.	None.	Strolling beggars occasionally pass through the parish, but I cannot say what they are charged, or whether they pay for a night's lodging.
None that I know of.	No.	I have not heard of any, and I have made particular inquiry.	None.

MUNSTER—County Cork—Barony Barrymore and Imokilly.

Dungourney - Pop. 2,636.	Glanmire, Rathcoony & Little Island - Pop. ——	Union of Lower Glanmire. Pop. - ——	Gurtroe - Pop. 1,713.
Rev. *R. Gaggin.*	*N. M. Cummins*, Esq. J. P.	Rev. *Samuel Lucey*, P. P.	Rev. *G. G. Collis.*
One deserted child in the parish book.	There have been two or three per ann. hitherto supported by a vestry assessment, but this fund cannot now be collected. The rector, I believe, rather than see them perish, supports them at present.	Three, supported by charity. I have not heard of one case.	Two. None as I am aware of.
One bastard child.	A great number; generally supported by the mothers, there being no power of compelling the fathers to support them.	I do not know of any.	One.
——	*See* No. 4.	I have not been informed.	——
Cannot ascertain.	There may be 30 or 40 persons, generally supported by funds bequeathed to the poor of the parish, and the collections in the church. There are not many beggars settled in the parish.	I suppose 150, supported partly by their friends and charity.	Only four, to my knowledge, who are relieved from the poor money collected at church.
Cannot ascertain; but many are in the habit of leaving their dwellings periodically to obtain employment elsewhere; a few go to England in summer time.	This is not at all the practice here.	Few from this parish, say five or six.	Few, if any, leave their dwellings for employment elsewhere.
Some married; leave oftentimes their wives and children to beg in their absence.	——	Perhaps three married. By begging.	——
Many, but cannot say exactly how many. Alms generally given in money, and provisions.	*See* No. 4.	Suppose 12; partly in both.	Alms, usually given in money.
None.	There may be some; perhaps 2 *d.* per night may be paid for lodging.	I know no such houses in these parishes.	2 *d.* or 3 *d.* per night.
None.	I do not think there has been any such case.	I should hope none; some might, had I not applied to them the benefit of the Sunday collections at the chapel gates.	Not personally aware of any.

MUNSTER—County Cork—Baronies Barrymore, Carberry (East), and Condons and Clongibbon.

Imogeeshy - - Pop. 1,830.	Kilgariff, Island and Desert. Pop. 8,858.	Kilquane - - Pop. 2,376.	Little Island - - Pop. ——
Rev. *W. Gifford.*	*John Warren*, Esq.	*H. B. Mitchell*, Esq. J. P.	*Phineas Bury*, Esq. J. P.
None.	Cannot tell. I heard of none perishing.	None.	I know of none. Not any.
Not aware of any.	Cannot tell.	None.	I do not know of any; they are generally sent to the Foundling Hospital in Cork, where they are well taken care of.
None that I am aware of.	Great numbers supported by mendicity.	Six widows and 20 children, who are mostly supported by their neighbours.	I do not know of any under those circumstances. There are about 30 widows who receive alms; some from the church charity, and the rest by private alms.
But few, and these are supported by their families.	I cannot tell the number, but are generally supported by mendicity.	Forty-eight old and infirm persons, who are supported by their families and friends.	I cannot specify the number, but they are usually maintained either by their families, or by the charity of the gentry and farmers in the parish, or by both.
None.	Great numbers go, but can form no opinion as to those that go to England.	From 20 to 22 elsewhere. None to England.	There generally is employment for all the labourers in this parish, consequently they seldom go to any distance for work.
——	Several married men; their families are supported by mendicity.	A few married, who remit to their families in their absence.	——
About 10, excluding wandering strangers; these subsist on potatoes collected at the farmers' houses.	A great number. Alms are given in money and provisions.	Eight persons subsist by begging; alms given in provisions.	There are not many beggars belonging to this parish. Alms are usually given by the gentry in money, by the farmers in provisions.
None.	Several, but cannot tell the number; the price from 3*d.* to 6*d.* per week.	None; lodgings given gratis.	I do not know of any householders who take in strolling beggars.
None.	Not to my knowledge.	None.	None.

MUNSTER—County Cork—Barony Barrymore.

Little Island - - Pop. ——	Clonmel and Templerobin, (Town of Cove); Pop. 11,089.	Rathcormac - Pop. 5,113.	Rathcormac and Gurtroe. Pop. 6,826.
Edward W. Hoare, Esq. J. P.	Rev. *Thomas E. Nash.*	Rev. *W. Ryder*, J. P.	Rev. *P. Sheehan*, P. P.
Not above four; left by persons who have emigrated to America, or elsewhere.	Only two, whose parents died in cholera, supported by private subscription fund, which is just exhausted. I never heard of any to perish.	Two; heretofore they were supported by vestry cess, but now no cess can be levied, and therefore they must be supported by contributions from the Protestants.	I know of none.
I do not think there are any.	I know of none.	I know of none.	I know of none.
There are from 12 to 14, mostly with families.	It is impossible to say, but a great many.	I know of none.	I should think not more than 30 in all; they are supported by their charitable neighbours.
There are very few old men who are not taken care of by their families; but many widows with families of young children, objects of great distress, and who receive charitable assistance from the gentry and from the church collection.	About 70; by begging, public and private.	Cannot tell.	I cannot make out more than from 40 to 50.
This practice is not followed in this parish, except in the case of a few masons and stonecutters.	This being a sea port parish, none emigrate to England for agricultural purposes, but many engage in ships, &c. &c.	Cannot tell.	Very few, if any; some go occasionally to England.
Those who leave home to look for employment leave their families at home, and send them support.	The wives and children of absent sailors are a great burden upon the private charities.	Almost all the labourers are married after they attain the age of 21 years.	They are for the greater part unmarried men.
I would say not above five, who receive assistance generally in food; but in some instances clothes and money are given.	Perhaps 50 street beggars; relieved by money, and perhaps 500 in greatest destitution beside.	About 50; alms are generally given in provisions.	About 40. Much more alms are given in provisions than in money. The Sunday collections at the chapels are generally distributed in money for the use of the sick poor.
It is a general custom with the poorer inhabitants.	Almost every poor-house; price 2*d.* a night.	Say about 20. The price of a bed from 2*d.* to 4*d.*	Extremely few. The only consideration given is the offal of their diet for the owner's pig.
Certainly not.	No.	None.	None.

MUNSTER—County Cork—Barony Barrymore.

Templeboden - - Pop. 1,337.	Templeboden - - Pop. 1,337.	Templemichael, South Liberty of City of Cork - Pop. 529.	Templenecarrig and Templeboden - - Pop. 2,939.
Rev. *H. Jones.*	*Denis O'Callaghan*, Esq. J. P.	Mr. *Edmond Murphy*, Steward to Wm. Crawford, jun. Esq.	Rev. *John Walsh*, P. P.
There are none; neither any instances of children having perished through neglect these last three years.	None.	One, who was a bastard; the mother deserted him when two years' old, and it is supposed it perished through neglect.	None deserted within three years.
There is one instance, and only one, in this parish, and that child is, as yet, supported altogether by the nurse to whom it was sent.	None.	Four.	None.
I know of no such cases.	None.	Four widows and 19 children, supported chiefly by begging.	About nine or twelve. I have no children now; from four to six widows in each parish of these two.
There are many who, from old age or infirmity, are incapable of work, and are usually supported by their children. The average may perhaps be laid at one in every three families.	There are no old or infirm persons in the parish who require support, as they are maintained by their families.	There are about 40; some of them are supported by their relations, others by charity.	In Templenecarrig about eight or nine. In Templeboden about 12. Some by their relatives, others by charity, which, for the greater part, I distribute myself, the produce of Sunday collections at my chapel.
Very few, if any, labourers have done so these last few years in this neighbourhood.	Some farmers allow their labourers to go elsewhere for work in harvest for a week, provided that our corn is not fit to cut, perhaps from eight to ten in the parish. There have none gone to England.	I do not know of any.	None.
——	The above is an answer to this.	——	——
We have not many strolling beggars in this parish. Alms are much oftener given in provisions than in money.	There are none who subsist by begging.	There are about 40; the rich give money, the poorer class give potatoes.	In the parishes of Templenecarrig and Templeboden about 12, in provisions.
Very few let lodgings, but the custom of giving a night's lodging when demanded, without any payment, is very general, I believe universal, amongst the farmers and labourers in this parish.	A beggar is seldom refused a night's lodging by any one, provided they procure a bundle of straw or rushes to lie on, and which they generally get from the next farmer.	There is no house kept for the reception of strolling beggars, but the usual price for a night's lodging is 3*d.*	If there be any I do not know them.
I have never heard of one such occurring.	None.	None to my knowledge, save the child reported.	None.

MUNSTER—County Cork—Baronies Bere, East Carberry, (East Division.)

Kilaconenagh, Kilcaterin and Kilnamanagh - Pop. 18,782.	Kilaconenagh, Kilcaterin and Kilnamanagh; Pop. 18,782.	Ballymoodan, including Bandon; Pop. 9,917.	Ballymoodan, Kilbrogan, &c. including Bandon; Pop. 16,000.
Edward Brodrick, Esq. J. P.	Rev. *Henry C. Harris*, J. P.	Rev. *William Hunter*, P. M.	Rev. *D. Mc Swiney*, P. P.
There are no deserted children, nor have any that I am aware of perished through neglect.	None.	The number I believe is very small. For their support a foundling rate has usually been levied off the parish. I have not heard of any being allowed to perish.	None.
None.	None that I know of.	I am not aware of more than one or two. The law at present is, I believe, compulsory when recourse is had to it.	I do not know of any.
There are about from 12 to 15 widows with children in these parishes, whose relations are not able to support them, and who are supported by charitable donations.	About 12 or 14, who are supported by charitable neighbours.	I could not ascertain the exact number; but there are a few, and those supported by private charity or public begging. Some support themselves by their own industry.	From the great number of beggars, it would appear that distress prevails very much, but how much of it arises from want of employment, and how much from incapability to labour, I cannot say.
There are from 500 to 520 who are supported by their relatives and by charitable donations.	This cannot accurately be ascertained. I would say from 800 to 1,000. They principally find support among their own friends.	There are very few in the county who are not supported by the labour of their children. In the town there are a few who beg, but not many.	——
About 100 leave these parishes in harvest; from 12 to 14 only go to England.	About a hundred leave this in the autumn; some few go to England.	I am not aware of any at present. Some time ago a few went to England during the harvest, but they have now settled there. They have generally as much employment as keeps them at home; though many would go to America, if they could, to improve their condition.	A few leave home at the potatoe digging if they have no fixed employment. Scarcely any go to England, unless for the purpose of remaining there.
The majority of them are married; their families are supported by the produce of their little farms.	Mostly so; their families live upon their small farms in their absence.	——	They are, and if they cannot leave them some potatoes the wife and children will go to some distant place to beg.
There are about 50 who subsist by begging; about 20 of these beg within the parishes, the remainder go begging into other parishes throughout the county.	Between 40 and 50. Alms are given in both ways, according to circumstances.	There are few, if any, county beggars in this parish. In the town there is a great number. Of these, a few are infirm, others are the wives of indigent tradesmen, and others are beggars by trade. There are very few who could not support themselves if they had productive employment.	Alms are given in the country in provisions; provisions and money in the town.
Strolling beggars are received by all, and lodged gratis.	I have heard of none such.	I do not know any person *in the habit* of letting such lodgings, but I believe that labourers sometimes do so in the town at about 1 *d.* a night. In the country nothing would be charged.	The price is from 2 *d.* to 4 *d.*
None.	No indeed.	I have not heard of any, though much privation has been suffered by the weavers of the town. To them almost every instance of extreme want has been confined.	No.

MUNSTER—County Cork—Town Bandon and Barony East Carberry (East Division.)

Kilbrogan and Ballymoodan. Pop. 15,683.	Kilbrogan and Ballymoodan. Pop. 15,683.	Kilbrogan and Ballymoodan. Pop. 15,683.	Kilbrogan and Ballymoodan, Pop. 15,683.
John Swete, Esq. J. P.	Rev. *D. M'Swiney*, P.P.	*Robert Belcher*, Esq. J. P.	*John Wheeler*, Esq. J. P.
Scarcely any. They are provided for by the parishes. I have heard but of two.	I do not know of any. Not that I heard.	I cannot tell the number. They are supported by a foundling rate. I think two or three infants were found drowned within the last three years.	Two in Ballymoodan parish, none in Kilbrogan; supported by a rate levied on the parish for that purpose; one or two infant children were found drowned in the river running through the town within the last three years.
Quite impossible to tell. I believe very few.	I do not know of any.	Cannot give an idea. I am of opinion that if the reputed fathers were compelled to provide by law for their children, a great good would be effected.	Not known.
I cannot tell. They are supported by charity.	Those who have no near relatives have no other resource than begging.	Very few. Supported by begging and charity.	There are but few of this class; number uncertain; supported by begging and charity.
I cannot tell the number. They are generally supported by charity.	There must be a considerable number supported by their relatives or the charity of the public. There is no fund for the purpose.	I cannot tell the number. They are supported chiefly by begging; some are on the church books.	There are several of this class; number uncertain; supported by begging, and by being on the church books.
—	—	Very few, I believe, from these parishes. I believe scarcely one goes to England.	But few labourers leave these parishes periodically; those that do, go to England.
—	—	Should a labourer go down the country, as it is termed, in the potatoe digging season, begging is often adopted by the family.	The majority of the labourers are married. Their wives and children support themselves by their industry and begging during their absence.
—	—	I cannot answer this question. Alms in money are generally given.	It would be impossible to give an accurate account of the beggars of these parishes, the majority are generally strangers. Alms given in money and provisions.
—	—	I cannot tell the number. Beggars are received into lodging houses or cabins in the outskirts of the town, in many instances, at from 4*d.* to 6*d.* a week.	The beggars generally reside in the outlets of the town; lodgings of that description from 4*d.* to 6*d.* a week.
Not to my knowledge.	I believe not. Persons might have died who would live longer if they had better food, lodging and clothing; but I do not think that any one died of actual starvation.	I am not aware of any.	Not aware of any.

MUNSTER—County Cork—Barony Carberry East (East Division.)

Innishannon, Liffiny, &c. Pop. ——	Innishannon - - Pop. 3,840.	Kilbritton and Rathclaran. Pop. 4,384.	Kilgariff, Kilnagross, &c. Pop. 11,111.
C. Corker, Esq. J. P.	*R. Quin*, Esq. J. P.	Rev. *Robert Taylor*, P. P.	Rev. *David Walsh*, P. P.
There are very few instances of deserted children in the parish; I have heard of two or three that the reputed father refused to support, they are supported by the mother. I never heard of any perishing through neglect.	There are no deserted children in my parish, nor have I ever heard of any person dying through neglect.	There are none.	Deserted children are always given in charge to the churchwardens, by whom they are sent to Cork. I never heard that any perished through neglect; indeed instances of this unnatural crime are very rare in the district.
I cannot exactly say, but have only heard of those as stated in answer to Query 1.	I cannot say, but very few I believe.	None.	There are not, I think, 10 in the entire parish. They are always supported by the mother.
I do not know of any widows and children in this parish who have no relatives to support them, but those I have included in my answer to Query 4. In that number there are about 14 widows and three children, the rest old men.	I know of none except those mentioned in No. 4. as supported by charity.	Sixty-seven widows, 119 children.—*See* N° 7.	Perhaps 300. When the children are not of an age to work or go to service, they always subsist by begging.
I conceive about 20; those chiefly old women, supported by charity in the neighbourhood.	I cannot say exactly, but should think not more than 15 or perhaps 20, supported by charity.	One hundred and two. They are supported by begging.	By their families, when able to do so, or by begging. I have not been able to ascertain the the number.
There is no such custom amongst the labourers here, they all remain at home, and, with few exceptions, are bound for the year.	None do so here, being generally hired by the year.	All who have not constant employment; very few of them go to England.	Perhaps 500, about 60 of which number go to England.
——	——	Most of them are married; their wives and children go begging.	Many of them are married. Their wives and children support themselves almost invariably by begging.
I know of none but those mentioned in N° 4. Alms are generally given by the lower orders in provisions (potatoes), and by the upper classes in money.	Those mentioned in N° 4 are the only persons I know of; the gentry give alms in money, and others in potatoes.	Those mentioned in N° 3 and 4 subsist by begging; beside, the wives and children of the greater number of the labourers of the parish beg during the summer.	There are from 3 to 400 in this town alone, containing a population of about 3,600; there are perhaps as many more in the country who subsist occasionally by begging. Alms are usually given in provisions.
Very few, if any, keep lodgings for strolling beggars; they generally get lodging for nothing in farmers' or labourers' houses in the country.	Strolling beggars always get a night's lodging for nothing from the farmers, and there are, I believe, three or four persons who let beds by the night to poor travellers at from 2 *d.* to 6 *d.*	None.	Perhaps there are 20 houses of this description in the town, inhabited by beggars, who usually charge a penny for the lodging of a single individual, and sometimes no more for an entire family. In the country, the strolling beggar is never refused a night's lodging.
I never heard of one.	I am pretty sure not.	No.	I have not heard of any within the last three years, but I am quite certain that when sick, the death of very many of them is accelerated by want of the nourishment, clothing and attendance necessary for persons in their condition.

MUNSTER—County Cork—Barony Carberry East (East Division.)

Kilmalooda - - Pop. 3,317.	Union of Kilnagross. Pop. 2,564	Rathclaran - - Pop. 2,775.	Rathclaran - - Pop. 2,775.
Thomas Walker, Esq.	Rev. *William Sullivan.*	*Jonas Morris Scaly*, Esq. J. P.	Rev. *Thomas Waggett.*
No deserted children at present. Generally there have been one or two each year exposed. None have been lost through neglect. They have been sent to the Foundling Hospital in Cork.	Two, supported by assessment on the parish; none are known or supposed to have perished.	I know of no deserted children; nor do I believe that one has perished by neglect.	——
None.	None but those two on the parish whose fathers or mothers are not known.	I know of no bastards now not supported by their reputed fathers, but one; and I believe the mother will establish a case for nursing in this instance, and make the father pay something.	I know of none.
Do not know.	Very few, and they are supported by begging.	I dare say more than half of the persons spoken of in my answer (No. 7.) are widows and their children; they generally pick up in their rambles enough to pay for their hut, and a little potato land, being commonly assisted by their kindred in labour and otherwise.	——
Do not know.	About 10 who beg for support.	There are few people quite beyond labour among the poor, but many who could not support themselves; they are all supported by their children and kindred. I dare say there may be 60 or 80 persons in this state.	I cannot state the number, but whenever there are any, they are generally supported by their relatives and friends.
Do not know exactly. Some of them go up the country in harvest and the time of digging potatoes, but few go to England.	I think about 20 in these parishes, who all go to England.	As far as I can judge, about 150 of our labourers go in the potato harvest into the neighbouring inland counties for work for five or six weeks; about 20 probably go in summer to England.	I believe very few in this parish are in the habit of leaving their dwellings periodically.
Most of them are married. Their wives and children beg during their absence.	Chiefly unmarried men; the wives and children of the married beg in the absence of the head of the family.	They are generally unmarried men and spare hands of families. I do not think that any women and children leave home in consequence. The women are mostly employed digging their own potatoes in the absence of the men, and supported on their own stock of potatoes.	——
Not very many. No money given; but the itinerant beggar is never refused a potato at any house.	About 10; alms given in provisions, except when they go into the neighbouring town of Clonakilty.	I believe there may be found 20 or 30 families of very poor creatures, chiefly widows, who in the summer months are obliged to leave home occasionally and go a tour of begging, coming back after a few days; they collect potatoes among the farmers, and sell what they can spare. Sometimes they pick up a little money. In bad seasons the number increases.	——
I do not know of any.	None; lodging is given gratis.	I believe there is no such thing here as a house of lodging for beggars for hire. Farmers have often applications from beggars for a night's lodging for charity, which they never refuse.	——
I never heard of any.	No.	I am sure there has been no instance of death in this parish from actual destitution for many years.	I am not competent to answer this question, as being appointed rector only five months since, and resident only two months, the glebe house undergoing repair.

MUNSTER—County Cork—Baronies East Carberry (East Division) and East Carberry (West Division.)

Ringrove - - Pop, 4,968.	Templetrine - - Pop. 2,020.	Drinagh - - Pop. 4,231.	Fanlobbus - - Pop. 11,405.
Rev. *J. B. Webb.*	Rev. *John R. Cotter.*	Rev. *Edmund Stevelly.*	Rev. *W. M. Meade.*
I know of none; nor have I known of any for the last three years.	There has not been a foundling here these four years.	There is but one deserted child in the parish, for whose support a very poor provision is made at vestry, namely 3*l.* per annum. None have absolutely perished; two, however, very soon died, and, I should suppose, for want of the tender care that a young infant requires, and which it was made badly worth the nurse's while to bestow.	There are eight deserted children, supported by parish cess. None are known to have perished.
There have been no bastard children, to my knowledge, of any age, for the last five years.	I know of none in this parish.	I am told there are a number of such in the parish, supported by their mothers and her family. The crime is not looked on here in such a light as to cause a woman to be discarded by her family for it. The father seldom gives any thing. They have sometimes been summoned before the magistrates at petty sessions, to compel them to support the children, but the magistrates have no power to enforce it, except where a woman can swear that a promise has been made by the father, in which case the magistrates would decree to the amount of the sum promised, as in cases of wages to servants; after a trial or two, however, they became cunning enough not to make a promise. There is no law to compel a man to provide for his bastard child, which in my opinion is a great defect; nor is there any law to punish a person for exposing a child, except the child should die, in which case they may be prosecuted for murder or manslaughter, or be transported under the Vagrant Act; but as this Act is not really applicable to such cases, there would be a difficulty in it. I have known women, however, consent to take their children again after exposing them, under a threat by the magistrates of being presented as a vagrant.	I know of none, except such as are alluded to in the answer to No. 1.
I think about 50, supported by the benevolence of the farmers.	Not more, I should think, than 30. The poor widows depend on the charity of their neighbours, and on begging. The children in their infancy are taken in by some kind individual, and as soon as they are able, go out to service.	I know of one widow (and no children), who has only distant relations; she goes to one for a little time, and then to another, and being a Protestant, she gets a share of the poor-box money collected at church on Sundays.	This question I find myself incompetent to answer.
I have no means of ascertaining accurately; I should think about 300, supported generally by their friends.	I should think about 50. They are assisted by their neighbours as far as their scanty means afford; their state both as to clothes and food is very wretched.	There are not many of this description (except you would include men over a certain age, say 60, who will not readily get work while so many young able men can be easily had), I should suppose not more than 30, who are generally females. They are supported by their relations and families; but as the labourers themselves are often very badly off, the support of such persons adds to their wretchedness. Old men as long as they have the use of their limbs, or can go outside the house at all, endeavour to work at their own gardens and business in the season time.	I cannot exactly answer this question; but there are above 100 of this description who are supported either by their families or neighbours, or by begging.
About 150, of whom 100 go to England.	I am sure one-eighth part of the labourers of this parish go to England every season; about the same proportion, or perhaps a greater, go into the interior at the potato digging season.	There are very few such instances; I have not known during my residence here, now seven years, more than half a dozen such cases; four of them went to England.	From 50 to 100 go from home, seeking employment in harvest season, and the time of potato digging; but few or none to England of late.
Generally married men, who take their wives and children with them.	The wives of the majority of those that go over to England are supported by the produce of their potato gardens; when this fails, they shut up their houses, and go begging about the country with their children.	Three were married men; one tolerably comfortable, who had been in England before, and on returning, obtained a confidential situation from his former employer; he has come over here occasionally since, and brought money to his family, and also makes remittances to them; the other two left their families to set the potato garden and shift for themselves; they returned after some time, and brought a little money with them.	Some are married, whose families are supported in their absence by the produce of their potato garden, or by begging.
About 50; alms generally given in provisions.	The number of professed beggars belonging to this parish is but small; I should imagine not exceeding 20; they do not confine themselves to their own parish. Multitudes come through here in spring and summer to beg from other districts. In some seasons the numbers are astonishing.	It is not easy to say, as they are not fond of begging in their own parish. The number of strolling beggars varies very much according to the season of the year, and the scarcity of provisions; in a dear summer great numbers of women with their children go about, and sometimes the man of the family with them, when he happens to be not able to do a good day's work, in which case, and at such times, a farmer, I suppose, does not think it worth his while to feed him for what he can do. Alms are never given in money by the farmers, but provisions, viz. potatoes or milk, or both, in very small quantities, but a good deal of ground is traversed, and every house visited, and so they generally procure a sufficiency. Money is given by gentlemen, but such is the scarcity of it in these parts, that more than a halfpenny at a time would subject you to imposition and encourage begging.	This question cannot be easily answered. Beggars of the parish go elsewhere, and strangers come in.
Strolling beggars are generally provided with a night's lodging *gratis*; their being charged is so unusual, that I do not know the price.	None that I know of; they are let in out of charity, and generally lie in a corner under their own blanket.	No lodgings are let in this way; nothing is charged for a night's lodging to strolling beggars.	There are about 13 or 14 in the town of Dunmanway, of this description, who charge about twopence or threepence for a night's lodging. None in the country.
None have died of actual destitution.	Although no instance of any person dying of actual destitution or starvation has come within my knowledge, still I have no doubt but multitudes are hurried to a premature grave by insufficient food, and by the want of the absolute necessaries of life, such as firing and bed-clothes.	I have not heard or known of any such instance.	None.

MUNSTER—County Cork—Barony Carberry East (West Division.)

Fanlobbus - Pop. 11,405.	Fanlobbus - Pop. 11,405.	Kilmurray and Kilburroy. Pop. ——	Kilmacabea and Kilfaughnabeg. Pop. 8,261.
W. L. Shuldham, Esq. J. P.	*Daniel Conner*, Esq. J. P.	Sir *Augustus Warren*, J. P.	Rev. *Joseph Sheahan*, P. P.
I know of only one deserted child at present; he is supported on charity; certainly none have perished from want within the last three years in this parish.	Five or six, and they are supported by the money raised for foundlings at the Easter vestry. None are supposed to have perished.	There are none.	Such cases are very rare; for many years only one case has been known of a child being found destroyed.
I do not know of any answering the description.	About 12 cases have come before our petty sessions at Dunmanway within three years.	I do not know.	I only know of two cases.
I know of 12 widows; there may be more; they are supported on alms.	The number is not large; when obliged to leave the house occupied during the lifetime of their husbands, they erect a hut on some waste spot, and collect a little manure for a potato garden, and with a little charity eke out subsistence until their children grow up.	I do not know.	The number is small, and they support themselves by mendicancy.
I cannot say the number, but they are in general supported by their relatives, who, if in employment, scarcely ever refuse to support the aged and infirm of their own families.	The number is not great, and such persons are always supported by their relations.	I do not know how many; but they are seldom, if ever, deserted by their children. If they have no children they beg.	The number cannot be accurately estimated; they are very numerous, and are supported either by mendicancy or by their relatives.
I cannot find out the number; within the last two years very few have left the parish, unless going to America.	Very few, and only those to go to the adjacent counties to dig potatoes.	Very few go from these parishes.	Very few from this Union periodically visit England; but many go down into the richer and more highly cultivated parts of the county, in harvest and potato-digging time for employment.
Not generally, except those going to America.	The families of the married men are supported by the produce of their potato gardens.	——	The wives and children of those who are married live most generally by mendicancy, and on the bounty of their almost equally poor neighbours, who, considering their scanty means, are as remarkable for their charitable feelings as any people in the world.
It is almost impossible to say, as the number is constantly changing; beggars usually leave their own parishes; alms are for the most part given in provisions; the habits of the Irish beggars are very curious, and could not be told in the space allowed.	Very few persons in the country part of the parish subsist by begging. Alms are always given in potatoes.	I do not know how many. Alms are generally given in provisions.	It is not easy to estimate, because those who are reduced to such a state, generally prefer to beg in distant parts of the country; and those itinerant mendicants who generally resort to the parish, are strangers or persons from the adjacent parishes. Alms are scarcely ever given except in provisions, and in that way I believe never refused, there being a prevailing feeling, that a mendicant applying should never be disappointed, however small the store of the donor.
About 24 lodging-house keepers; strolling beggars scarcely ever pay for lodging: when they do 3 *d.* per night is the charge.	Strolling beggars never hire a lodging; they always get their supper and bed for charity.	They are never charged for their lodgings.	The wandering mendicant finds admittance in every habitation, free of expense.
Certainly not.	None.	I have not heard of any.	Many persons, in a state of debility from sickness, have certainly died from the want of that description of nutritious food, more essential to their existence than medicine: but I know of no cases within that period where healthy persons have died of starvation, potatoes having been extremely cheap and abundant.

MUNSTER—County Cork—Barony Carberry East (West Division.)

Kilmeen - - Pop. 3,980.	Kinneigh - - Pop. ——.	Ross - - Pop. 8,714.	Roscarberry and Kilcranmore; Pop. 9,600.
Rev. *E. H. Kenney.*	Rev. *Thomas Walker.*	*Thomas Hungerford,* Esq. J.P.	Rev. *Jeremiah Moloney,* P.P.
There are at present three foundlings under 3 years of age. None are supposed to have perished through neglect. Foundlings have hitherto been supported by a parish rate, which has latterly been collected with difficulty.	Two, supported by the parish. No child has perished through neglect, as far as I can ascertain.	There are no deserted children. I have heard but of one who perished from neglect, or rather bad nursing, these last three years.	Not more than two or three, and they have been provided for by the churchwardens. None that I heard of are supposed to have perished through neglect during the last three years.
I know of none, except the three foundlings stated in No. 1.	None.	I believe but one.	I do not know just now of any of that description. When the father, as is almost always the case, refuses support to such children, the mother supports them by begging until they are fit to go to service.
Several poor widows have near relations amongst the farmers, from whom, as well as their other neighbours, they get relief.	None.	I can only judge of the number by those receiving charity in the town of Ross. These do not amount to more than 15 or 20 persons, and some of these have relatives able to support them.	I do not know exactly, perhaps 200; some of them beg, and some are employed at some sort of service.
There are very few men amongst the labourers so old as not to work, at least in their own business. Those who are, generally go begging.	About 20, supported by their children.	Probably not 100 persons who are not of some use in the homes they reside in, generally that of their sons or daughters. The poorest peasant does not deny food to their aged relatives.	The number, I should think, that is in general among a population of 9,600, that being the number of my parishioners, Protestant and Catholic. The most of them are badly supported, the greater number by their children, the rest by begging.
A few, perhaps 10 or 12, may go annually in October into other parishes to dig potatoes, but few go to England who do not remain there.	About 10 or 12. None of these have gone to England latterly.	About 50 labourers may leave their dwellings, and half that number go to England.	Perhaps 40 go annually to England, and 100 migrate to different parts of the country at the times of reaping and of digging potatoes, and some occasionally at other times.
Where married men go to England and do not return, their families generally go with them or follow them; when they do not, they are often in distress and depend on their neighbours.	Some of them married. Their families live on the potatoes grown in their gardens, with occasional assistance.	Few are married men; those that are remain but a short time away. Their families live on the produce of their garden and their industry. I have formerly observed women and children strolling about this country looking for charity in the absence of the labourer in spring, particularly from the west of this county, but few from this parish, and scarcely any these last few years.	They have generally potatoes of their own part of the time, and if they run short the resource is to beg about from house to house.
The number that subsists *solely* by begging is very small, probably not half a dozen. Alms are always given by the farmers in provisions, which are generally sold by the strolling beggars.	About six. Alms are given in money and provisions, but principally the latter.	Few subsist by begging. I think under 20. Provisions and not money given by the farmers; money by the upper classes.	I am not certain, perhaps 200. Alms are given in both ways.
There are no lodgings let for hire to strolling beggars. I never heard of any charge made to such persons for a night's lodging.	Householders are not in the habit of keeping lodgings for beggars, but give them shelter, without charge, whenever they present themselves.	I cannot specify number or price of lodging. The charge for lodging is confined to the town of Ross; in the country no charge is made.	Perhaps 30 or 40 very poor persons, indeed beggars themselves. The lowest price is 1 *d.* a week for a single person, and I understand an entire family would be taken into those hovels for a week for 4 *d.* or 5 *d.*
None, either within that period, or at any former time, that I heard of. I do not think such a circumstance could occur without my hearing of it.	No.	I know of no person.	Many, I am sure, have died within that period who would be still living if they had had in their sickness proper nourishment and attendance; but I cannot say that any one has died of actual destitution. Our peasantry would no doubt live longer than they do were they better fed and clothed than they are.

MUNSTER—County Cork—Baronies East Carberry (West Division), and West Carberry (East Division.)

Roscarbery - Pop. 8,714.	Abbeystrowry - Pop. 5,573.	Aghadown - Pop. 5,419.	Aghadown - Pop. 5,419.
Rev. *Wm Jennings.*	Rev. *Richard Boyle Townsend.*	Rev. *Thos. D. Moore.*	*Becher Fleming*, Esq. J. P.
The number has been few, and they have been removed to the Foundling Hospital at the expense of the parish.	There is but one at present in this parish; such children are supported by a rate on the parish. None have perished by neglect at any time that I know of.	—	—
I cannot tell.	I know of none.	I know of only two.	Very few.
I cannot tell.	I cannot tell.	—	—
I cannot tell the number; they are supported either by their friends or by charity.	I cannot say, nor even conjecture; they are supported by their children, and if they have none, must beg; nay, as a matter of principle I have known old people go begging to help those they live with; indeed those they live with think it a point of duty in them to do so as long as they can go about.	—	Very few.
I cannot tell.	I am not informed sufficiently to give an answer to this question, but I believe very few from this parish.	—	—
Few are.	The wives and children of labourers, whether they have left them or not, after their potato ground is planted and finished, very frequently go into remote districts of the country begging. If the labourer goes to England, he usually sends them some of his wages for their support.	—	—
I cannot tell the number. Assistance is given by the poor, in provisions; by the rich, in money.	I cannot tell; alms are given in both ways.	—	Very few. In both.
No country householder refuses a lodging to a strolling beggar; there is not any price demanded for shelter.	I cannot say: I believe in general strolling beggars are housed gratis either from terror or humanity.	—	None.
None.	None that I have heard of; and I am sure such a thing could not have happened without my having heard it.	—	None to my knowledge.

MUNSTER—County Cork—Barony West Carberry (East and West Divisions.)

Castle-Haven & Myross. Pop. 9,078.	Drumdaleague - Pop. 4,870.	Drumdaleague & Drinagh. Pop. 9,101.	Kilmeen and Castle Ventry. Pop. - 6,454.
Rev. *James Mulcahy*, P. P.	Rev. *Thos. Juckey.*	Rev. *John Ryan*, P. P.	Rev. *C. O. Donovan*, P. P.
I have not heard that any child has been deserted in these parishes; it seldom happens that neglect causes their death.	There are two, now about fifteen years of age. I have never heard of any perishing by neglect.	I know but of two in the parish of Dumohagen; one, 12 years old, who now is able to support himself by going in service; and the other, 12 months old, whose nurse is paid by subscription. In Drinagh there are also two, each 2 or 3 years old, paid for by the churchwardens. I have never known of any to perish through neglect, in this district.	There are seven deserted children in both my parishes, who are supported by a church tax on the land; two others are supposed to have perished through neglect, for the last three years.
I have not heard of any.	I know of none.	*See* No. 1. for the answer.	I am not aware that we have, in these parishes, more than seven bastard children of the age of three years, or under, who are not supported by their reputed fathers.
I refer to No. 4.	I do not think there are any who have not relations able to support them, and who are not, in fact, in a great measure supported by them.	There may be from 40 to 60 poor widows in each parish, who are supported, not by their relations, should they have such, but by their own children; such of them as have no children, and are not able to earn their bread, must beg. There are many children in both parishes without parents, all of whom are able to earn their bread; in case of young orphans, of which there are but few instances, they are supported by their grand parents, uncles or aunts or some near relatives.	Most of the persons in my parishes who subsist by begging, are widows and children, who have no relations able to support them.
The infirm or aged are supported by their relatives, or by private bounty.	The number is but small of persons so circumstanced, and they are in general supported by their relations. I think the oldest persons in the parish still help to support themselves.	There may be from 30 to 40 of this description in each parish, who are generally supported, either by living with their children, or if living in their own cabins, supported by their wages; the few who have no children, married or un-married, and are ashamed to beg, are supported by their neighbours.	I believe I do not exceed the real number by saying, there are 1,000 persons in both my parishes, who, from old age and infirmity are incapable of work; these, in some instances, are supported from the industry of other members of the family; but in many cases they are forced to beg for subsistence.
Many labourers leave their dwellings in the potatoe-digging season, for employment in the inland baronies; few go to England.	I cannot ascertain exactly; perhaps about 30 or 40, of whom probably about a dozen go to England; I know that some do go, but as to the amount, my answer is only conjectural.	About 40 from Drumoleague and 50 from Drinagh, in the harvest season, and about 50 from Drumoleague and 70 from Drinagh, in the season for digging the potatoes. They generally go to the east of this county, and some to the counties of Tipperary and Waterford; few or none of them have gone these last years to England	The potato digging season is the only period of the year when labourers leave their dwellings to obtain employment elsewhere; the number does not, I believe, exceed 100. A few, however, perhaps 30 labourers out of both parishes, are in the habit of going to England periodically.
If married they leave potatoes for the support of their families during their absence. Most labourers till a potato field.	Some are married men, and unless they happen to have a good potato garden, their wives and children often support themselves by begging, but not near home.	There are many of them married; their wives and children are supported in harvest by the new potatoes, and in the time of digging the potatoes they have plenty.	When married men thus absent themselves from home, their wives and children are, in most instances, supported by begging.
Alms are usually given in provisions; the donor has seldom any thing else to bestow.	None entirely by begging; every one does *something* towards his or her support. Those whom we know as professed beggars, are strangers. Alms are generally given in provisions.	Perhaps throughout the year from 30 to 40 in each parish subsist by begging, but many of the labourers wives and children from both parishes go begging in the months of May, June and July, and return to their homes when the new potatoes come in. Alms are always given in provisions.	I believe there are 200 persons in both my parishes, who subsist by begging. In summer, when the supply of potatoes is nearly exhausted, the number is considerably increased. Alms are usually given in provisions.
The strolling beggar gets his lodging gratis in all the country parishes; except in large towns, he is never obliged to pay.	I do not know of any who make money in this way, and therefore can say nothing of the price of a night's lodging.	I know of none; beggars are now charged for a night's lodging in this part of the country.	Beggars are never known to be charged a price for lodgings in these parishes.
I have not heard that any person has.	I have not heard of any.	Not one.	I have been called on, within the last three years, to administer the rites of religion, at least to 12 persons, whose death I believed to have been caused by actual destitution.

MUNSTER—County Cork—Baronies Carberry West (East Division.)

Myross - - 3,459.	Myross - - Pop. 3,459.	Sherkin, part of Tullagh, and Cape Clear - Pop. 2,083.	Tullagh - - Pop. 3,422.
Richard Townsend, Esq. J. P.	*Edward P. Thompson*, Esq.	Rev. *Daniel O'Keeffe*, R.C.C.	Rev. *John R. Smyth.*
There are no deserted children in this parish; none have perished through neglect within the last three years.	I am not aware of any. There are not.	None.	None.
None that I am aware of.	I am not aware of any.	None at all.	None.
The number I cannot say; but those who are so circumstanced are supported by begging.	I do not know.	About 40 widows and 30 children.	I cannot tell the number, but believe them to be very few, as their friends are generally able to give them some little assistance.
The old and infirm are dependent on the bounty of their families and relatives for support, and sometimes begging.	I have no means of ascertaining the number; they are usually supported by their friends.	A few, who are supported by their friends.	None that I can hear of.
A great many labourers (I cannot state the number) go every season to the north and east of the county to seek employment in digging potatoes; for the last three years few have gone to England.	Very few go from home, and these do not go to England.	About 20 from each island, who leave their home in the harvest season.	From 10 to 12, as far as I can ascertain.
They are for the most part married men; and I have known several of their wives and families supported by begging during their absence.	They are seldom longer absent than six weeks; their wives dig their own potatoes at home for use; they usually bring home about 1 *l.*	Some married men, whose wives are supported generally by begging.	Very few married men go to England; by picking dulamane and limpits on the sea shore.
Alms are always given in provisions by the lower classes. The number who subsist by begging is considerable. I cannot say how many, as a great many come from other parishes.	In provisions.	About 40 in both islands; alms usually given in provisions.	I cannot ascertain the exact number, but I believe them to be few; charity is usually given in both ways.
Strolling beggars are never refused a night's lodging, gratis, by the farmers, or even cabin-holders.	I cannot say.	A great many, who require no payment.	The price usually paid for a night's lodging is 3 *d.*, but beggars are never charged any thing
I think not.	I believe not.	A great many die from want of nourishment and necessary attendance during their illness.	None.

MUNSTER—County Cork—Barony Carberry (East and West Divisions.)

Tullagh, Cree, and part of Abbeystrowry - Pop. 3,422.	Caharagh - - Pop. 6,999.	Creagh, including Skibbereen. Pop. 5,914.	Durrus, and Kilcrohane. Pop. 9,606.
Rev. *M. Power*, P. P.	Rev. *David Dore*, P. P.	Rev. *W. B. M'Cartney.*	Rev. *E. J. Alcock.*
There are four deserted children, who are supported by their reputed fathers; I am not aware of any deserted child having perished through want or neglect.	There are none at present. I am not aware of any having perished through neglect within these three years.	One, supported by the parish; one by the person who nursed it when first taken by the parish. None.	At present there are but two, who were hitherto supported by parish cess; but since the general resistance against all parish cesses by the Roman Catholics, they would have starved had I not up to this time continued to support them from my own means; but, from the failure of my means, they must hereafter perish, unless some public provision be made for their support. None to my knowledge have perished through neglect.
I know of only two who are not supported by their reputed fathers.	I am not aware of any.	Those mentioned in No. 1. are supposed to be bastards; I know of no others.	I have no means of ascertaining; there must be several.
120 widows, who are supported by the charity of their neighbours. The number of children I cannot state; it is, I believe, inconsiderable.	There are 57 widows who are mothers to 109 children. These widows are generally supposed to support themselves by part of the wages of their eldest children, and during the summer season they earn wages themselves by spinning flax, which is afforded them by farmers' wives, and which adds to the general support afforded them by their children. I know of none of them who are not in some degree related to persons of the parish.	In the country, 84; 41 beg; rest live by selling eggs, &c. Could not ascertain the number in Skibbereen.	I have no means of ascertaining the number; there must be several. Supported by the kindness and alms of their neighbours.
140 aged persons, who are supported by the kindness of their relatives, or the charity of their neighbours.	It is supposed there may be some 30 persons, who, from old age or infirmity, are incapable of work, and are usually supported by the industry of other members of their families, or by the humanity of their neighbours.	In the country 75, of whom nine live on their own means, 47 are supported by their families and 19 by begging. In Skibbereen 18 are supported by alms. I could not ascertain the numbers generally.	I have no means of ascertaining the number, but certainly there are many who are generally supported by their children or relatives.
About 200 of the 600 labourers leave their homes in the beginning of harvest to seek employment in the counties of Limerick, Tipperary, Waterford, and some go as far as Kilkenny; about 24 go annually to England, and return at Christmas.	I do not suppose that more than from 20 to 30 go generally in the year to obtain employment elsewhere. They generally go to the counties of Tipperary, Limerick and Waterford during the potato digging season; few, if any, go to England.	Twenty-four in the country list; probably about the same number in Skibbereen, but could not ascertain; few, if any, of these go to England.	Perhaps from 150 to 200, about the period of digging out potatoes; of these very few go to England, probably from want of means to pay for their passage.
The most of them are married men; their wives, accompanied by their children, set out a-begging in the wake of their husbands; and are supported by the alms which they receive.	They are generally married men; such of them as are so, their wives and children support themselves by begging during such absence.	Generally by begging.	Some are; generally at that season the new potatoes have come in, and upon them their wives and children subsist; in some rare cases perhaps they go begging.
141 professional beggars reside in these parishes, exclusive of strolling ones. Alms are usually given in provisions, seldom in money.	About 40 persons are supposed to support themselves by begging; and generally receive alms in provisions.	In the country 60; I cannot ascertain the numbers in Skibbereen, but at least from 30 to 40. Almost universally in provisions; numbers beg occasionally, who labour when they can get work.	I have no means of ascertaining, but there are several; the alms are usually given in provisions. The number of beggars is increased during the earlier part of summer, when the old stock of potatoes is consumed, and the new has not yet come in.
I know of no householder being in the habit of letting lodgings to strolling beggars; hey are lodged and entertained gratuitously.	I know of none; but a beggar is never refused a night's lodging, for which the cottager never thinks of requiring, much less of taking, payment.	They are received into almost every house, but never pay any thing.	I am sure that no beggar is charged for his night's lodging.
I know of none having died of actual destitution, but about 54 have died of cholera, who, had they proper nourishment while labouring under it, would in all likelihood have survived.	I have not heard of any.	Three persons are supposed to have died from neglect in illness, but none from actual famine.	Certainly not, that I am aware of, or believe.

MUNSTER—County Cork—Barony Carberry, West (West Division.)

Durrus and Kilcrohane. Pop. 9,606.	Kilmoe - Pop. 6,889.	Kilmoe - Pop. 6,889.	Skull - Pop. 15,255.
Rev. *John Keleher*, R. C. C.	*Richard Notter*, Esq., J. P.	*Lionel J. Fleming*, Esq., J. P.	Rev. *Robert Izail.*
I have not heard of any; I believe, should there be any, that the Protestant clergyman has had the disposal of some funds intended for that purpose, although I believe I once heard of something of the kind; I am not sure that he was ever applied to in such circumstance.	Not more than two or three; none perished from neglect.	None.	There is only one deserted child, and that I support myself; none have perished, that I am aware, through neglect.
There are not many of them; they are neglected by the father, generally speaking, until they grow up, when he may do something for them. The mothers seem in every case to be very careful respecting them; the mothers generally beg, or at least to a certain extent depend on the charity of their neighbours. I do not think there have been born in these parishes, during the last three years, more than 15 illegitimate children, the population being not much less than 9,000.	None.	None.	The number is certainly extremely limited; I know of only two or three instances.
Perhaps not less than 50 widows, with about two or three children each; such persons will get enough of potatoes amongst their relatives, friends and acquaintances; they must of course beg in like manner for the wretched rags they wear. The children, when they grow up, will go in service, and at first get little or no wages.	A few of that class, who are allowed cabins rent-free, are employed; at times, beg.	I think none.	The number is very small; I cannot say I know of any.
It would be very difficult to ascertain how many of that description may be here; there are scarcely any old men or women in these parishes that were never married, and consequently such persons are supported by their children in a very wretched way, to be sure, in too many instances; such as have no children at all, or in the country, beg from one cabin to another; I doubt, if there be a native of this country without very many relations in it, such a person would never starve or want a night's lodging either in this country, nor a stranger, but as little, though not equally welcome.	The aged are mostly supported by their family.	The numbers, I should think, not greater in proportion to the population than elsewhere; they are supported by their families; the low price of food renders it a light burden.	Our population is 15,000, and if I say that 150 come under this description, I make an ample allowance.
It is my opinion, that no less than 150 leave these parishes about the end of September, in search of employment, and return about the first week of December; some 20 or 30 also leave their dwellings so early as August, and return with the others. Few indeed, scarcely any, have gone to England during the last three years; unfavourable accounts from that country have deterred them from proceeding thither. It is even said that many of the natives of this parish now in England are going to America.	Very few, and that only when digging potatoes, and not a dozen go from this to England annually.	Very few go in potato digging-time to the neighbouring counties (perhaps not 20); I believe none to England.	Very few leave their dwellings, and still fewer go to England.
Some of them are married men. When any married men leave their homes, the wives and children with their cabin and potato-garden have as much of the necessaries of life as if the head of the family were at home.	None married.	They are all unmarried men, who feel happy, if by their excursion they bring home a new suit.	So few remove, that it is unnecessary to reply to the queries; I only know of one instance, and then wife and child went likewise.
It is difficult, perhaps impossible, to ascertain how many of the natives of these parishes subsist by begging, for this reason, that very few of them remain in the parish; they do not like to beg where they are known; strangers come here to beg from other parishes. Alms are given generally in provisions, and in such articles as flax and wool. It too often happens that sturdy beggars compel people, nearly, if not entirely, as poor as themselves, by threats and imprecations, to give what they may choose to demand. Some of these beggars are, with some reason, suspected of being thieves, and otherwise immoral. These strolling beggars seriously annoy the poorer description of farmers; on these they may be said to levy contributions, with more truth, than that the charity of the poor cottiers induce them to give much or any thing to them. It seems, too, to be a great anomaly in our social system that these vagrants should be excluded by high walls and iron gates from the abodes of the wealthy, the possessors of hundreds and thousands, whilst they actually remain under the roof of whatever poor farmer or labourer they please, and receive from him a portion of his own and his poor family's miserable pittance. A beggar is seldom, if ever, refused a night's lodging; a few potatoes, too, are generally offered to them; in some instances they will not accept of them, but they will ask for fish or flax or wool, or something in that way, and are seldom refused; indeed, in many cases the poor farmer's wife would be afraid to refuse them in the absence of the rest of the family.	There are a few; alms are given by provisions.	I do not think there is a beggar belonging to this parish. Alms are given usually in provisions.	Possibly from two to three hundred. Alms usually given in provisions.
Lodgings are afforded strolling beggars gratuitously. There is not in these parishes one so mercenary as to require payment for a night's lodging, particularly of a beggar.	Nothing charged.	None.	There is no such description of householder in the parish.
I do not believe any thing of that kind to have happened; in many cases of sickness, however, I have no doubt that proper treatment would have brought about a recovery, where death has ensued.	None.	None.	Not one.

MUNSTER—County Cork—Baronies Carberry, West, (West Division), and Condons and Clongibbon.

Skull - Pop. 15,255.	Brigoon - Pop. 9,169.	Clondelane - Pop. 1,585.	Fermoy, including Fermoy Town - Pop. 8,690.
Rev. *James Barry*, P. P.	Rev. *H. Graves*, D. D.	*Matthias Hendley*, Esq., J. P.	*Thomas Perrott*, Esq., J. P.
I know only a few; they remain with the persons who picked them up, and who calculate on remuneration by their labour, until they come of age to provide for themselves. I do not know of any perishing through neglect.	But one, at present, for which the parish pays 4*l.* per annum. There may be more, but they are not put on the parish. None have perished from neglect, as far as I can learn.	I have heard of none in this parish.	Only two foundlings are a charge on this parish, and they are hitherto maintained by parish cess. I have not heard of any child perishing, but think it not improbable.
I am of opinion the number of bastards is small, in comparison with the population; I have baptized 27 since January 1831, most of whom are living, and supported by the reputed fathers; there are exceptions, but few, at least, until the children are *nursed*.	I cannot tell.	None, as I can hear.	——
To determine the number exactly, would occupy a great portion of my time; I know there are a great many; they endeavour to cultivate a small potato garden, and beg for the remainder of their sustenance until they can earn it as servants.	I cannot tell.	I cannot tell.	——
I cannot determine exactly the number; I am of opinion that there is no town-land without three or four such persons, and they live with their friends, or on the charity of others.	This I cannot ascertain.	I cannot tell the number, but they are supported by their friends or by begging.	——
There are a great many of them who, in harvest and potato digging, move into the interior of the country, and perhaps about 40 to England.	Some go to Tipperary and Kilkenny in harvest, but they are generally young men unmarried; none go to England.	Very few. This parish is not very populous; it is, as a Roman Catholic parish, considered to belong to Fermoy, where the chapel is situate and the priests reside.	Few, or none (far as I know), leave this parish to seek for work in other parts of the country, or in England.
A good many of them are married; they leave the wife and children a store of potatoes; when they remain a year or more away, they remit money.	None.	By their friends or by begging.	——
Beside the persons alluded to in No. 4. there is scarcely a townland from which two or three families, I mean the mother and children, do not leave home in summer, and return in harvest, *subsisting by begging*, while the father remains at home to provide for the ensuing winter.	Not many; but I have no means of ascertaining the number. Alms are given in both ways in the town; only in provisions in the country.	Money by the wealthy, and provisions by the farmers and householders.	A very large proportion of the population is wretchedly poor, and subsist upon charity; but though the number of beggars appearing in the streets is not great, those who wander about the country, and collect potatoes at the farmers' houses, are in considerable numbers.
I do not understand that there are any such lodgings in the parish; the poor people give them a place in their cabins, and receive nothing in return, unless the beggar may contrive to leave some small present of what he has collected from those who hestow charity on himself.	None. Beggars are generally lodged for charity outside the town, and principally in a place called Mulberry-lane.	I cannot tell.	A great proportion of the householders let lodgings, and in the outskirts of the town great numbers of vagrants and followers of the military (2,000 in the garrison), are lodged, or rather littered down on straw, as low as 2*d.* per week.
I have often seen instances where, I am certain, *the ordinary necessaries of life* would have prolonged the existence of our fellow-beings.	None, that I can hear of.	None.	None, that I have heard of.

MUNSTER—County Cork—Baronies Condons and Clongibbon, Dukerrow and Duhallon.

Marshalstown - Pop. 2,566.	Nathlash and Kildorrery. Pop. ———	Ballyclough and Drumdowney. Pop. 4,016.	Castlemagner - Pop. 2,853.
Rev. *Thomas Forrest.*	Rev. *Thomas Townshend.*	Rev. *John Chester.*	Sir *Wm Wrixon Beecher*, Bart.
I have not heard of any deserted children in this parish.	There are some.	Three, hitherto supported by parochial cess applotted at the Easter Vestry. I have never heard of one perishing through neglect, but greatly fear cases of infanticide will occur, should any difficulty exist in providing for deserted children.	Two, supported by the parish. No.
I know of none.	I believe two.	None.	I know of only two or three instances of the kind.
None.	Very few; they are supported by begging.	They form part of the number included in Answer No. 4.	Forty-seven widows, 112 children, living on charity and their own contrivances. I know several who have placed themselves in miserable cabins by the road-side, paying no rent, keeping a pig or two on the road, scraping together a little manure, for which they calculate upon getting potato ground rent-free; suffering their children to wander about, and perhaps to pilfer; in short, doing many things for which poverty is their palliation, if not excuse.
Persons incapable of work from old age or infirmity are always supported by their relations and friends; the number I cannot ascertain.	Perhaps 50, who are supported by their neighbours.	About 20, supported by contributions in the Protestant Church, private charity, or by their relations, but in a more especial manner by the unbounded benevolence of Colonel Longfield and his excellent lady, who are blessed with ability and inclination to relieve suffering of every description in their neighbourhood.	In general children support their parents when past labour or sick; no other provision for them unless the alms collected in the poor-box on Sundays; 23 persons supported by their children, and the charity of their neighbours.
None of the labourers of this parish seek employment elsewhere.	Very few, and none go to England.	None.	This is not a habit; in a few instances it occurs occasionally, and then merely to do harvest work in some other part of the kingdom, potato digging chiefly.
———	When they do look for work in the adjoining parishes, the wives and children mostly beg.	None.	The house is generally shut up during the absence of the head of the family, and the wife and children shift as they can till his return. I have not known more than one or two instances of this during many years.
There are no beggars in the parish.	Alms are generally given in provisions, seldom money; altogether perhaps 80.	None that I know of as parishioners; but there are several itinerants passing constantly through the parish, who get relief in money or provisions, principally the latter.	There are not above five or six regular beggars in the parish, but there are many itinerants who get a few potatoes almost every where they call; there are also 30 or 40 applicants for the alms collected in church and chapel on Sundays, which are given in money.
Beggars always in this parish get their lodgings free. I mentioned before that there are no beggars actually belonging to this parish, but strollers are always hospitably lodged by the inhabitants.	A great many accommodate for the bed, which is always left for the pig to the farmer. This bed is generally plundered from the neighbours. In the villages the charge for the bed is from 2 *d.* to 3*d.* No money taken unless in villages.	Beggars not charged, but hospitably received in most cabins. To those who can pay for their lodging 3*d.* per night is the usual charge.	None. When beggars are lodged, which is not unfrequent, no charge is made.
None.	Many have died from poverty.	None. God forbid it should ever occur!	No.

MUNSTER—County Cork—Baronies Duhallow and Fermoy.

Clonfert - - Pop. 14,644.	Clonfert, including Newmarket and Clantuck. Pop. 14,644.	Clonmeen and Rosskeen. Pop. ———	Clonmeen and Kilcorney. Pop. ———
Rev. *John Orpen.*	*St. Leger Aldworth*, Esq.	*Pierce Power*, Esq. J. P.	Rev. *Miles Bourke*, P. P.
I know of no deserted children in the parish at present, nor do I think that any have perished through wilful neglect.	There are now only two deserted children in this parish who are supported by parochial assessment, but there are three or four destitute orphans, who are supported by charitable contributions.	Two children, one supported by vestry, one by the Roman Catholic congregation; none perished through neglect.	Two; one of them is supported by monthly collections at the chapel; the second, being lately deserted, must, I dare say, be supported in the same way. Those are the only two during the last twenty years.
I cannot say how many such, but it is much to be desired that the Legislature should compel reputed fathers to support their illegitimate offspring; magistrates frequently strain the rule of assumpsit for the purpose.	None under the age of three years. Those described in Answer to No. 1. are nearly of age to be apprenticed out.	None.	Not one that I know of.
I cannot answer this query as to number.	——	None to my knowledge.	I do not know the exact number, but they happen to be very few; they receive their support from the farmers, who are always kind to such people.
Very many superannuated and infirm persons are supported as mendicants.	Cannot ascertain the number of superannuated poor persons; some relief is afforded to such persons through charitable bequests, vested at interest, and the amount distributed by the churchwardens in food, clothing or firing, according to circumstances, chiefly blankets and winter clothing.	Very few persons are incapable of working from age or infirmity, and they are supported by some of their families.	Old and infirm people are always supported by their children, if they have them, otherwise must beg. It would not be easy to ascertain the exact number.
Few labourers of this neighbourhood go to England for periodical employment; many come hither in harvest from the county of Kerry—	Many labourers are in the habit of going for work into the tillage districts during the corn harvest and potato digging, but I cannot estimate the number; none go from this parish to England for that purpose, but several have emigrated to America within a few years past.	Some labourers go to England; cannot say what number.	From 40 to 50, generally young men; none go to England. I recollect one young man went to England about last May, and returned in a few months.
Whose wives and children become itinerant beggars.	The system of emigration for occasional labour prevails more in the county Kerry than this county, and in such cases their wives and families mostly travel about begging subsistence during the absence of the men, and often infest this parish in that way.	Some are married men, and their wives live upon the produce of the con-acre in their absence, and some go begging.	A few are married men; if they have not potato gardens, the wives and children must beg.
I cannot state the number of beggars; vast numbers come hither from Kerry. Alms in provisions are seldom refused by the farmers.	The number of persons in this parish who subsist entirely by begging are few in comparison to other places; the Sunday collections at the church, and the donations stated in Quere 4, assist in some degree in supplying the necessities of the most distressed objects.	Very few beggars; alms generally given in provisions. Many beggars come into this county from Kerry in harvest, when some of their families are employed saving it here.	Poor people seldom beg in their own parish; they always go where they are not known. We have plenty of strange beggars, who always receive potatoes as alms, as the poor support the poor.
Strolling beggars obtain gratuitous lodging at the houses of farmers and labourers; a travelling labourer gets his lodging for 2*d.* or 3*d.* per night.	Several householders grant lodgings to strolling beggars, but chiefly through charity. I do not know an instance of strolling beggars being charged for a night's lodging. I believe those itinerant beggars are in the habit of sharing part of their day's collection of potatoes with the poor families who entertain them, by way of recompence.	Householders never charge strolling beggars for a night's lodging.	Beggars never pay for their lodgings in the country.
I cannot specify an instance of such a death within three years.	None.	None.	No.

MUNSTER—County Cork—Baronies Duhallow and Kinnalea.

Clonfert - - Pop. 14,644.	Cullen - - Pop. 5,636.	Drumtariff - - Pop. 5,926.	Drumtariff, Cullen and Kilmeen - - Pop. 19,884.
Rev. *J. Beechinor*, P. P.	*John Leader*, jun., Esq., J. P.	Rev. *Pat. Quinlan*, P. P.	Rev. *Henry Bevan*.
I know of only two; one supported at the expense of the parish, by the Easter levy; the other by charities collected by myself in chapel. No child has perished by neglect.	There was only one that I heard of; nor have I ever heard of any dying through neglect.	There are three deserted children in the parish, supported by collections at the chapel door, in pence and halfpence. None have perished through neglect or otherwise.	One; supported by vestry cess.
The number of bastard children under three years of age, not supported by their reputed fathers, cannot exceed seven, and of such the mothers have charge.	Not one that I have heard of.	None.	I cannot tell.
It is impossible, in this extensive district, to be accurate on this head, but the number is not great, perhaps 50; some of whom have been induced to desert the faith of their fathers, by getting a share of the charity money funded over 50 years ago, for the native poor of the parish.	I have not the means of answering this query.	There are over 100 widows and children in the parish. Some have relations, but have no care for them. Their general support is by their industry in huckstery, such as selling eggs, tobacco and snuff. The profit is their support.	I do not know one.
Those unable to work generally live with their sons or daughters, or some near relatives. There are few exceptions.	There is a very small proportion of the residents of this parish, who being unable to work, and incapable of supporting themselves, are not supported by their friends and relatives. Some few obtain food by begging.	There are from 40 to 50 old and infirm, not able to work, and are dependant on their relatives for support.	There are about 12; supported by their friends, in addition to voluntary subscription and the church collection.
Not more than 100 persons, I believe, who resort to other parishes, where the harvest or spring work may set in earlier. Not one, perhaps, has gone to England these years.	A very trifling proportion leave their homes to get employment elsewhere, there being collieries and other works affording it in the parish or its vicinity. None go to England.	None go to England. I cannot tell the number leaving their dwellings in the harvest to go to the adjoining parishes, but return to their own harvest in time for the farmers.	I can give no account; but from this union very few.
Some are married men, and their families subsist on whatever store the husband may leave, for which he generally pays by his savings elsewhere.	Those who may proceed to the adjacent baronies for employment have provisions in the con-acre.	——	I cannot ascertain.
I think there are not more than 100 regular beggars in the parish. They are supported by the charity of the farmers, except a few who receive weekly allowances from church or chapel funds.	It is quite out of my power to answer the first part of this query. In reply to the latter, alms are given chiefly in provisions; sometimes in wool, and often in cash.	None. Alms are usually given to passing beggars. Two or three potatoes are the usual alms given.	As to the number, I cannot say. Alms are usually given both in money and provisions.
In the country part nothing is required; but in town there may be about 20 families who lodge strolling beggars at 2 *d.* per night, or 6 *d.* per week.	It is not usual in this parish to make any charge on beggars for lodging.	No lodging-houses in this parish; but the passing beggars get a night's lodging, according to the custom of the country.	Very few. I have no means of stating the number.
I never heard that any human being died of want in this parish.	I have not heard of any.	None.	Not one.

MUNSTER—County Cork—Barony Duhallow.

Kanturk - - Pop. 14,644.	Kilbrin and Liscarrol. Pop. about 5,723.	Kilmeen - - Pop. 8,322.	Kilshanick - - Pop. 8,057.
Rev. *J. Ryan*, P. P.	Rev. *Nicholas Wrixon.*	Rev. *John Naughtin*, P.P.	Rev. *J. O'Keefe*, P. P.
There is only one deserted child in this parish. I have not heard of any one's perishing through neglect.	Two, who are on the parish books. None are supposed to have perished through neglect for many years.	The number of deserted children is two, supported by charitable contributions of the farmers. None are supposed to have perished through neglect the last three years.	About 12; supported by charity. None have perished through neglect.
From 10 to 12.	They do not seem to be numerous, in proportion to the population. It would be difficult to state the precise number.	None.	About 12.
From 15 to 20 widows with children, amounting to 40 or 50, who chiefly support themselves by begging.	The roman-catholic clergyman will answer this more accurately than any other person.	There are about 30 or 40 widows and children, who have no relations able to support them; they subsist by begging.	Widows, 196; children, 160. All supported occasionally by traffic, occasionally jobbing, and occasionally begging.
Over 100; and those who have no friends to support them, support themselves by begging.	——	The number of persons unable to work is about 200. They are supported generally by their relatives, and when their relatives are unable or unwilling to do so, which seldom happens, they subsist on charity.	165; and these are supported by the charitable donations of their neighbours.
Since I came to this parish, about a year and nine months, no person that I know left this parish to seek for labouring work to England, nor to any distant place.	This custom does not prevail here at present.	Few labourers, scarcely any, go to seek employment elsewhere.	About 200; but few of them go to England, for want of means to pay their passage.
——	——	——	The greater number are married men; and in their absence their wives and children support themselves by begging.
There are few strolling beggars in this parish, and these support themselves by the potatoes they collect from house to house.	There is great difficulty in ascertaining the exact number. Alms are given usually in provisions.	The number of beggars in this parish is very variable, as they often come into it from other parishes. It varies from 300 to 600, or to 800, as there is a plenty or dearth of provisions. Alms are always given in provisions.	About 113 constant beggars. Alms are generally given in provisions.
The strolling beggars are very few, and generally contrive to lodge at country houses, where they receive lodgings gratis.	None. This custom not known here.	Strolling beggars are never known to pay for lodgings in this parish.	Nothing charged for a beggar's lodging.
Though there are many labouring under great privations, yet I do not know of any person's dying of actual destitution.	None, who are known to have died from actual destitution; but it cannot be doubted that some lost their lives when in delicate health, from a want of necessary comforts.	None.	None have died from actual destitution, but some have died from want of proper care and nourishment.

MUNSTER—County Cork—Baronies Duhallow and Fermoy.

Mallow - - Pop. 9,904.	Newmarket - - Pop. 14,644.	Ballyhooley and Killathy. Pop. ——	Castletown Roche, Bridgetown and Kilcummer.—Pop. 5,420.
Mr. *James Gallaher.*	*Menus O'Keefe*, Esq., J. P.	Rev. *W. Butler.*	Lt.-Gen. *A. Grove Annesly.*
I know of none. The number, if any, is very small; and within my recollection no person of the description has perished through neglect.	I know of but one, that is paid for by the churchwarden. I did not hear of any that perished from want or neglect.	Two children; and supported by charity at present, formerly by vestry assessments.	None.
I cannot ascertain.	I cannot tell the number; but they are supported by either father or mother, save one, as mentioned in No. 1.	One child.	None.
I cannot ascertain.	Not many; and these are supported by begging from the farmers.	None but those few cases mentioned above.	About six widows supported by alms, the others supported by their relatives.
About 200; they are supported, some by public charity, others as pensioners of well disposed persons, but chiefly by sharing the food of their children or relations.	Cannot tell the number; but they are usually supported by their children and relatives; but if we had a poor-rate, they would certainly be put on the parish.	About 200 persons; chiefly supported by their relations, and some by alms collected in church and chapel.	100; generally supported by their relatives, and a few by alms.
None.	I do not know of any; but many pass through from Kerry to reap and dig potatoes in this parish on their return.	About 30 to 40 go to seek employment, but very few go to England.	Not many.
——	Some are married, whose wives and children beg for alms in the neighbourhood where their husbands are employed.	Very few married men go; their families generally beg in their absence.	The few that go are unmarried.
There are about 40 regular beggars; but including their children or other relatives, over 100 subsist by begging. Alms are usually given in money.	Not very many. Potatoes and milk are generally given by the farmers. When they collect more than they want in course of the day, which often occurs, they sell them in the towns.	Few go about begging. Alms given both in money and provisions.	About 20. Alms more generally given in provisions than money.
About 30; the price of a night's lodging varies from 1 *d.* to 3 *d.*	I did not hear that beggars ever paid for lodging in this parish, they generally get a a night's lodging from the farmers.	Three or four who let lodgings in the village, price 2 *d.* or 3 *d.*	The cottager gives lodgings to strolling beggars without charge.
None.	I did not hear of any.	None.	None.

MUNSTER—County Cork—Barony Fermoy.

Castletown Roche, Bridgetown and Kilcummer.—Pop. 5,420.	Cleanore - - Pop. 1,303.	Doneraile and Templeroan. Pop. 9,728.	Farrihy - - Pop. 2,085.
Rev. *Thomas Hoare.*	Rev. *James Grant.*	Rev. *F. Stawell.*	Rev. *L. George.*
None.	There is one deserted child, it is supported by the voluntary subscription of the parishioners. None have perished. The child alluded to is the only case in the parish for the last three years.	There are many deserted children in these parishes; the exact number I have not ascertained. I have not known an instance in which any perished through neglect.	None.
None.	None.	I am not aware of the number of bastard children here who are not supported by their reputed fathers, but I believe it small.	None.
About five or six widows and children are supported by charitable donations.	None.	I am not enabled to state what number of widows and children are in these parishes who have no relations to support them; that there are such cases I do not doubt.	About 30, by begging.
About 100, who are mostly supported by relatives, and a few of them by charitable contributions.	None. Old persons incapable of work are supported by their families.	The number who, from age and infirmity, are incapable of work, cannot, I apprehend,	About 100; some by their friends, others beg.
be less than 300 persons, which is about three per cent. on the population at large; viz. in the parish of Doneraile 7,940 persons, and in Templeroan 1,788. The poor of the town of Doneraile, which contains a population of 2,682 souls, are supported by means of a mendicity fund, money collected in church, pensions from Lord and Lady Doneraile and casual charity; those in the country by their relatives, the gentry and the farmers around.			
Very few leave their dwellings to obtain employment, and not many at any period go to England.	None.	Not many labourers leave their dwellings to obtain employment out of these parishes, and few from this go to England.	About 20 go to England, and about 30 to different parts of Ireland.
The few that have gone were unmarried persons.	None.	The few labourers who migrate for the above purpose, when they happen to be married, leave their families behind to support themselves by begging.	They beg.
About 20. Alms more commonly given in provisions than in money.	None.	Many: in fact, a very considerable number live by vagrant and systematic mendicity. The relief obtained from the gentry is in money and clothing, that from the farmers, potatoes, &c. &c.	About 50 or 60. Alms are usually a double handful of potatoes.
Householders generally lodge strolling beggars without any charge.	There are no houses of this description in the parish. If a poor person requires a night's lodging, it is given without charge.	Not many: when those in the town do so, for a night they never get more than 2 *d.* In the country the farmers do not charge them anything, as they generally supply them only with floors; the beggars themselves are usually supplied with their own blankets.	They pay nothing, they have generally their own blanket.
None.	None.	I have not heard of any persons dying from actual want or destitution in this neighbourhood within the last three years.	Perhaps three or four.

MUNSTER—County Cork—Baronies Fermoy and Barretts.

Litter - - Pop. ——	Mallow, including Town. Pop. 9,904.	Mallow, including Town. Pop. 9,904.	Whitechurch - - Pop. 2,856.
Rev. *James Mockler.*	Mr. *John Mahony.*	Rev. *A. B. Baldwin.*	Rev. *Wm. Crofts.*
None.	None.	There is but one at present chargeable on the parish. I never heard of any having perished through neglect.	There is not a deserted child in the parish. I have never heard of either young or old perishing through neglect or want in this parish.
None.	Cannot say.	——	I do not believe there is one.
None, that I know of.	Cannot say.	Cannot say.	I have not heard of any.
Very few, not above half-a-dozen. They are generally supported by alms.	Not ascertained.	I cannot state the exact number, but persons of this description are numerous, and generally supported by begging.	——
None.	Scarcely any.	I am not aware of any.	Cannot ascertain the exact number of labourers that leave this parish periodically to obtain employment.
——	——	——	——
——	Forty; their receipts, per day, are estimated at 4 *d.* each; annually, 243 *l.* 6 *s.* 8 *d.*	Cannot state the number. Alms given both in money and provisions, but generally in money.	There are no beggars, that I am aware of, in the parish.
None.	There are many. The price varies from 2 *d.* to 6 *d.* per week.	Cannot state the number. The price of a night's lodging varies from 1 *d.* to 3 *d.*	In country parishes the householders never let lodgings to strolling beggars. If a beggar should come to the house of a farmer at night, he gets his lodging free.
None.	None whatever.	I never heard of any person having died from destitution in this parish.	I have never heard of an instance of any person dying from actual destitution in this parish.

MUNSTER—County Cork—Baronies Ibane and Barrymore.

Donoughmore and Abbeymahon.—Pop. 3,927.	Leslie, Abbeymahon, Donoughmore and Kielstagh. Pop. 9,106.	Leslie and Kilsillagh. Pop. 4,939.	Rathbarry and Ardfield. Pop. 4,559.
Rev. *John Madras.*	Rev. *John Daly.*	Rev. *James Stewart.*	Rev. *Pat. Shechy*, P. P.
Nil. I have not heard of an instance in this parish of any perishing through neglect.	Not more than one. While kept in the parish, supported by charity. Supposed to be sent to the Foundling-hospital by the churchwardens.	I only know of seven, who are altogether supported by a gentleman in the parish. I know of none that have perished through neglect within the last three years.	Only two children, and those supported by the parish. Some have perished through neglect.
I have not ascertained that there are any.	About eight bastard children in the year; mostly supsupported by their mothers, wandering and begging through the country.	None, that I know of.	—
There are not any who have not friends that give them house and what assistance they can. They beg for their further support.	About 80, with their children; supported by begging and alms, going about the country. Through pride and shame, for the most, they go to strange places.	Cannot say whether there are any or not.	About 30 widows, and their children, who have no relations able to support them (the farmers themselves being reduced to the lowest ebb.) Those poor widows are supported a part of the year by a potato garden planted by the family, the rent of which is paid, a part in labour; by sale of a part of the scanty stock of potatoes left them; and lastly, by begging.
I cannot state the number. They are supported by their friends and by alms.	There are about 300; generally supported by their children.	Cannot state the number. Supported by their friends and by charity.	About 100 persons incapable of work from old age and infirmity, who are supported by their families, and by begging.
About 80, half of whom go to England during harvest. The remainder go to dig potatoes to the counties Limerick and Tipperary, and the neighbourhood of Cork.	About 500; and of that number, 200 go to England, including women and children; 300 digging of potatoes, to the lower part of this county and the counties Waterford, Tipperary, &c. Others occasionally.	No means of ascertaining the number, but many are in the habit of leaving their dwellings periodically.	About half the labourers leave their dwellings during harvest and the digging of potatoes, but not more than one-tenth go to England at present, being a reduction of the number who went a few years ago, the cause of which is not from any amelioration of their condition here, but from the opposition they meet with there, and from the fall of wages, and the expense of going and returning in so short a time as during harvest, and seldom procuring constant employment.
Some are married. Commonly, when there are two or more men in a family, the younger ones leave home, and the family are supported by the labour of the father and the produce of their potatoes.	A good many married. Some leave a little stock to wife and children; others begging in their absence, as I mentioned before. The labourers till gardens, and depend on them for their support.	Some are married men. Their wives and children are supported by the produce of potato gardens, if any left; if not, by begging.	Many are married; and their families live by begging among their neighbours, when the remnant of the potato stock is consumed.
About 30. Alms are given in provisions and clothing; sometimes money.	Constant beggars, about 50. If provisions are dear, about 200; in summer, frequently 1,000, including women and children, mostly strangers. Alms in provisions.	Cannot state the number. Alms usually given by the farmers in provisions; and by the gentry, in money and clothing.	About 175, including children, subsist by begging. Alms are almost invariably given in provisions.
Strolling beggars get lodgings at the farmers' and labourers' houses, gratis.	There is no such thing in the parish. Generally lodged gratis. In summer, lie on the ground.	None. Beggars always get free lodgings.	None; but they constantly give lodgings gratuitously.
No; nor is it likely that such a case would occur.	None through actual destitution or starvation. Many, when taken ill, linger for want of attention and nourishment, till death.	None.	None.

MUNSTER—County Cork—Baronies Ibane and Barrymore.

Rathbany - - Pop. 2,536.	Templeomalus - Pop. 1,352.	Timoleague - Pop. 1,822.	Timoleague and Kilmaloda. Pop. ——
Earl of *Carberry*.	Rev. *D. H. Nash*.	Rev. *Charles Coghlan*, D.D.	Rev. *Michael O'Brien*, P.P.
There are very seldom any deserted children; if such a case occurs, there has been hitherto a vestry rate collected by the churchwardens, very moderate in amount, and its legality often questioned. Never has one been known to have perished through neglect. About 12 years since the body of a young infant was discovered buried in a rabbit warren; but, notwithstanding every exertion, nothing further could be discovered.	None.	There is no foundling at present supported by the parish. I have not heard of any who have perished through neglect within the time.	None at present; nor have any been known to have perished those three years back.
None.	Do not know of any.	This query I find it difficult to answer, but I myself know only of three or four children under such circumstances.	None, as far as I can learn.
This is a question which can be better answered by the clergy. The number cannot be very great. They are dependant on alms from their neighbours, and voluntary contributions from the more opulent.	Cannot say.	I have not been able to gain such information as would justify my giving an answer.	About 30; and some of those subsist by begging, others by their own industry.
This question can be better answered by the clergy. The number is not very great, not probably exceeding 20 or 30. They are supported chiefly by the industry and earnings of their children, and some aids in cases of necessity from the more opulent. There is a Sunday collection at the church, and some occasional contributions.	From 15 to 20.	I have not been able to ascertain, but I am sure the number is considerable; they are generally supported by their relations or private benefactors.	About 150; and the most of them are supported by their children or other relatives, while more of them are obliged to beg.
There are not a great number who leave this immediate neighbourhood to labour elsewhere; it would be very difficult to ascertain the proportion going to England.	About 100; many of whom go to England.	I cannot give a precise answer to this question.	100 usually leave at certain seasons their dwellings for employment; and of that number about 30 go to England.
Married men go as often as single men; in some instances their wives beg about the neighbourhood, but more generally stay at home and attend to the potato crop when they have one, weeding it and protecting it from damage. Some few lock up their houses, and regularly set out to travel as strolling beggars till the husband returns, more as a trade than from necessity. This remark applies more to the interior districts than to this. It is a general observation, that very few of those who once commence this mendicant trade ever again settle or return to industrious habits.	By begging.	I cannot answer.	Many of them are married; and in their absence their wives and children are supported by their own industry, by the produce of the potato garden cultivated by the husband the year before they leave home, and some of them beg in the absence of their husband.
This question cannot be very accurately answered, from the vagrant state of mendicancy; the numbers vary much with the seasons, as abundant or deficient in provision. But of the inhabitants of the parish, there are not a great number who beg; but the parish having, in an average of years, a great surplus of potatoes, hordes crowd into it and into all the sea coast parishes from the mountainous districts, where there is more frequently a deficiency in the potato crop. The alms given by the occupant farmers (and never refused), are always given in provision, for which the mendicant carries a bag. When very successful, they sell the contents and again proceed to collect more. When flax was more cultivated, it was not uncommon to give a small quantity of flax as alms.	Cannot say how many; usually in provisions.	There are not many beggars of our immediate parish, but we are visited by numbers from the adjoining and even more remote districts.	About 30 subsist by begging; and to such alms are doled out seldom in money, but very generally in provisions.
No householder or farmer refuses lodging to a strolling beggar, nor is any charge ever made; it is a sort of established custom, considered almost a religious duty, probably not a little strengthened by the dread of some damage if it should be refused. In seasons of scarcity, when the number of these strollers is great, it becomes extremely onerous, for they frequently get their supper, and always an alms, which consists of a few potatoes, when leaving. In one dear season, an occupant farmer of about 30 acres, in a neighbouring parish, gave in alms at the rate of a weight of potatoes (21 lb.) per day through the summer season, when potatoes were selling at 1 *s.* a weight in the markets.	No persons in the habit of letting lodgings for beggars; but when a night's lodging is afforded, it is given gratis.	There are many receptacles for strolling beggars; the price paid for a night's lodging, I understand, is 2 *d.*	There is not in either parish a single householder of this description.
There is no instance of an individual dying from actual destitution.	No.	Not one.	None.

MUNSTER—County Cork—Baronies Imokilly and Barrymore.

Aghada Union - Pop. 9,313.	Cloyne - - Pop. 6,410.	Imogeely, Dungouring and Clonmult, including Castlemartyr - - Pop. 6,811.	Kilcredan and Garryroe. Pop. 1,386.
Rev. *D. O'Flinn*, P. P.	*Francis Rowland*, Esq., J. P.	Rev. *M. Flannagan*, P. P.	*John Leslie*, Esq.
I do not know of any deserted children in this parish, except one or two, and they are supported by charitable people; and none have perished through neglect within the last three years.	There are none.	They are two. There has been no case of their having perished. Collections are made at chapel or otherwise for their support.	I do not know of any.
On an average, I think, there are 12 in each year during the three years; some are supported by their reputed fathers, and send them to be nursed; at times the mothers nurse them, and often beg with them. And if the father refuses assistance to the support of the child, or will not receive the child, then the mother applies to a magistrate for redress, and is allowed 3*l.* or 4*l.* annually.	None.	One only.	None that I know of.
There are, by the parish list, 180 widows and 300 children of this description; some of these widows were left means of support by the husbands and children, others have generally relations, friends and charitable neighbours; others try to keep a cabin by their industry, by having some of their children go to service; very few of them wish to go begging.	——	There are some included in the list of beggars mentioned in No. 7. Perhaps about 40 who subsist by begging.	I cannot exactly ascertain the number.
Of this description, I consider there are about 150 who are incapable of work from old age and infirmity, who are usually supported by their parents or friends, and particularly by their own children.	It is a most difficult question to answer, as there is a great influx of beggars from other parishes periodically. Many of the old and infirm receive a weekly sum from the collections made at church; the rest are supported by gratuitous relief from either their relations or others.	It is impossible to state accurately the number; they are generally supported by their friends. The Earl of Shannon gives about 5 *l.* a year each to 12 widows, with a house rent-free.	About 60, who are supported principally by the charity of their neighbours.
Very few labourers leave this part of the parish to obtain work elsewhere, and very few of late emigrate to England, knowing there is no great encouragement for them of late.	There are none in my parish.	Perhaps about 60 or 100 go to various parts of the country at harvest time; they never go to England.	Very few labourers go from this parish to England. In harvest time some go to other parts of Ireland for the purpose of procuring employment in reaping or potato digging. I cannot exactly ascertain their number.
If any, few married men go there; either their wives go with them there, or they send some of their earnings for the support of their wives and children.	——	Very few men of families go in this manner; their families are seldom left altogether dependant on charity when they do go.	Some of them are married men; their wives and children subsist during their absence partly on the stock of food which may have been left by them, partly by begging.
There are not more than 20 who subsist by public begging in this parish; but many more come into the parish from different parts of the counties of Cork and Kerry to beg in the parish. Sometimes in money, but rarely, and mostly in potatoes at the different houses, which the beggars dispose of for money; and generally stop at farmers' houses for a night's lodging, which is given them gratis.	——	Something about 200. In both.	About 18. Alms are generally given in provisions.
Very seldom strolling beggars pay for a night's lodging; the farmers in general are charitable, give them straw, and if the beggars have no clothing, the farmers give them some covering.	None. They are lodged gratuitously.	About 50; 2*d.* or 3*d.* is the sum usually paid.	There are none in the habit of letting lodgings; those who give a night's lodging to strolling beggars make no charge.
There was one stranger, a beggar, who was sick when he came into the parish, and the people to whom he addressed himself, fearing his disease might be contagious, constructed a hovel outside for him; and before relief could be obtained for him, he died.	None.	None.	None.

MUNSTER—County Cork—Barony Imokilly.

Roger Green Davis, Esq., J.P.	Rev. *R. H. Rogers*, LL.D.	Killeagh, Ardagh and Dangan. Pop. 6,563.	St. Mary's (Youghal). Pop. 11,327.
Killeagh - - Pop. 2,785	Killeagh - - Pop. 2,785.	Rev. *M. Sheehan*, P.P.	Rev. *J. Russell*, R.C.C.
None.	There are no deserted children in this parish; and I have never known any to have perished through neglect or want of the greatest care.	Seven. When young their nurses were paid by collections at the chapels; as soon as they are able they go to service. Not aware that any one perished through neglect.	The deserted children of this parish are usually picked up by the churchwardens, and thus provided for at the expense of the parishioners. It gives great dissatisfaction to the catholics that these should be invariably educated in the protestant religion. I have not heard of any that perished through neglect.
I know of but four.	There are none.	Seven.	Such children, when exposed in the streets, are picked up by the churchwardens, and provided for by them. About 20 have been kept, and are supported by their mothers.
Several; supported by their friends or neighbouring gentlemen.	I know of none such in this parish.	Widows, 30, who subsist by begging; number of children not known.	There are about 80 or 90 widows, and about 100 children, either belonging to those widows or to others equally destitute, who have no relatives able to support them. They live by begging. A great many of the labourers, when a long time out of employment, are obliged to have recourse to the same means of support.
As near as I can say, about 200 persons; supported by their friends, or on charity.	I know of none.	About 150. Some are supported by their children, some by their friends, and some by begging.	There are about 260 persons who, from old age or infirmity, are incapable of work. About 120 of them live by begging; the remainder are supported by their friends.
None from this parish.	None.	About 70 labourers leave home occasionally to dig potatoes and reap corn in other parts of the country. Very few go to England from these parishes.	—
—	—	A few of them are married, and the wives and children of those live, in their absence, on the potatoes they have raised, and in some instances they are obliged to beg.	—
From 30 to 40. Money and potatoes given.	I know of none who subsist by begging belonging to this parish; but there are several strangers who pass through the parish begging, who receive at the farmers' houses raw potatoes, but no money, and which potatoes they afterwards sell for the usual market price, &c.	About 47. Alms generally in potatoes. When cases of sickness or great distress occur, collections are made in the chapels for their relief.	—
None.	I cannot learn that there are any persons who let or hire lodgings to strolling beggars; but the universal custom is, if a beggar applies for a night's lodging to a farmer, they bring their own victuals with some fuel to prepare them, and no charge made for the lodging.	Generally the strolling beggars sleep in the farmers' and labourers' houses, and pay nothing.	—
None. to my memory, died from actual destitution in this parish these 36 years; had there been any destitute, they would have been promptly relieved.	There never was any person,	Not aware of any instance of a person dying of actual destitution; though, from the answers to some of the preceding questions, it is manifest that the death of many was owing to the want of the ordinary comforts and necessaries of life.	I have not heard of any one that died from actual destitution; but badness of food, and an insufficiency even of that same, have in very many cases undermined the constitution, and caused a lingering and premature death. It is not an unusual circumstance to have entire families, even the children, fasting upon one meal of potatoes for 24 hours, and not have enough even then to satisfy the claims of appetite. The sufferings of many families in this town, through mere want, the heads of which are able and willing to earn their livelihood, are beyond credence; indeed, almost beyond endurance.

MUNSTER—County Cork—Baronies Imokilly and Kerrycurrihy.

St. Mary's and Clonpriest. Pop. 5,136.	St. Mary, Town of Youghal. Pop. 11,327.	St. Mary's (including Town of Youghal) - - Pop. 11,327.	Carrigaline (Middle Ploughland only) - - Pop. ——.
Rev. *J. Russell*, R. C. C.	Rev. *Henry Swanzy*.	*Abraham Fisher*.	Captain *Atkins*.
In the parish of Clonpriest there is but one deserted boy; he is supported by the benevolence of the parishioners. I have not heard of one in the country part of Youghal parish, nor of any child that perished of want in either parish.	About eight or nine; supported by parochial vestry assessment.	Seven deserted children, under the care of the churchwardens, who pay 5 *l.* per annum for each, which is levied on the parish by the vestry. I have not heard of any supposed to have perished through neglect within the last three years.	We have but one on the parish. We do not know of any having perished from neglect.
None.	About 12.	I cannot tell this, but I understand that there are several supported by the mothers, whom the fathers have been base enough to forsake. This evil requires some proper remedy.	I know of none.
About 30 widows and 100 children; supported by the bounty of their neighbours.	I cannot say.	I cannot tell the number, but I know several who are supported by benevolent individuals, assisted by charitable institutions.	Ten widows, who cannot work, and live by charity.
In each parish, abstracting from the town of Youghal, there are 50, about the half of whom are supported by their children, the other half subsist by begging.	There are several; generally supported by their family; when not so, by eleemosynary contributions.	I cannot give an accurate reply, and apprehend that it would require an examination from house to house to ascertain it.	Our population is 267; viz. 135 males and 132 females, including children; about two-thirds cannot work, at least at any laborious work likely to offer.
In each parish about 40 persons, 10 or 12 of whom go to England.	Very few.	Perhaps from 10 to 12. They are much more in the habit of emigrating from the westward.	Labourers do not go from this district to England, but an average of five each year have emigrated to America.
In both parishes about 10 or 12 are married. Their wives and children are supported in their absence by what potatoes they have spared, and by pledging their clothes.	I believe none who go are married.	Some are married, and usually try to leave their families some potatoes, either from their own earnings, or collected from their friends, until their return, or until they may send over some money.	The husband sends home money, and the family generally follow him.
The number of beggars is stated in Answer No. 4; but the number of beggars from Youghal, of whom an account is given in the return for that town, are the most numerous claimants. Alms are always given in potatoes.	I cannot tell how many. Alms given both in money and provisions; generally in town by money, and in the country by provisions.	Alms are mostly given in money. I cannot say the number of beggars; perhaps about 80; but this is mere guess work. Some quantities of clothes are annually distributed.	Beggars pass through in numbers, but we have but five who are not supported by their own family.
Beggars are never charged anything for a night's lodging.	I do not know the number; charge, 2 *d.* or 3 *d.* a night.	Strolling beggars may have lodgings at 3 *d.* per night, but I do not know of any houses specially appropriated to them; but lodgings for such may readily be had.	We have no lodgings let to strolling beggars. The people give them shelter, but no payment.
None; it is abhorrent from the feelings of the people here to suffer any one, however great their own privations, to die from actual destitution.	No.	Very few, probably not exceeding three, the poor being kind to each other when actually in want.	None.

MUNSTER—County Cork—Barony Kerrycurrihy.——Town of Passage.

Kilmoney - - Pop. 711.	Part of Marmullane and Monkstown - - Pop. 2,302.	Marmullane, including Passage West - - Pop. ——.	Monkstown - - Pop. 2,199.
M. Roberts, Esq., J. P.	*W. Parker*, Esq.	Rev. *Richard Lloyd.*	Rev. *A. G. Hollingsworth.*
I know of none; nor do I believe any perished through neglect. One case of infanticide occurred within the last three months.	None.	There are none in this parish.	None.
I know of none.	Two have been lately sent to nurse from the town of Passage, and supported by funds purely roman-catholic.	None.	None.
I think not more than four, who are supported by the gentry and farmers.	Probably 120, from the number of fatal accidents at sea. Some of the widows keep small shops, with very few customers. They are obliged to seek relief in private from their poor neighbours, thus reducing them to poverty.	About 30 widows, with about 20 children.	Thirty-one widows. Thirty children.
Probably about 10, who are supported by alms from the gentry and farmers.	168, by actual enumeration in 1831; 110 of which were in the Monkstown part of Passage.	About 35, who are supported by the charity of their neighbours, and an annual charity sermon preached in the church in the summer for them, which with voluntary subscriptions from the upper classes, provide them with coal and potatoes for the wnter.	Seventy.
Very few leave this for employment; on the contrary, many come into the parish from the west of this county to get work at harvest, and at the time of potato digging.	——	No labourers periodically leave this parish, or go to England to look for work.	None.
——	——	Answered as in last.	——
I should say not more than 10. The gentry always give money, and the farmers potatoes.	——	About half the above number subsist by begging; and alms are given them as stated in No. 4.	150. By the farmers, in potatoes, five or six at each door; by others in money.
I believe not more than two, which are in the village; 2 *d.* a night is the charge for a night's lodging.	——	Most of the poorer householders let beds to strolling beggars, at 2 *d.* each.	Five; 2 *d.* per night.
I do not believe such a case to have occurred within the period.	None from actual destitution of potatoes, but from destitution of warm clothes, blankets, and suitable food for aged and infirm persons.	None.	Not from actual starvation; but many linger in the lowest state of misery, wherein nature is barely existing, and thus contract diseases, or fall victims to the first attacks of fevers, &c.; it is a progressive famine, and a gradual starvation. They die by inches.

MUNSTER—County Cork—Baronies Kerrycurrihy and Kinnalea.

Monkstown - - Pop. 2,199.	Ballinaboy - - Pop. 2,888.	Ballyfeard - - Pop. 1,304.	Ballymartle - - Pop. 1,585.
William Parker, Esq.	Rev. *Thomas Beamish.*	Rev. *Nicholas C. Bowen.*	Rev. *John Stoyle.*
Only two; by the poor labourers are they supported, who are related to them. It is from this very young children perish through neglect, although care is taken to conceal the fact.	I have not discovered any children deserted by their parents.	None.	Five deserted children, who are supported by levies at vestry. None have perished.
None in the parish of Monkstown. Of late the roman-catholic clergy adopt means of supporting bastard children from funds purely catholic, and unknown to the protestant community.	There are three children at present, whose parents are not known. They ought to be supported by a parish cess; but the parishioners have refused to pay it.	None.	None, that I know of, with the exception of those five on the parish books.
Considerable, from the number of fatal accidents at sea; the number may be about 60, partly comprehended in Nos. 4 and 7.	Ten, including widows and children, who have no relations able to support them.	None. They partly live by the generosity of their neighbours, aided by their own exertions in vending small articles, such as soap, candles and tobacco.	None, that I know of.
About 200; partly by begging, and by collections at charity sermons and annual subscriptions. Strolling beggars innumerable; a great pest, committing numerous thefts, notorious drunkards and impostors.	About 20. They are supported by their children and relatives.	None at present.	The old and infirm are supported by their families, having no public fund to apply to. There are 12 widows on church books, who receive the amount of the Sunday contributions.
Very few. Those that go, work in the collieries or iron-works in Wales.	In this parish they are not in the habit of leaving their dwellings periodically to obtain employment.	None.	Scarcely any.
Leaving their wives and children a burthen on the cottier tenantry.	—	—	—
See No. 4. About 100. Alms given both in money and provisions.	There are 40, who subsist by begging. Alms are usually given in provisions.	None but strolling beggars. Provisions, (potatoes).	I cannot speak as to the number of mendicants. They are generally supplied with potatoes; but Mr. O'Connell gets money.
Almost all the cottiers receive strolling beggars and tinkers, great pests, whom they charge from 1 *d.* to 2 *d.* per night, the lodger finding the blanket.	But one householder is in the habit of letting lodgings to strolling beggars; 2 *d.* is the price usually paid for a night's lodging.	They charge nothing.	None.
No actual instance on record; but not from want of potatoes. Deaths have taken place from actual destitution of proper nourishment for aged and infirm people.	No.	None.	None.

MUNSTER—County Cork—Baronies Kinnalea, East Carberry (Eastern Division), Muskerry, &c.

Brinny and Knockaville. Pop. 2,184.	Dunderrow - - Pop. 2,498.	Innishannon - - Pop. 3,840.	Innishannon, Brinny, &c. Pop. 8,818.
Rev. *W. L. Beaufort.*	Rev. *Morgan O'Donovan.*	Rev. *Thomas Meade.*	Rev. *M. Field*, P. P.
One; by parish assessment hitherto. Not to my knowledge.	We have at present but one foundling child charged on the parish; the parish provides nurses for them when found deserted hitherto. None were ever known to have perished through neglect. Since the church cess has failed of being collected, there seems to be no provision for the support of this child.	There are none at present; when there are any, they are supported by the overseers of foundlings. None are known to have perished from neglect.	—
One; as No. 1. I know of no more.	Only one; supported by the parish at present.	None known of the description.	—
I have no idea.	None have been reported as such.	Such are supported partly by their friends and partly by begging. There are several of this description, but the number is not ascertained.	—
—	Cannot say the number, though they be not many; they are usually supported by their children or relatives. There are few totally destitute in this parish.	There are not many such. They are usually a burthen on their near connexions.	Some; supported by their friends or by their neighbours.
—	Some few, and very few, go over to England to hay-make and harvest; numbers (and the most valuable) have passed from this to America.	Very few from this parish.	Some.
—	They generally take their families with them.	—	Some; their wives generally beg in the absence of their husbands.
—	We have hardly any native beggars in the parish. Strange mendicants pass through frequently from the westward in summer on their way to Kinsale (which is a watering-place), and many weavers from Bandon, who were thrown out of employ by the use of machinery and other circumstances known to Government.	Perhaps about 20 resident in the parish. Alms are given in money; but by the farmers in potatoes.	Many. Alms given in provisions.
I do not know.	Not a dozen let lodgings to wayfaring passengers; and 2 *d.* or 3 *d.* is usually paid a night.	I know of no lodgings kept for strolling beggars; 4 *d.* charged for a night's lodging to a traveller.	Beggars not usually charged.
None, to my knowledge.	None known to have died from destitution.	None known.	—

MUNSTER—County Cork—Barony Kinnalea.

Liffany - - Pop. 855.	Liffany - - Pop. 855.	Nohoval and Kilmonogue. Pop. 2,417.	Kincurran - - Pop. 3,815.
Rev. *J. Meade.*	Capt. *W. H. Herrick*, R.N., J.P.	Rev. *Wm. R. Townsend.*	Rev. *John B. Cleagh.*
One foundling. I never heard of any perishing through neglect or want.	One foundling on parish. Never heard of any perishing from neglect.	There are none. No.	Five; supported by vestry cess. None perished through want or neglect.
None, that I know of.	*See* No. 1. I know of none besides.	I know of none of that age; there is one, but it is seven years old; and the father (a reputed gentleman) never contributed to the support of either the child or mother.	——
See No. 4.	*See* No. 4.	I know of none who have no relations; but there are several supported by their families who are poor indeed, but they give them the best they have.	I cannot ascertain exactly, but think the number very trifling.
Three; supported principally by the collections made in the protestant place of worship.	About three families; chiefly supported by the collection at protestant place of worship.	I know of none, but of course there are some, but they must be few; they have no support but from their own families.	Very few; and those are supported some by parochial relief, others by charity.
None, I believe,	None leave this parish for England. They generally have good employment in the summer months, raising sea manure and sea sand, at which they will earn 1 *s.* 3 *d.* or 1 *s.* 6 *d.* per day.	None that I have ever heard of from these parishes; it is a very general practice from the west of this county, and in some instances very few from the neighbouring parishes. There is so much corn tillage here and potatoes, that they can get plenty of employment at these extra times at home.	Not 10 on an average in the year.
——	Almost all married. Wives generally employed in their gardens and domestic calls.	——	I do not know.
I believe only the above; and I am not aware of any professed beggar resident in the parish. Mendicants usually receive provisions at the farmers' houses. A quantity of clothes are distributed annually to those who are in want of them, from the collection made by the protestants.	I know of none but the above. The voluntary collection made enables the churchwardens to give a great quantity of flannel every Christmas to the labourers with large families.	A few strollers; I know of none belonging to the parish. I understand it is the general practice with paupers to go to a place where they are not known; they do not like to seem so degraded where perhaps they were once comfortable. Alms are always given, but it is a few potatoes or milk, never in money.	Very few belonging to the parish, but many strollers. Alms are given in both ways, according to convenience.
None. Beggars usually are entertained gratis, and frequently rob the houses where they are taken in.	I know of none. They generally get lodging for nothing.	No such practice in the parish in general. The beggar gets his lodgings always gratis: in some few cases a family take a lodging for 3 *d.* a week. A woman just now told me her husband gets 4 *l.* a year, with diet and lodging; she pays 2 *l.* for half an acre of potatoes, 3 *d.* a week for her lodging, and has the rest, 1 *l.* 7 *s.*, for every necessary of life.	None at all, except the poorer class of householders in a few instances. The price is about 1 *d.*
I never heard of any.	I never heard of any.	I never heard of any such occurrence.	Not one, to my knowledge. Impossible for me to tell, but I believe in none.

MUNSTER—County Cork—Baronies Kinnalea and Kinnalmeaky.

Kingcurran - - Pop. 3,815.	Desart - - Pop. 6,629.	Kilbrogan - - Pop. 5,711.	Kilbrogan (including part of Bandon) - - Pop. 5,711.
John Thos. Cramer, Esq., J.P.	Rev. *Mauriee Roche*, P.P.	Rev. *H. T. Newman.*	*Maskelyne Alcock*, Esq., J.P.
There are four or five deserted children in our parish, who are supported by a parish assessment under the Foundling Act. I never heard of any person having perished from neglect.	No deserted child, or any perished through neglect, in that space of time, to my knowledge.	One.	Do not know the number, I believe very few; supported till this year by a parochial cess levied at vestry. No fund provided for this year. None have perished from neglect.
We have no bastard children that I have heard of in the parish, except the four or five foundlings.	None.	One.	A question difficult to answer. I have known instances of mothers attempting to recover from the reputed father of their children the expense of nursing them, before magistrates at petty sessions, but without effect, except where there was a promise to pay, then they were considered as hired servants. In some cases fathers worse than brutes: not committing themselves by a promise to pay, their only remedy was by process to the quarter sessions, which in most cases they could not afford; in such cases the children are usually left on the parish as foundlings.
There are seven or eight old women supported by the gentlemen under whom they have always lived, but no children.	116, who are supported by begging.	Seventy-eight widows and perhaps 200 children. By alms and occasional assistance from relations.	Cannot ascertain the number; they must beg.
I know not of more than 10 or 12 old people who, being incapable of work, go about begging. Alms are always given in provisions, generally in potatoes.	270; some supported by their friends or relations, and the rest subsist by begging.	Fifty beggars, 78 widows; 47 others not able to work.	Cannot ascertain the number. In the country generally by their relatives, sometimes by begging, but in few instances. Some few protestants supported by the poor-money of the parish, and small legacies left for that purpose.
No labourers leave this parish periodically for work in England, or elsewhere.	About 200, and the one-fourteenth or fifteenth go to England.	Scarcely one.	Very few, if any; I have not heard of any.
See No. 5.	Some are, and their wives and children generally subsist by begging in their absence.	——	If married, their wives and children must beg.
See No. 4.	136, to whom money is scarcely ever given, but potatoes.	Fifty beggars. Alms given by the upper classes in money, and by the lower classes in provisions.	The cotton weavers of the town not being employed in their trade, subsist chiefly by begging, and relieved with money or potatoes, according to the circumstances of the donor.
I never heard of any charge for a night's lodging for strolling beggars, who are always accommodated gratis when they stop the night, which seldom happens.	None, for the poor are lodged gratis.	Two-pence for a night's lodging.	In the country strolling beggars are usually received into the cabins for a night's lodging, and accommodated with fire to boil their potatoes, without any remuneration.
I never heard of any person having died of actual destitution.	None.	No.	No.

MUNSTER—County Cork—Baronies Kinnalmeaky and Kinnataloon.

Templemartin - Pop. 2,730.	Templemartin - - Pop. 2,730.	Ahern - - 1,367.	Coole - - Pop. 338.
James Splaine, Esq., J. P.	Rev. *Francis C. Sullivan.*	*William Kirby*, Esq., J. P.	*Henry H. Peard*, Esq., J. P.
I have heard some time since of a person requiring payment for the care of one child from the churchwardens, who were in the habit of paying the expenses of any child forsaken, by a rate levied with the church rates on the parish. I have never heard of a child being left, except in a very young state.	I know of none.	No deserted children in this parish. None perished through neglect within the last three years.	There are no deserted children.
None as I know of.	I believe there are but two.	None.	Any bastard children I know of in the parish live with and are supported by their fathers.
I cannot say, but I believe very few.	I know of none; I believe they are very few.	I cannot discover any.	Any widows that may be in this parish are supported by their relations.
By their friends generally, or by begging.	I know of very few of this description, and I believe those few are principally supported by some members of their families.	As far as I could discover, only about 10, and those are supported by their children and friends.	I cannot find out more than three or four old persons incapable of work, and they are supported by their relations.
A few may leave their dwellings during the potato season, digging or cutting the harvest. None as I know of go to England.	I should suppose about 100, of whom I do not know that any go to England.	None from this parish.	No person has ever occasion to leave Coole parish to obtain employment.
Some may be married; their children and wives are supported by the provision they may leave after them, or in some instances may go begging. The persons going, generally speaking, are young men or very poor persons. I cannot say many go.	Some are married, but leave in general houses and potatoes for their families.	*See* No. 5.	——
Cannot say, but not many; in provision.	I do not of more than four or five of the parish, but they go from one parish to another, and even from county to county. Alms.	None that I can discover. The alms given to itinerant beggars in this parish is chiefly in provisions.	There are no beggars.
Scarcely any refusal; no payment required.	There are none. Beggars are never charged anything for lodging, nor, I believe, diet.	None.	Unless a person lodged for a night at the public-house, there is no house set apart for receiving lodgers.
I believe there was one, both a fool and a prostitute, who died of venereal; from the incurable state she was in, could not be removed to the county infirmary.	There are none.	None.	I can certainly say, not any.

MUNSTER—County Cork—Baronies Kinnataloon and Muskerry, East.

Knockmourne and Ballynoe. Pop. 5,834.	Knockmourne, Mogeela, and Ballynoe. Pop. 8,928.	Aghabologue - - Pop. 5,054.	Aghabologue and Magourne. Pop. 7,310.
Rev. *Thomas S. Campion*, D. D.	Rev. *D. Horgan*, P. P.	Rev. *John Smith*.	*Michael Lane*, Esq.
One only; supported by the parish.	Thirty; supported by their relations.	None.	None.
—	Fifty.	None.	—
—	Eighty widows, 188 children; supported by casual benevolence.	I cannot tell.	More than 200; they are supported by begging among the farmers.
—	330; some of whom are supported by their children, and some more by begging.	I cannot exactly tell; the heads of families are the only ones I know of, who are usually supported by their children.	In Aghabologue about 90; in Magourne about 60. More than two-thirds of these are very badly supported by their relatives; the rest of them live on the bounty and charity of the neighbours.
—	Very few go anywhere, and few or none go to England.	I do not know of any leaving their dwellings, or going to England, to obtain employment, as there is plenty of work for them at home.	About 140 from these parishes go to earn hire in harvest and the potato-digging season to different parts of the country, but they do not go to England.
—	The wives and children, of the very few that go, are supported in some instances by the remaining stock of potatoes, and in others by mendicancy.	—	Very few married men go; the wives and children of those who do, live on the produce of their potato garden.
Few indeed.	300. Alms are given in provisions.	Very few, except strangers from the county of Kerry, who shut up their houses when they plant their potato garden; they then beg through the county until they are fit to dig; considered to be chiefly Lord Lansdowne's tenantry. Alms are usually given in potatoes.	In the union very near 270 subsist by begging. Alms are always given in provisions.
—	No particular lodging-houses for strolling beggars; they are lodged gratuitously.	Very few let lodgings to beggars, as they are so often robbed by them; generally let free.	None in Aghabologue; very few in Magourne.
None.	None.	None.	There are many.

MUNSTER—County Cork—Barony Muskerry, East.

Ahghinagh, Aghibologue, &c. Pop. ——.	Desertmore - Pop. 1,148.	Donaghmore - Pop. 6,794.	Kilbanane - Pop. 1,740.
Rev. *Pierce Greem*, P. P.	Rev. *Robert Pratt.*	Rev. *Thomas Kenney.*	*Wm. H. Holland*, Esq.
I have only succeeded to the parish for the last four months, but from the inquiries I have made, I discovered none.	There are no deserted children at present. Since I came to this parish, only one child was found deserted; and, according to the usual practice at that time, the churchwardens had it sent to the Foundling-hospital in Cork.	There are no deserted children. I have not heard of any being deserted by their mothers, or of having died through neglect.	One only now able to earn her bread. Not one person perished through neglect.
I could only discover one such case.	The number of such children cannot be ascertained; they are very few, I believe, and if not supported by the reputed fathers, the mothers do their best to maintain them.	Very few. I have heard of but three, but there may be others who are taken care of by the mother or by some of the reputed father's connexions.	Not one that I know.
The number of childen without relatives to support them, are only three; widows, four. These are supported by their neighbours.	The widows and children contrive to support themselves.	I do not know of any, nor do I think there are any.	About 10.
There are about 25 who are incapable of work, and with few exceptions, supported by their children.	Not more than about nine or ten. They are supported by their children or other relatives.	Such persons usually live with their sons and others of their relations, who support them.	About 10 women; they travel among their relatives in the parish, and are fed by the parishioners.
About 50 leave their homes periodically for employment; few going to England.	No such emigration ever occurs.	I do not know of any of this parish who are in the habit of periodically leaving their dwelling; but in all cases where people of other neighbouring parishes become distressed for food, the labourer and his son, if he has one able to work, look abroad for employment, while his wife and family walk about begging for potatoes, with which they seldom fail to be supplied by the farmers who can afford to give.	Very few from this parish go to England; last year about 10 young men and women went to America.
Few of them are married, and the cases where their families want support, are few.	A great proportion of them are married.	——	One only. Wife and three children went to beg; the husband sent them last June 8 *l.*
The number of persons who subsist on begging do not exceed 10. Alms always given in provisions.	I know but three; one blind, one paralytic, one afflicted with rheumatism. The farmers give their alms in provisions.	I know not of any in the parish who subsist by begging; when any become distressed for food, they usually are ashamed to beg where they are known, and walk through other parishes. Alms are usually given in potatoes.	Alms usually given in provisions. Not informed as to numbers. The beggars from the different parishes generally go to different parts of the county to beg, where they are not known; and the number who go in this manner cannot be well ascertained.
No such instances.	Those who let lodgings to vagrants are the small cottier farmers.	The people never make any charge for giving a night's lodging to strolling beggars.	No such lodgings in the parish. Strolling beggars get their lodgings for nothing, and in many cases get up in the night and take away every article they can lay a hand on.
None.	No person within the memory of man ever died in this parish from actual destitution. I consider such a melancholy catastrophe as next to an impossibility. They are a kind-hearted people; and I will venture to say, that the very poorest individual would readily interpose with all the means at his disposal to save a fellow-creature from starving.	None.	Not one.

MUNSTER—County Cork—Barony Muskerry, East.

Knocktemple and Kilbolane. Pop. 3,541.	Magourney and Kilcoleman. Pop. ——	Moviddy - - Pop. 2,718.	Whitechurch and Garrocloyne. Pop. 4,713.
Rev. *Robert Riordan*, P. P.	Rev. *Henry Johnston.*	*John Tonson Rye*, Esq., J. P.	Rev. *M. Horgan*, P. P.
There are no deserted children in my parish, nor do I know of any having perished by neglect.	One, supported by the parish. No such case has occurred.	None.	Not one at present. The few foundlings, perhaps one in two years on an average, sometimes supported by the people, with a chapel collection, and sometimes sent by the protestant rector to the Foundling-hospital. The rule we are resolved to follow is, when a girl is in that way, she must be supported by the man till delivery, and then pay her 3 *l.*, or something near it, according to his circumstances.
There are, as far as I can understand, 52.	I do not believe there are any.	None.	I do not know one. There is one foundling, who escaped from the Cork-hospital, living with a poor widow.
There are few widows or children who have not some claim, in the way of relationship, on some poor creature or creatures. Some of these are assisted by their neighbours, and the remainder are supported by begging.	——	If any, by the same means as in No. 4.	This is answered in No. 7.
There are 200 persons resident in this, parish who, from old age and infirmity, cannot work, and are supported by their friends and by begging.	——	There are some, supported by begging or by their families.	I should suppose about 50 or 60, supported by their sons and daughters, who are labourers.
Labourers are not willing to leave their homes, except through dire necessity, prefering to remain with their families, if they only got three days' employment in the week. I may say about 100 may be an average, and one-fourth of the m go to England.	Scarcely any.	There are some; but cannot tell how many.	I am not aware that any labourer leaves this, for though distressed some of them may be, they are somewhat more comfortable than in the neighbouring parishes.
Married and unmarried go in quest of work. Their wives and children go to beg amongst the people, with the exception of a few.	——	They beg.	They are all married.
There are about 50 persons begging. Aided in money, but generally by provisions.	——	Cannot tell, on account of their going begging. Usually given in provisions.	Not more than 10, to whom alms are given in potatoes; but when a family is distressed from sickness, &c., a collection is made for them at the chapel on Sunday.
I cannot be exact as to the number of householders who let lodgings to strolling persons, as the poverty of the people compels them to let their own sort of bed, if called on, sooner than let the few pence pass. 3 *d.* is usually the price for a night's lodging.	No such charge is ever made, I believe.	Every householder, and for nothing.	No certain lodgings for beggars. The people are humane, and never require any price for it.
I cannot say that any one died from actual destitution (the poor Irish being too hospitable), but I know many would have recovered, who died, had they but the common necessaries of life.	I never heard of such a case.	When sick, some have died for want of proper nourishment.	Not one, to my knowledge.

MUNSTER—County Cork—Barony Muskerry, West.

Ballyvourney and Kilnamartry. Pop. 6,280.	Cloundrohid - Pop. 5,293.	Cloundrohid - - Pop. 5,293.	Eveleary - - Pop. 5,785.
Rev. *Jeremiah M'Grath.*	*Nicholas Walsh*, Esq.	Rev. *Robert Kirchhoffer*, J. P.	Rev. *J. Holland*, P. P.
There are no deserted children.	Four deserted children, who are supported by the charity of the public. None perished by neglect.	Two. There is a vestry rate applotted for their maintenance, of 5 *s.* 10 *d.*, the only vestry rate in this parish; and I think it will be difficult for the churchwardens to collect this trifle.	One, who is supported by the parish. Not one.
I do not know of any.	Two.	The two mentioned in Query No. 1.	I believe not one.
There are very few who are not supported by their relations, however poor. Those few, say 10 or 12 in both parishes, subsist by begging or attending the sick.	Fifty-six widows and 143 children, some of whom live by their own industry, and the rest by begging.	I do not know, but I believe very few.	I know but two widows, and they are supported by their neighbours.
There are many, say 100 in both parishes; some supported by their children, others by their relatives, and many by the farmers and labourers, who give them a share of their poverty. The people, however poor, are charitable.	Fourteen; some of whom are supported by their children, and the rest by begging.	I cannot tell, but I know that there are four persons in my neighbourhood: a blind man, a bed-ridden old woman, a bed-ridden young man, and a lame old woman, who I am sure get enough to eat from their neighbours, and who were clothed by my family, when we had the means.	I think about 100, who are generally supported by their families.
I should think about one-third in harvest and potato-digging time. Many of the poorer farmers' sons also go. None go to England from these parishes.	About 160. None go to England.	Very few, if any. None that I have heard of go to England for harvest work. I have a few young men, in the potato digging time, go to the county Waterford, in the neighbourhood of Youghal, Cappoguin and Dungarvan, but I believe it is not from want that these men go there, but to earn enough to procure shoes, hats, &c.	I think about 50. I do not think any go periodically to England.
Many are. Families of some have potatoes left them. The families of others beg or buy on time till their husbands return.	About 70 of them are married. When their small stock of provisions fails, their wives and children are obliged to beg.	I know but of one married man, who seldom is at home. His wife and child are supported by their friends.	Some are. Their wives and children are supported by the produce of their potato gardens.
I cannot accurately state the number. When the potato crop is scarce, many families leave these parishes to beg elsewhere, and many from neighbouring parishes come here. I should think that from 30 to 40 families in each parish subsist in summer by begging; very few in winter. Alms always given in provisions.	150 subsist by begging. Alms always given in provisions.	I do not know of any regular beggars in the parish. Alms are given to strangers in potatoes.	At present, I think about 40; but many more in the spring and beginning of summer, who commence begging when their potatoes are exhausted. Alms are given in provisions.
No lodgings let in these parishes. Strolling beggars get a night's lodging gratis.	None. Beggars always get their lodgings gratis.	Not one householder in the parish lets lodgings to strolling beggars, but almost every individual householder will afford lodgings gratis. They have been very often ill requited, by their travelling guests stealing clothes and other articles.	I do not know of any person of this description in the parish. Beggars are usually accommodated with lodging gratis.
None from want of food. I know of one instance; perhaps one or two more may have happened, in which a stranger beggar-woman died for want of shelter in disease.	None.	None, that I have heard of.	Not one.

MUNSTER—County Cork—Barony Muskerry, West.

Kilnemartry - Pop. 2,604.	Kilmichael and Macloneigh. Pop. 7,687.	Macroom - - Pop. 6,137.	Macroom - - Pop. 6,137.
Rev. *J. Charles Mongan*, A.M.	*John Barter*, Esq., J.P.	Rev. *James Walsh*, P.P.	*St. George Browne*, Esq., J.P.
None of any sort. None that we have heard of.	There are three in the parishes. I have never heard of one of them so neglected.	I did not hear of any deserted children within the last two years that I reside in the parish.	None.
None.	I do not know of any.	The bastard children of those who have means to support them are generally sent to the Foundling-hospital. There may be in the parish 12 or 14, supported by their reputed fathers.	Cannot say; but in most cases the mothers wish to keep the children, and to support them, occasionally gaining, or trying to gain, assistance from the reputed fathers.
About half-a-dozen, who are supported by their friends.	There are a great number; but the farmers, and even the poorest labourers, are so charitable, that, except potatoes are dear, they have not occasion to stroll; yet there are many of them, and most miserable creatures.	There may be from 50 to 60 who have no relatives able to support them. They subsist by begging.	Have not heard of any.
Very few incapable of work, and those few are supported by their families; and I do not know of one resident beggar.	Persons of that description are generally maintained by their children. There are not many of them begging.	I have not sufficient data to answer this and the following Query with accuracy. There may be from 100 to 150 incapable of work from old age and infirmity. Some are supported by their children and relatives; others share in the scanty fare of their charitable neighbours.	Cannot say. Some are supported by voluntary subscriptions.
About 50 emigrate in the summer, but where they go to we cannot tell; but none of them go to England.	Very few leave these parishes. None go to England. A few of the young lads go for a fortnight from home in the potato digging season; but there is, in general, employment for them at home.	I should think that over 100 leave home in search of employment, during the harvest and potato digging seasons; few or none go to England.	Few quit this parish for employment.
Some of them married. By the potato gardens and the milk of their sheep.	——	Many are married; their families in their absence, should they not have a sufficiency of potatoes (which is not rare), are supported by begging.	——
See No. 4. Alms, if any, given in provisions.	There have not been many beggars here for the last three years, provisions having been so very cheap, which are the alms usually given.	I am inclined to think that the number may be 200 or more. Alms in the country parts is given in potatoes; in town, both potatoes and money, when the poor happen to meet the affluent who may be charitably inclined.	Few, comparatively speaking, are supported by begging. Money and provisions are given generally as alms.
The farmers always give strolling beggars a night's lodging free.	Strolling beggars never pay for their lodging and supper, and the people here never shut their doors against them.	In the country the beggars get lodgings gratuitously; but in the town such lodgings can be had for 2*d*.	Beggars are seldom or ever charged for lodging by the country farmers, who always allow a certain number, or perhaps two or three on some occasions, to sleep on straw with their own bed-clothes, which they travel with, but their numbers are few, and on the decrease.
No such case ever known to me.	I have not known an instance of the kind, even in 1822, here.	I am sure, from the prevailing poverty in the parish, that many must have died partly from destitution.	Never heard of a death caused by destitution; it is almost impossible, as the farmers never refuse food, such as potatoes and milk, when sought for as charity.

MUNSTER—County Cork—Baronies Orrery and Kilmore.

Ballyhea - - Pop. 1,540.	Ballyhea, Cooline, &c. Pop. 3,160.	Union of Buttevant. Pop. ——	Kilbolone - - Pop. 4,106.
Rev. *Wm. Willis.*	Rev. *John Power*, P. P.	Rev. *James L. Cotter*, LL. D.	Captain *B. E. Barry.*
Three deserted children; no support for them in consequence of the non-collection of church-rates. None are known to have perished.	I do not know of any deserted children but two; one died, probably through want of due care; the other is not in this parish at present.	The number cannot be ascertained. Many applications have been made to the magistrates in petty quarter sessions relative to deserted children; but the laws at present give no power to the civil authorities, except where an actual promise of wages or hire for support is given to the unfortunate mother, and these cases are one in 20. Only two cases have been known or supposed to have perished. Inquests could not decide the actual cause.	Not aware that either is or has been the case.
——	Not any.	Number cannot be ascertained precisely; but within the prescribed time not more than one in 20 is supported by the reputed father. And I here give my opinion, founded on long observation, that if the laws of England and Ireland were assimilated on the subject of affiliation, or charging the convicted father, it would be a great blessing, as the wretched mother, with the charge of a child, cannot often earn her bread, but turns to prostitution for the child's support.	There are several, but cannot say how many. Supported by their mothers.
——	Not any that I know of, who have no relations and neighbours to support them.	Cannot ascertain.	Such as are, seem to live by begging. Cannot say the number.
——	I do not know the exact number of old people incapable of work; they may amount to 40 or 50. They are supported by their grown up children and neighbours.	By their families, or by begging. The number I could not ascertain.	Such as are seem to be supported by their families. Cannot say the number.
None, it is thought.	None of late years left this parish to obtain employment, save one only who has returned.	——	It is not usual with them to leave their dwellings.
——	From the foregoing answer, I need not give any solution to this.	——	——
——	I do not know, but about five or six. They get alms in provision.	Not more than four natives of the parish, and these are supported by gentlemen's families. A number of vagrants have come to Buttevant from various places, and the magistrates and clergymen have not been able to remove them, so defective are the laws, while robbery, prostitution and profligacy prevail. The alms got in the church are distributed amongst well-ascertained poor protestants and roman-catholics.	There are several beggars; cannot say how many. Alms usually given in provisions.
Impossible to ascertain: 2 *d.* or 3 *d.* paid for a night's lodging.	Strange beggars get lodgings free here; no price required.	——	Beggars are usually lodged free in the cabins.
None are known to have died from destitution.	The answer for this can be answered, not any.	None.	Have not heard of any.

MUNSTER—County Cork—Baronies Orrery and Kilmore.

Rathgoggin and Union of Ardnageehy, &c.—Pop. ——.	Cannabee - - Pop. ——.	Dunbolloge - - Pop. ——.	Inchigulah - - Pop. ——.
Rev. *Thomas Croke*, P. P.	*Samuel Penrose*, Esq., J. P.	*Robert M'Carty*, Esq., J. P.	Rev. *William Badwin.*
There are three deserted children in my parish. A poor widow, who engaged to maintain them on receiving 5 *l.* per annum from the protestant rector, which had been promised her, has not been paid any part of it the last two years; however, she still keeps the children, and by the charity of the inhabitants endeavours to support them.	None.	None in this parish, except those nursed for the Cork Foundling-hospital.	One, who is supported by the parish. Not one.
Ten bastards, not supported by their reputed fathers. The support of such children uniformly depends on the mother.	None, that I am aware of.	I know of none.	I believe not any.
Eighty-seven widows who depend on the charity of the public, I mean alms, both in money and provisions. There are 14 orphans, some of whom are supported by begging, others by occasional employment, such as going of messages; and others by some poor relative, such as a grandmother, aunt or uncle.	There are some widows; but they seem able, in general, to support themselves, which in a great measure they are enabled to do by collecting manure.	None without relations.	I know of but two widows, who are supported by neighbours and friends.
The number I cannot distinctly state, but am satisfied they derive their support from their children, relations and friends, and in many instances from begging.	Not many persons of this description; those that are so are generally supported by their friends.	——	I think about 100, who are generally supported by their families.
None from my parish, that I am aware of.	I believe none in this parish.	Very few.	I think about 50. I do not think any go periodically to England.
——	If any should go from want of provision in the summer months, the family go about begging.	Those that do go are unmarried men.	Some are. Their wives and children are supported by the produce of their potato gardens.
There are 10 men beggars in my parish. Alms are given in money occasionally, but most generally in provisions.	There are scarcely any beggars resident in this parish.	Six at the most. In provisions.	At present I think about 40; but many more in the spring and commencement of summer, who commence begging when their potatoes are exhausted. Alms are given in provisions.
This I cannot accurately answer, as there are few who can make a penny who refuse such lodging. The weekly rent for a single person is 10 *d.*, or even for two persons. The rate of one night's lodging at a lodging-house is 4 *d.* a night.	The strolling beggars mostly get their lodging from the farmers gratis.	I know but of one place; 3 *d.* per night.	I do not know of any person of this description in the parish. Beggars are usually accommodated with lodging gratis.
I do not know of any.	I believe none.	One traveller on the mountain, in very severe weather.	Not one.

MUNSTER—Counties Cork and Kerry—Baronies Orrery, Kilmore——Town Tralee, and Bar. Clanmaurice.

Temple Bridget - Pop. 1,789.	Rathcooney - - Pop. ——.	Tralee - - Pop. 11,021.	Ardfert and Kilmoily. Pop. 7,110.
W. H. M. Hodder, Esq.	Rev. *W. L. Beaufort.*	Rev. *Anthony Denny.*	Rev. *John Kerin.*
None.	Two; supported by vestry assessment hitherto.	There are five. Not to my knowledge.	There is but one deserted child, who is supported by a vestry cess. None that I heard of perished through neglect.
None.	Answered, as far as my knowledge extends, in No. 1.	None, to my knowledge. There have been a few infants deserted by their parents; and they are supported by levy off the parish.	I believe there are three in the united parishes.
Cannot say exactly. There are a number of widows in this parish, as most of the men go to sea, and a great many have been drowned within the last few years.	I have no knowledge.	It is impossible to say with accuracy how many; but there are very few of this description.	I cannot tell the number, but am sure there are many; they live principally by begging.
I consider about 14 persons, supported by voluntary contributions, and the assistance of their friends.	——	As far as my experience extends, there are not many; and those are supported by private charity, and in some cases by begging.	There are a great number of old and infirm people, who generally subsist by begging.
None, that I know of.	——	——	Some go to seek employment to other countries; some to England, and some to beg; but I cannot tell the number.
——	——	——	Yes; they generally leave some potatoes; and when the last are eaten, the wives and children go to beg.
Only one. Alms are generally given in provisions.	——	——	Cannot say the number. They receive alms of potatoes generally.
None in this parish. As those strollers have committed robberies, the people are very cautious how they admit them.	I do not know.	——	The people are not in the habit of letting lodgings for strolling beggars; they never charge them for a night's lodging.
Not that I have heard of.	Not to my knowledge.	Not that I know of.	I do not know that any died from actual destitution.

MUNSTER—County Kerry—Baronies Clanmaurice and Corkaguinny.

Ardfert - - Pop. 3,585.	Ballyheige - - Pop. 3,766.	Kilcara - - Pop. 1,109.	Kilgobbin - - Pop. 3,122.
H. Bowles, Esq., J.P.	Rev. *J. P. Chute.*	Rev. *Robert Hickson.*	Rev. *Edward Day.*
There is one foundling, supported by the parish. No child has died through neglect.	None.	Only one; and supported by vestry cess hitherto. None.	There has not been one for the last three years.
None.	None.	None, to my knowledge.	I know not one.
I do not know; not many.	Very few, if any.	Very few, if any, whom immediate relatives do not contribute to their support, which is the prevailing disposition of this part of the country.	Very few, who are not supported by their friends; the few that are not, are supported by the church collections and general charity of the inhabitants.
I do not know how many, but their numbers must be considerable; supported by their friends and by begging.	The aged and infirm are generally supported in the families of their relatives and friends, to whom they afford every assistance in domestic concerns.	—— for its extent, that there may be, between men and women, over 100, who cannot engage in active work, but can be useful in many ways in their families, by whom they are uniformly supported.	I should suppose, from the great population of the parish
A few labourers go to the counties of Limerick and Tipperary, but none periodically to England.	A large number; it is difficult to ascertain.	From this parish they do not go to England, but a few go to the neighbouring counties in the harvest season; their families in general have provisions that season of the year of their own; and the men go to earn the rent for their cabin and store garden, and return to dig out their own potatoes.	Very few from this parish, except in the potato-digging season, when, after digging in their own very early, about, on an average, 20, or perhaps some years 30, go to other counties, particularly Tipperary, for 3 or 4 weeks at most, as wages are higher there at that season. Scarcely one to England.
Some are married; when left, their families are supported by the con-acre.	Very few married; and those leave the produce of their gardens for support of wives and children.	—— former support themselves by their own industry in their absence, which is short, their husbands having left them abundance of potatoes on leaving home.	Some are married men, some bachelors. The wives of the
From 30 to 40. Alms given chiefly in provisions.	Very few, to whom provisions are usually given.	Begging is not general in this parish. Alms are usually given in potatoes and milk, which the beggars sell again for tobacco.	About from 20 to 25 occasionally, always in the summer season, when the weather becomes warm and provisions scarce. Alms given by the farmers always in provisions, by the higher order, in money and provisions.
No such lodgings are let, or price demanded.	They give a night's lodging from charity; but I do not think they let them.	None for hire; but strolling beggars are constantly sheltered from the night by the labourers, very seldom by the farmers.	Not one for payment; but their houses are ever open to people of this description, the lower orders of this country being remarkable for hospitality and charity, ready to share their last potato with a fellow-creature.
None.	Certainly not.	None.	Not one, I believe, for the last century.

MUNSTER—County Kerry—Baronies Corkaguinny and Dunkerron.

Killiney - - Pop. 3,344.	Minard - - Pop. 1,474.	Kilcrohan - - Pop. 9,481.	Kilcrohan - - Pop. 9,481.
Rev. *Richard F. Swindette.*	Captain *F. Eagar*, J.P.	Rev. *Samuel Mathews.*	*Francis C. Bland*, Esq., J.P.
None.	None.	There are no deserted children in the parish that I am aware of. None have perished that I could hear of.	I know of none; and for 50 years that my recollection goes back, I never remember to have heard of any perishing from neglect or want.
I have not heard of any.	None.	There are no bastard children in the parish that I am aware of, who do not derive some support from their reputed fathers; they all usually reside with their mothers.	I do not know of any particularly, but there must be some; they are supported by their mothers. There are no bastards supported by the parish. That there are many illegitimate children in the parish is certain. This we know from the number of affiliation affidavits offered by frail females to the magistrates. They were tendered generally under an idea that they oblige the father to support the child; sometimes to satisfy him of the individual fidelity of the girl. For the first purpose these affidavits are of no use; but in certain cases processes will oblige him to contribute to the child's support. This has a very good effect; but were it once well understood that the parish was obliged to support bastard children under any modification, the evil would be enormous.
I cannot tell.	Perhaps about 100, but who have generally some relatives to support them, and for whom they generally work in spinning, carding, &c. &c.	Widows and children, who have no relatives in the parish, are usually supported by begging.	I do not know what number may be without relatives, and consequently do not know how they are supported.
I cannot answer this with any degree of certainty.	About eight; mostly supported by their relatives.	There are a great many, I cannot exactly state the number, of old and infirm persons; they are supported by their relatives, with whom they usually reside, and are a great burthen to them.	I know of none who are destitute. The people are so connected, that such persons generally find an asylum somewhere.
As well as I can learn, about 30 left this parish last harvest. I cannot ascertain the number in any period more remote. None of them go to England. Cork, Tipperary and Waterford are the scenes of their toil; and the wretched pittance they earn, to pay for the con-acres at home, is not only purchased by the sweat of their brow, but by their blood also, and the risk of their lives, as they are wantonly, cruelly and most barbarously treated by the natives for their intrusion.	About 50; very few going to England on account of the cholera.	A great number of labourers leave this parish periodically in search of employment elsewhere, but very few go to England.	I cannot say what number, but a great many in the idle time of the year; and as soon as they have their own potatoes dug, go to other counties to do the same for hire. Some few idle speculators go to England to make their fortunes.
Many of them are; and their wives and children are supported in their absence by the produce of the con-acre.	There are a good many; and in their absence their wives shut up their houses and go to beg to other places, being ashamed to beg at home, and those that stay at home are employed in manuring their ground.	Many of them are married. Their wives and children are supported by their own provisions, for, as I have before stated, the labourers are all petty farmers.	Some are; and their wives and children live at home, just as if they had remained, roasting their shins by their fire-sides. They have plenty of turf.
The number of those who go about and subsist by begging publicly is very small; I cannot make out more than half a dozen. They are better off than some who keep the cabins, for go when they will they are sure to get enough. In provisions.	About 12, who beg in the parish, and who belong to it; the others, as mentioned in answer to Query 6, go elsewhere. Alms usually given in potatoes.	In some years the number is incalculable, if there be the least scarcity of potatoes. Alms are usually given in provisions.	I know of no professional beggars in the parish; strangers pass through, and in years of scarcity great numbers. They never get money, always potatoes. I have to remark, that the habit of begging amongst the lower orders of Irish is greatly increased by encouragement. I should suppose that any persons reduced to beg would quit the parish, and go to beg where more gentry resided. What beggars are in this parish congregate at my house as a common focus. They do not come from distant parts; they are confined to a circle of about a mile round it, and the same people would not be beggars at a greater distance. In the year of scarcity, the subscription provisions were deposited in and distributed from my offices; and I may say the practice of begging in some measure took its origin from that time. I mean in this parish. The year following that of provisions being distributed gratis, or which was the same thing, for work which was never performed, though the year was plentiful, and they had the same means of living that they always had, they still continued to beg, and some never returned to their original exertions to procure a livelihood.
Strolling beggars are never charged for their lodgings. The people, though poor, are generous, and they freely share with them whatever comforts their humble huts bestow. The only payment is the beggar's blessing, and "the luxury of doing good."	None; as they always give the beggars lodging gratis, the latter bringing their own bed-clothes.	Lodgings are let by almost every petty householder to strolling beggars, without any payment.	None, nor ever thought of. Strolling beggars get a night's lodging from the poorest person for nothing.
Not one.	None.	I have not heard of any.	I have been a resident landlord for 35 years, and recollect 20 years more, and never heard of such a thing; and if any had occurred, I could not but know it.

MUNSTER—County Kerry—Baronies Dunkerron, Glanerought and Magonihy.

Knockane - - Pop. 4,678.	Templenoe - - Pop. 3,882.	Templenoe - - Pop. 3,882.	Kilgarvan and Killaha. Pop. 6,003.
Kean Mahony, Esq., J. P.	Rev. *Denis Mahony*, J. P.	*Thomas Taylor*, Esq., M.D., J.P.	Rev. *Bastable Herbert*, J. P.
I have only heard of one deserted child in this parish for the last three years, to support whom a collection was made by the catholic curate.	There are, I think, either three or four, and are supported by parish cess. None have perished through neglect.	Number quite inconsiderable. I never knew an instance, and never heard of any perishing through neglect. They are too valuable to be neglected. A child at 9 or 10 years of age is more valuable than a horse.	None. We have had but one foundling for 20 years.
None.	None, that I can ascertain.	I know of none; I believe none. At the last Kenmare petty sessions a man was heavily fined for brutally assaulting a woman, by whom he had a young bastard; to throw her into despair, he insisted upon taking and supporting the child. She complained of the hardship, as being deprived of the means of future support in losing her child.	I do not know half a dozen.
None.	I cannot say. They have generally friends, or if not, they go begging in some other parish.	Exceedingly few; perhaps none who have neither relations or friends willing to undertake their support upon receiving their services.	Very few; and those few well supported by begging.
There are but few old people incapable of working; they are generally supported by their immediate family.	I cannot say; but when the parents become old and infirm, they are generally turned out by the sons and supported by their daughters, who are almost always married.	Perhaps not a 20th of the poor population. They are supported by their children or relatives.	I cannot tell the number, but they are all supported by their friends.
Few labourers leave this parish; perhaps on the entire, not 30. None go to England.	The sons of labourers, where employment is not had for money at home, go to other parts of Ireland; but the farmers are not necessitated to do so. Generally speaking, the tenants of middle-men and non-resident landlords leave home, but do not go, but in very few instances, to England.	Perhaps about one out of 20 go to adjoining counties periodically annually, and are absent about six weeks. To England they do not migrate, but emigrate; and these are very few, quite inconsiderable.	Many of the young men go to the neighbouring counties to dig potatoes, where they all get employment for a short time from the farmers, who are in a hurry to clear their ground for the wheat sowing. None go to England.
Some are married. Their wives and children go to beg in their absence, particularly if there happens a failure in the potato crop.	Some are married men, but principally unmarried. Their families subsist during their absence on the produce of the potato garden.	Formerly the wives and children of a great proportion of the emigrants begged; that proportion has fast diminished, so that now a comparative few beg. The rest have their resources provided by their husbands.	Few married men leave home; when they do, their wives and children are supported by the produce of their potato garden, which they all have.
I may say there are not 15 beggars resident in this parish, but are generally well supplied from the more remote ones. Alms given in provisions.	The usual mode of begging is in some other parish than their own, being prevented by a sense of shame. There are not many beggars in this parish. Alms are given in provisions.	Beggars proper to the parish are so few, that I could not name a number which may not turn out excessive; but itinerant extra-parochial beggars are not of uncommon occurrence; receiving alms from the rich in money, from the poor in provisions.	Very few. Alms usually given in provisions.
They are accommodated gratis by all the small farmers.	No such trade.	No such traffic known; the price, a blessing.	None. They generally get their lodgings free from some farmer, who lets them sleep by the fire.
None.	No.	None.	Not one for the last 20 years.

MUNSTER—County Kerry—Baronies Glanerought and Iraghticonnor.

Kilgarvan - - Pop. 3,436.	Kenmare and Tuossist (Kenmare Town) - Pop. 11,171.	Kenmare and Tuossist (Kenmare Town) - Pop. 11,171.	Aghavalagh - - Pop. 5,698.
Rev. *Daniel Galvin*, P. P.	*James Hickson*, Esq., J. P.	Rev. *William Godfrey*.	*William Hickie*, Esq., J. P.
None.	I believe there is not more than one deserted child. I never heard of a child having perished through neglect.	There is one deserted child; hitherto supported by the parish. I know of none perishing through neglect.	There are two deserted children in this parish. They are supported by vestry cess, levied on the parishes of Ahavallin and Kilconloe. I have not heard, nor do I think, that any perished through neglect within the last three years.
Having been but lately appointed to the parish, I cannot speak accurately as to the number of such here, but believe the instances of bastard children being supported by their reputed fathers are very rare.	I do not know.	I know of none.	I cannot ascertain.
Very few. They support themselves by their industry, or by begging.	Those who have no relations able to support them, and who are unable to go in service, beg.	There are some widows and children supported by begging. I cannot say what number, nor whether their relations are able to support them.	I cannot ascertain.
From 300 to 400; supported by their relations.	I cannot say the number of persons from old age and infirmity incapable of working; those who are so are usually supported by their relatives, or by charitable individuals.	There are several aged and infirm persons; they depend for support, partly on their friends and partly on charity.	They are supported by the charity of the farmers, whose houses they visit, and are supplied by them with potatoes, milk, &c.
A great number. None to England.	I cannot say what number of labourers quit their houses in search of employment; some go to the adjoining counties occasionally during the harvest. Very few, if any, go to England.	Considerable numbers go to different parts of the kingdom in harvest, and in the season of potato digging; but none go to England for work.	I cannot ascertain the number. Some go occasionally to other counties to dig potatoes and save the harvest. Very few go to England.
Many are married. During absence, their wives, &c. live on the produce of the potato crop, then ripe, harvest being generally the period of their leaving home.	Some are married. Some of their wives and children remain to take care of their holdings, and a few beg.	Some are married. Some of the wives and children remain at home; some go to beg.	Those who are married generally leave potatoes to their families.
The number of resident beggars is very small. Alms are usually given in provisions.	I cannot say the number of persons who subsist by begging. I think alms are usually given in provisions, though often in money.	Strange beggars constantly passing and repassing, especially throughout the summer months; they mostly consist of women and children. The native beggars often go to other parts. Alms chiefly given in provisions, but little in money.	I cannot ascertain the number of persons in my parish begging. The alms given to beggars are potatoes and money.
Beggars are not required to pay for lodgings in this parish.	Strolling beggars never pay for their lodgings.	None to my knowledge. Beggars are accommodated with lodging gratis by humane housekeepers.	Beggars are generally lodged by the farmers without charge.
None, as far as I am informed.	I did not hear.	None.	I have not heard that any persons have died from destitution.

MUNSTER—County Kerry—Baronies Iraghticonnor and Clanmaurice.

Aghavalagh & Killconly. Pop. 7,358.	Aghavalagh and Kilnaughten - Pop. 10,069.	Galey, Lisselton, Ballyconnerry & Killahinny. Pop. about 8,888.	Killiery, Ratoo and Ballyheige - - Pop. 11,857.	Kilnaughten. Pop. 4,371.
Rev. *Fitzmaurice Sandes.*	Rev. *Daniel M'Carthy*, P. P.	*Chris. Julian*, Esq., J. P.	Rev. *E. M'Carthy*, P. P.	*Wm. Sandes*, jun., Esq., J. P.
There are none. I do not think that any have perished from neglect, or any other cause.	There have not been many in these parishes, not more than three; and none have perished through neglect.	One child supported by the parishes. One child found perished in the fields, but generally believed to have been left by a female of a neighbouring parish.	—	There are no deserted children in this parish; nor have I known an instance of one having perished through neglect within the last three years.
But one.	I am not aware of any.	Twenty-three bastards.	—	I know of no instance where bastard children in this parish do not receive some support from their reputed fathers.
I cannot say, but I believe they are very numerous.	There are many of this description. Some there are who glean support from a little industry, others by daily labour, and others who become mendicants.	237 widows and children, assisted by their relatives.	—	There are 15 widows in this parish, and 12 children, who have no relations in the parish to give them support, and are consequently supported by alms given them in provisions.
I cannot say, but they are very numerous; generally supported by their friends or by mendicity.	These are numerous, and in general are supported by their relatives, or by becoming mendicants.	Ninety-nine infirm persons; they are supported by their families and relations.	I think 100 *l.* per annum would effectually relieve the destitute old people of this parish, and the sick and infirm.	The number of persons who from old age or infirmity are unable to work in this parish, and are resident therein, is about 80, most of whom are supported by their families, the remainder by charity.
I do not think that any of them visit other parts of the country, or go to England to seek employment.	There are many who occasionally in the spring and harvest seek employment in the neighbouring counties, and many others go to England; the numbers I cannot specify.	336 go to adjoining counties in harvest and potato digging. None go to England.	Very few this season.	Labourers very rarely leave their dwellings in the parish to search for labour elsewhere. I know of no instance of labourers going from this parish to England.
—	Some are married, and their wives and children are begging, or living on the liberality of their friends during the absence of their husbands.	Many of them are married; their families remain in their houses, and are supported by the potato crop, which they grow themselves, and which every man has.	—	—
Mendicants are very numerous. Alms are usually given in provisions. Relief is afforded by the middling farmers and poorer classes. The gentry, with few exceptions, give none, or very little.	These are indeed numerous, and obtain their support in money and provisions, in the latter particularly; as to the number, from habits of strolling from one place to another, I cannot exactly say.	Forty-five. Alms are always given in provisions.	—	The number of resident beggars in the parish does not exceed 30; and alms are usually given in provisions.
I know of none; all beggars being generally lodged gratuitously.	Strolling beggars are never charged for their lodgings in these parishes.	None for hire; but in no instance a person refused for a night's lodging.	I do not know of any such lodgings.	I never heard of an instance of householders letting lodgings to beggars; the lodging is always given gratuitously.
I believe the deaths of many, very many, could be traced to destitution.	None, as far as I could learn.	None.	—	I know of no instance.

MUNSTER—County Kerry—Baronies Iraghticonnor, Clanmaurice and Iveragh.

Kilnaughten - - Pop. 4,371.	Listowell, Dysart and Finuge. Pop. 7,638.	Dromod - - Pop. 4,600.	Valentia - - Pop. 2,614.
Daniel C. Harnett, Esq., J. P.	*John Hewson*, Esq., J P.	*James Butler*, Esq., J. P.	Rev. *G. J. Day.*
None.	There are at present but two deserted children supported by the parish, and none have perished through neglect.	I believe none; I never heard of any.	None.
None.	A few.	I have no way of ascertaining the number; they are few, if any.	I cannot ascertain the number.
Supported by the bounty of their neighbours.	A great number supported by the charity of the public.	I have no means of ascertaining the number; few, if any, are without relations, whom they live among.	There are, I believe, none without relations, who at least contribute to their support.
I cannot state the number; they are always supported by their relations.	A great number, who are usually supported by their own friends.	I have no way of ascertaining the number; they generally live among their children.	I cannot ascertain the number; but they are altogether supported by their immediate relations and friends.
From 20 to 30 leave this parish periodically, expecting to get higher wages. None go to England.	A few young men occasionally go to the neighbouring counties, and some to England.	I have no way of ascertaining the number. Few go to England.	From 25 to 30 go for employment in the spring and harvest to the interior of Ireland. None go to England.
Support themselves on the produce of their potato garden.	Some are married, and of those some have taken their families with them, and the remainder send some remittances from England.	Several are married men. The wives and children live mostly on potatoes while the husband is absent.	Most of them are unmarried men. The wives and children of such as are married are supported on their small holdings.
Very few subsist by begging. Alms are given in money and provisions.	A great number. Relieved mostly by provisions.	I have no way of ascertaining the number, they are few. Alms are sometimes given in money, but mostly in provisions.	There are few strolling beggars belonging to the parish. Alms are usually given by the people in provisions.
Strolling beggars never pay for their lodging; they call at a farmer's house at nightfall, and ask for a night's lodging, which is not refused; they carry their bed-clothes with them, and sleep on a bundle of straw. Very few came to this parish the last two years.	A great number of the poorest cabin-holders take in strolling beggars, at an average rent of 6*d.* per week.	I know of no lodgings let in this way, nor have heard of any.	No such thing is known as letting lodgings for strolling beggars in the parish.
None.	None have publicly died from immediate destitution, but great numbers have died from diseases generated by the want of sufficient clothing, shelter and food.	None that I have heard of.	None.

MUNSTER—County Kerry—Baronies Magonihy and Trughenacmy.

Aglish - - - Pop. 1,901.	Kilcoleman - Pop. 4,970.	Killcummin - - Pop. 6,637.	Killarney (Killarney Town). Pop. 11,133.
Rev. *Thomas E. Hiffernan.*	Sir *John Godfrey*, Bart., J. P. Rev. *R. Hewson.*	Rev. *Timothy Sheaham*, P. P.	*John Leahy*, Esq., J. P.
There are no deserted children, nor have any perished within the last three years.	None at present. One (a foundling) is supposed to have died of neglect on the part of the nurse. Another (a bastard child) died of want, in consequence of being neglected both by father and mother.	1. 2. 3. 4. 6. 7. 8. 9. To satisfy your mind, and meet your wishes on this subject, I beg leave to inform you that I have established a system of poor-laws in my parish, whereby every pauper and even labourer, according to his wants, is supplied with a sufficiency of potatoes; and this by the voluntary contributions of the farmers. First having excluded vagrants and door beggars from the parish, I called on those who were in the habit of giving alms to contribute so much or as much as they pleased towards the support of their own poor, whereby they may be enabled to live in their own cabins, have their women employed, and their children kept at school. This had been adopted at a most critical moment, just before cholera appeared in Killarney or this county; and had not the exclusion of strangers taken place then, half our population would have been swept off for the want of an hospital, physicians, and other necessaries; but God be praised, we had scarcely any case of cholera, save one or two *in transitu*. Now the farmers give potatoes according to this this plan, some twenty, ten, six, four, two, and one peck, according to their abilities. These are distributed among the poor by a committee of 12, who give tickets or billets to the paupers once a month on the farmers for two or more pecks, as the case may be. There is besides a sub-committee, say one out of every farm, to report to the acting committee if any pauper be neglected, or the charity in any way misapplied. Had we a depôt or storehouse to contain the quantity given, it would save trouble to the committee and donors, and complete our system. Besides the voluntary contribution of potatoes, there are charity boxes also placed convenient to every door of the chapel, into which the well-disposed may drop some small change; but this is not productive, owing to the distress of the farmers. Were this system so far compulsory as legally to empower the committee to compel the wealthy or recusants to contribute according to their means, and as the necessity of the poor may require it, it would be permanent and effectual. As for the compulsory system in England, it would become, in Ireland, as oppressive and heart rending as tithes; so that if the Government do not mean to keep Ireland convulsed, and in a continuous state of outrage and murder (far be it from me to suppose it), they will not even introduce or propose it. Moreover acts of charity, if compulsory, lose their merit in the sight of God; but when the conscientious obligation of relieving and supporting the poor be duly explained and impressed on them, and the reward they are to expect and hope for by fulfilling this duty, then will you generally find the Irish, even the poor, cheerfully giving their mite. Witness their readiness, even beyond their means, in contributing towards some night covering for the poor in my small parish. I hardly expected 10 *l.*, yet received upwards of 20 *l.* Some have contributed on this occasion whose poverty is such that they do not send their children to school for want of clothes. *N. B.* The committee, according to my system, is to be without fee or reward, always chosen by the parish priest, where the population is for the most part catholics, and changeable as circumstances may require it.	There are no deserted children in this parish; nor none have perished through neglect within the last three years here.
None.	None.		Very few, probably not six.
I know of but one widow unable to support herself, and who is maintained by charity.	About 25 widows, who live by chance employment and the assistance of their friends, and about 15 others whose friends are not able to support them, and live chiefly on charity.		Cannot tell the number, but they are very few.
I should state the number not to exceed six, who are supported by friends or charitable contributions.	About 100. Some live by begging, and others supported by their friends.		Cannot be ascertained, but by reference to the late census. They are generally supported by their children or friends, others by begging.
None have left the parish latterly for this purpose to my knowledge.	From 25 to 30. Very few go to England.	Few leave this parish, there being rather a deficiency of labourers.	Very few leave this parish for employment elsewhere, or go to England.
—	Some are married. Their wives and children are supported by the produce of their potato gardens.		—
I know none who regularly subsist by begging. Occasionally, in the dear seasons, a few go about collecting alms, usually given in provisions.	About 20. Alms are given generally in provisions, seldom in money.		Do not know; they are very few. Alms are given by provisions in the country part of the parish, in the town in money and provisions.
Whenever a night's lodging is wanted, it is, as far as I can learn, given gratis.	None.		About 12 householders; at 1 *d.* per night, or 6 *d.* per week.
None.	No.		None.

MUNSTER—County Kerry—Barony Trughenackmy.

Ballymacelligot, Nohaville and part of Currans. Pop. about 4,692.	Ballymacelligot, Ballyseedy, Noaville and O'Brennan. Pop. 6,399.	Castle Island, Ballincuslane, Killentierna and Dysart. Pop. 14,372.	Annagh - - Pop. 2,512.
Rev. *Edward Fitzgerald.*	Rev. *M. O'Sullivan*, P. P.	*Wm. Meredith*, Esq., J. P.	Rev. *A. B. Rowan.*
I know not.	Two deserted children; one supported with money levied on the parish by act of vestry; the second is supported by the farmers of the parish, week in turn, without any remuneration. I have not heard of any to have died or perished through neglect within the last 3 years.	Four or five foundlings on the parish of Castle Island, which would not be received into the Foundling-hospital in Dublin. I have not heard of any dying from neglect, but some may.	But one at present; hitherto supported by a parochial assessment of 5 *l.* annually. Upon becoming minister of my parish, about nine years since, I was informed that the exposure of children was by no means uncommon; and in fact, the first year of my cure, two children were exposed; these I had immediately sent to the Foundling-hospital in Dublin, instead of putting them to nurse in the parish, as was done on former occasions. I have never had a foundling to provide for since. I have been informed (but do not know the fact of my own observation) of mothers abandoning their infants, and afterwards coming forward to nurse them for hire when the child was taken in charge by the parish officers.
I know not.	Three or four.	I do not hear of many; there are some, who are generally supported by the mothers, perhaps some small pittance from the fathers.	No bastard children in the parish that I am aware of, in the circumstances stated in the question.
About 50.	Forty. Some have relations able to support them, but unwilling to do so; some support themselves by spinning, some by sewing, others by selling tobacco and snuff and spirits in small quantity without licence.	On inquiry, I find there are a great many; they do their utmost to support themselves by servitude; some living with their nearest relations.	I cannot give an accurate answer to this question. Whenever any case of widowhood, involving peculiar destitution, has come under my knowledge and within my means of relief, my plan has been this: I have inquired what house or con-acre rent is due, and where the sum has not been too large, I have occasionally paid it; by doing this, the widow and orphans are as it were put a year forward in the world, and have time to consider some plan for future subsistence. I have generally found such families able to maintain themselves until a son grows up into a working man.
About 30; supported generally by relatives and charitable neighbours.	Thirty persons; usually supported by their children and relatives.	I cannot at all ascertain this. There must be a great many hundreds, to judge by the great population; their children try to support and clothe them as well as they can.	No means of answering exactly; some few aged individuals are on my list for occasional relief. I believe the aged and infirm are sufficiently supported by their families.
Not many.	As far as I could ascertain, 50 leave home to obtain employment in other parts of Ireland. Very few go to England.	It would be a difficult matter to ascertain this. Very great numbers go in different directions out of the parishes, some to parts of Ireland, others to England. The sea ports can best return these numbers.	I should not say that the habit of leaving home was very general in my parish; some labourers have gone, but very few to England.
I cannot say.	Some are married men. Their wives and children are supported in their absence by produce of con-acre.	The married women and children in most cases remain in their cabins, some among their relatives, and some go begging.	I have sometimes been applied to for parish relief for the families of labourers travelling for work. I believe they are left in such cases entirely dependant on their own exertions or charity. By parish relief, I mean what the church poor-box affords.
I do not know.	Fifteen persons subsist by begging. Alms are given in provisions.	There are not so many beggars in these four parishes as in other parts of the county, at the same time a great many. Potatoes, a little milk, and very little money.	I should not say that begging was general among my parishioners. We are visited by travelling beggars very often. Farmers usually bestow relief in provisions, the gentry in money.
Five or six.	I could not discover that householders within my parishes are in the habit of letting lodgings to beggars for money.	On the high roads, some; and a very few pence are paid by travellers.	Lodgings are scarcely ever let to beggars, but it is by no means uncommon for a regular beggar to travel with a bundle of bed-clothes, and he asks and receives lodging room in any cabin as a matter of course.
Not any.	I have not heard of any.	Not any died of actual want; but there is great poverty among hundreds.	Certainly not.

MUNSTER—Counties Kerry and Limerick—Barony Trughenackmy———City and Town of Limerick.

Tralee (Tralee Town). Pop. 11,021.	Tralee, and Parts of Clogherbrien, Rathass and Annagh. Pop. about 12,521.	St. John's. Pop. about 16,000.	St. Michael's - Pop. 16,082.
Peter Thompson, Esq., J. P.	Rev. *J. G. M'Enny*, P. P.	Rev. *T. Standish O'Grady*, R. C. C.	*Wm. Roche*, Esq., M. P.
By deserted children, I suppose foundlings. They are five in number, and supported by the parish. I have not heard of any having perished through neglect.	We have scarcely an average of six foundlings annually; supported by a foundling cess on the parish. None have perished through neglect.	I cannot state. I cannot say that any have perished from absolute want; but I feel no hesitation in stating, that life is every day in this parish, in multitudes of instances, dreadfully shortened by starvation, nakedness, and every sort of distress to which human nature can be subjected. I believe it is common with the poor of this parish to be 24 hours without food in times of scarcity.	A very considerable abuse in this respect existed a few years ago, by too great a facility to the admission of such children into our Foundling asylum; but by more diligent examination and stricter discrimination, the number in our Foundling-hospital did not last year exceed a dozen. The hospital or institution is supported by a parochial tax, levied according to law. Some few may have so perished; but any one known to be truly destitute and in dire want, can scarcely fail to find some species of relief through the public institutions, the clergy or humane individuals; yet as regards the city at large, especially the other and poorer parishes, a melancholy mass of misery and want of resource undoubtedly exists, and to an extent that is really a degradation to a civilized Government and people. Scarcely a season elapses without the necessity of an appeal to the sympathy of the richer classes, augmented this winter by the recurrence of cholera.
The answer you will receive from the clergymen of this parish will best guide you on this query. There are five foundlings supported by the parish. It rarely occurs that the reputed father declines to support his bastard privately, as a civil bill process will decree him for maintenance, if he should refuse.	I do not believe that there are 30.	I cannot say, but do not think the number to be considerable.	This is difficult of ascertainment; but the number is not likely to be great, as so few are now brought to the Foundling-hospital.
The number I know not; but when they have no relations or friends able to support them, and are not able to work, they beg.	There are, I suppose, at least 300. The number was greatly increased by the ravages of the cholera, which was peculiarly severe in this parish. By their own exertions and labour, and by charity.	I cannot, with any degree of exactness, reply.	I may conjecture about 200, perhaps more, who are supported by the kindly feelings of their neighbours, or through the instrumentality of the clergy or other benevolent resources. With regard to destitute children, and those of the poor in general, it is but justice to a body of men (who, under the name of Brothers of Christian Charity, make the education of the youthful poor their sole pursuit), to say, that 800 poor boys are now under education, moral and literary, in their schools, which are supported by subscriptions and the produce of annual sermons, and that the boys therein educated have uniformly become most excellent members of society. There are also several schools, both protestant and catholic, for poor females, yet far from being adequate to the wants of the city at large.
Cannot say what probable number of old infirm are in the parish. The usual mode of support is from their relatives; and in failure from this, some by begging.	I am confident that there are 500 poor, old and incapable of work. They are supported, partly by their poor relatives, who can badly afford the help which they give, and partly by privately and publicly begging.	I cannot, with any degree of exactness, attempt to state what the number of this class may be; but from the miserable and starved manner in which a vast proportion of this parish are accustomed to live, I must suppose the number of the infirm and helpless is very great. In my intercourse with this parish, my observations correspond with this inference. Those who are old and infirm among the poor generally drag out a very miserable existence, subject to every kind of want. Though inclined to assist, and share with them what they possess, their friends can do little more than enable them to protract for a while a life of suffering.	This is difficult of exact computation; perhaps in this parish from 500 to 600, who are supported either by their relations, at the Mendicity Asylum, House of Industry, or live by other eleemosynary means.
I rather think this practice is limited to country districts, there being full work in Tralee, during the working season, for the labouring class. Few, if any, leave this parish.	For the last three years the ship canal, a new fever hospital, a new court-house, and a number of private buildings, have afforded a considerable share of employment, so that comparatively few have gone to other parts of Ireland, and very few to England.	——	——
Where the practice prevails, the family generally lock up the house, and go begging.	Many are married men. The wives and children are commonly obliged to beg in the absence of the poor labourer.	——	——
The number subsisting by begging varies much in this parish; they disperse in summer, and congregate in the winter. Both money and provisions are given, as suits the almoner.	There are of all ages over 600, in my opinion. Charity is given in many cases in provisions, and frequently in small sums of money.	——	——
The number of houses occupied by those kind of persons utterly depends on the demand that is for them. The price is 1 *s.* a week, or 2 *d.* per night, when bedded; 1 *d.* a night on straw, or 6 *d.* a week.	There are very few instances of lodgings per night for strolling beggars. They generally get their night's lodging gratis; in some, the poor pay from 3 *d.* to 6 *d.* per week.	——	——
I have not heard of any.	None.	I have replied to this question at No. 1.	Answered at No. 1.

MUNSTER—County Limerick—Barony Clanwilliam.

Abington and Boher. Pop. about 9,000.	Ballybrood, Kilteely, Aglishcormick, Rathjordan and Isaintlawrence.—Pop. ——.	Ballybrood, Rathjordan, &c. Pop. ——.	Caherconlish, Isaintlawrence. Pop. 4,963.
Rev. *T. O. B. Cortello*, P. P.	Rev. *George Madder.*	Rev. *George Madder.*	Rev. *W. Power*, P. P.
None.	There are no children of that description, or none who have not some relatives to protect them.	There are no children actually deserted. Orphans are supported by their surviving relatives, who are generally kind-hearted. None perish through neglect of such care.	There are no deserted children in my parishes, one excepted, whose parents died of cholera lately. This child is supported by my curate, at his own expense.
None.	There are no children of this description. The general disposition to early marriage, although an evil of another kind, removes this incumbrance.	There are no children of this description in those parishes.	On an average, there 12 bastard children baptized by me yearly; but the most of them are strangers. When unfortunate females get pregnant, they quit their friends, and go to strange places, for shame-sake, and generally support their children themselves, with a few exceptions. Some mothers receive 3 *l.* per year for nursing during three years, at the sessions, by a magistrate's warrant or orders, &c.
There are a number of widows with families; but they generally support themselves.	This query answered in No. 1.	This query is answered in No. 1.	The number of widows is 15, having about 40 children, who live among their friends, doing as much as possible for their support. The orphans are mostly naked.
There are numbers of this description; but they are generally supported by their friends or immediate neighbours.	This description of persons live with their children, who willingly support them; if childless, they go from house to house, where they are welcome to the common meal, and sometimes to a night's lodging.	Those superannuated paupers are maintained by the kindness of their own families.	I should think the number of persons rendered incapable of work is about 50, who are supported by their own poor friends gratuitously.
It would be impossible to make any such calculation; but they go wherever they can get employment. In spring and harvest many go to Tipperary; latterly, very few go to England.	Few of these emigrations take place in these parishes.	Few of this description (called spalpeens) leave their dwellings to seek employment elsewhere.	Labourers of late do not quit the parish, unless a few wild, unthinking fellows, who generally return more pennyless than they were going off. No person goes to England. When they formerly went, they called on me for characters, which is not the case at present.
A married man seldom leaves home, unless for a short period, and his family remain in the cabin.	If married men emigrate, their wives and children shut up their cabins, pack their blankets on their backs, and subsist for the time by beggary.	In other places from whence they emigrate, they shut up the cabin after they till their gardens; and the wife and children load their blankets on their backs, beg throughout the day, and at night have the privilege of a wisp of straw in a corner of some cabin, by joining the gathering of potatoes through the day to the general family supper.	——
Very few, being supported as stated in No. 4; but strangers and strollers pass in abundance; and alms are given to them cheerfully, even by the poorest, but always in provisions.	In the spring, when provision becomes scarce, many resort to begging, after the tillage of potatoes for the ensuing year. They are generally relieved by the farmers with provisions (potatoes), which they sometimes dispose of for money. These parishes being destitute of gentry, relief in actual money is seldom administered.	There being no gentry resident in these parishes, whatever alms are given by the farmers are in provisions, as related in No. 6.	The number of public beggars is, on average, 100 young and old, who get alms from the farmers, and also from labourers at their doors, when they make their distress known. They do not succeed at every application; however, they get enough for the day.
There are no such establishments. The lodging to strollers, miserable as it is, is given gratis.	Few householders let their lodgings to strollers. Such intruders generally pay for a night's lodging, (a wisp of straw in a corner), by joining with the supper provided for the inmates, the portion of the provision which they gathered in their day's walk.	The remuneration in general for a night's lodging, is that described in No. 6. In many cases the owners find themselves in the morning minus of a blanket or some such article, which is packed up by mistake among the family paraphernalia.	At least 100 householders entertain beggars; some for sake of the bed of straw they procure, and more for 1 *d.* per night.
There is no person in this parish who would not divide and share his last potato with his neighbour, of course. No death from actual destition.	None such have come under observation or common report.	No such instance has occurred; at best, the provision being of the poorest and cheapest sort, no such extreme case can be the lot of the worst provided.	——

MUNSTER—County Limerick—Baronies Clanwilliam, Coshma and Pubblebrien.

Dromkeen - - Pop. 528.	Fedamore and Tullybrocky. Pop. 5,919.	Fedamore, Ballycahane and Kilpeacon.—Pop. 5,219.	Grean - - Pop. 5,132.
Rev. *Robert H. Burgh.*	Hon. Lieut.-col. *O'Grady*, M.P.	*John Blennerhassett*, Esq., J. P.	Rev. *Wm. Scott.*
There are no deserted children in the parish, nor have been within the last three years.	None, that I know of.	I have not heard of any deserted children, nor any that perished through want.	I know but of one, which was supported by church rates; now by the rector of the parish. I have heard of one child being destroyed by its unnatural mother.
None.	I never heard of any. If there are any, their fathers support them.	My knowledge of them is derived from my magisterial capacity at petty sessions, and they appear very trifling.	None, that I am aware of.
There are none here who are not supported by their relations.	None, that I know of.	I do not know of any unsupported, as they are generally taken into protection by their relations.	I cannot say. The public are generally more bountiful to those individuals than the relations.
About 19. They are usually supported by their relatives.	Very few; supported by their relatives; and the rector has a list of them, and gives them money from the parish collection at church.	I know of very few. They are entirely supported by charity.	Many are unable, in this and every parish, from old age and infirmity, and supported by the bounty of the people at large.
There are no labourers in the habit of leaving their dwellings here to obtain employment elsewhere.	None.	The practice of leaving their dwellings is not general in my neighbourhood, nor have I heard of any going to England.	Few leave this parish. They do not go to England.
——	None.	The unmarried men sometimes leave home in the potato digging season.	——
There are no persons resident in this parish who subsist by begging.	No professed beggars. Provisions are usually given by farmers.	There are not many beggars belonging to the parishes. It is customary to give alms in money and provisions.	Very few beggars here. Alms generally given in potatoes.
There are none.	None, except where spirits are illegally sold; and the demand is 1 *d.* per night.	Potatoes being generally plenty in the parishes around me, it is wonderful to observe the quantity of strolling beggars that come amongst us in the summer, principally from the estate of the Marquis of Lansdowne, in the county of Kerry, who get their lodgings from the holders of those cabins, for which they pay a moiety of the provisions they acquire by charity, as a comfortable householder would not admit people of that description.	It is the habit of the people to give lodgings to beggars in the country parts, in villages, of which there are three. They charge 2 *d.* or 3 *d.* per night.
Not one.	None, in my recollection.	I have heard of no occurrence of that description.	I think the actual destitute were the immediate victims of the late epidemic, and many such died.

MUNSTER—County Limerick—Baronies Clanwilliam and Coonagh.

Grean - - Pop. 5,132.	Grean and Templebreden. Pop. 6,438.	Stradbally and Kilnagariff, (Castleconnel)—Pop. 7,977.	Stradbally and Kilnagariff. Pop. 7,977.
Derby O'Grady, Esq., J.P.	Rev. *Thomas Mahony*, P. P.	Rev. *Josiah Crampton*.	Rev. *James Malone*, P. P.
I know of but one; she has been supported by the church rates. I have known two cases of children being lost by murder within the last year; but my practice as a magistrate at sessions convinces me that this crime is often perpetrated with impunity, and oftener by barbarous neglect by the parents.	There are none of this description in either of my parishes.	There is but one deserted child in the parish, left a few months since by a travelling woman on a dunghill. It is at present supported by one of the churchwardens, who intends applying to the parish under the Act of Parliament, if any vestry taxes can be raised hereafter. None have perished from want or neglect in this union.	I am not acquainted with more than three; two of them cholera orphans, the third a foundling. The cholera orphans still subsist on a collection made up amongst the gentry. The foundling will, at my suggestion to the magistrates, be supported for this year by a portion of the petty sessions' fines; afterwards probably by vestry cess.
Impossible even to guess. At my last petty sessions, I had four applications from women for support of bastards, whose fathers would let them starve, although admitting the children.	Children of this description are generally kept by the mothers, and are assisted by the fathers. Those sent home to the fathers are supported by them.	None, that we know of, who are not supported by either father or mother.	Only the three children alluded to in No. 1.
As to number, I cannot speak. There are many, and those are supported by their neighbours, and often are, by those means, in more comfortable existence, than if their husbands or fathers lived.	Persons of this description are supported by begging. I do not know the number of them.	There are no widows who, between their relations and the poor-money collected in church, are not supported. There are four children left by losing their parents in cholera, supported by a subscription entered into by the residents last year, and, as they were roman-catholics, given to the parish priest for their use.	I cannot say. They must be supported by mendicancy.
There are many incapable of working. Those are supported by their neighbours, and in some cases, by their friends.	I cannot tell the number. Those of this description, who have friends or relatives, generally live with and are supported by them. Those who have neither, beg.	There are 24, who receive some assistance from the church collections. In general, the old and infirm are supported by their friends. A few potatoes additional, all they seek for when well, are not valued; and when sick, they seek and get assistance from the gentry.	I cannot answer satisfactorily. They are supported by their relatives, or subsist on private or public charity.
Few in this parish. Those who emigrate, go to British America. I have heard of none that went to England.	I should think about 100 go to the counties of Tipperary, Waterford and elsewhere, in the beginning of harvest and at the time of digging out the potatoes. Very few go to England.	None.	I am not aware that any leave their dwellings periodically, except such of them as mow, who go up in the summer to the rich soils of the county, where wages are from 2 *s.* to 3 *s.* per day.
——	Some of them are married; and if they have a sufficiency of potatoes for the summer, their wives and children remain at home; if not, they go begging.	——	I beg leave to refer to the preceding Answer.
Alms are always given in provisions. When people are reduced to beggary, they go to other counties to beg; they are generally ashamed to beg at home.	I do not know, as they never confine themselves to one or more parishes, but ramble at pleasure throughout the country. They get alms most commonly in provisions.	Of the residents of my parish, there are none who subsist entirely by begging, though many occasionally beg for money or what they want, as blankets, clothes, timber to repair their houses, or help to redeem pledged articles; but we have many begging travellers and strangers, who beg, and obtain money and food from those who can afford it, and make a collection of raw potatoes from the poor, which they sell again in other places.	I cannot say. Beggars generally exchange their native residences from motives of delicacy. In the summer there is an extraordinary number here, attracted by the influx of visitors, who sometimes give money, and generally the offal of their establishments.
None. Beggars are always received by farmers, fed and lodged gratis, for the night.	Beggars get lodgings gratis.	Every cabin in the parish will give a night's lodging, such as it is, but no bed-clothes, free to any beggar; but the chief haunt of them is in huts built by squatters, on part of the bog of Allen, between this parish and Newport. What is paid, I do not know, but rather think it is part of any plunder that may be picked up, as the worst conducted people in the parish live there.	Beggars generally get lodgings gratuitously at the farmers' houses in the village. Five or six householders will charge 2 *d.* a night.
None.	None.	None.	Not any.

MUNSTER—County Limerick—Baronies Clanwilliam and Lower Conello.

Stradbally and Kilnagariff, (Castleconnel) - Pop. 7,977.	Askeaton, Lismakeary, Iverus, Tomdeely and Morgans. Pop. about 9,000.	Clounshire - - Pop. 542.	Creagh - - Pop. 3,394.
Joseph Wallplate, Esq., J. P.	*C. Naish*, Esq., J. P.	Lieut.-col. *John Dickson*, J. P.	Rev. *Wm. Ashe.*
Two or three only. None have perished through neglect.	Only one foundling child; supported by subscription at the roman-catholic chapel. I have heard of no child perishing within the last three years.	None.	There is but one deserted child in this parish. None have been supposed to have perished through neglect. The people of this parish are very humane and charitable.
Cannot form an opinion.	None.	None.	I know of none.
Very few. Those few are supported by private charity.	I could not fix the number, but it seldom happens that they have no relations to assist them. In the cases where they have no friends, I think begging is their alternative.	None.	Very few; I suppose about 12. They live on the charity of their neighbours, and on collections made at church on Sundays and holidays. I think we have seldom on our poor list more than 12.
Very few persons of this description. A few are supported on charity.	I cannot state the number; they are always supported by their families or friends.	There are five or six persons unable to work; three are supported by their families, the others on charity.	There are very few who have not sons and daughters to support them, and who do it cheerfully; and to such people I am particularly attentive, and encourage others to do so.
No labourers have occasion to leave this parish, as there is plenty of employment for nine months in the year. It would be useless for them to leave home in winter, as they could not obtain employment then elsewhere.	No labourers leave these parishes to obtain employment.	None leave home.	Not one that I know of; there is full employment here for them at the time that they could get employment elsewhere.
—	—	—	—
A good many in summer, when provisions become scarce, are obliged to close their dwellings in other parishes, and come here to look for subsistence, and return home at the close of the season.	Without attempting to be accurate, I would say from 80 to 100 families so subsist. Alms are given only in potatoes or milk.	There are but two resident beggars in this parish, but there are several strollers from other places, and in great numbers at particular seasons of the year. Alms are generally given in provisions.	None of this parish are in the habit of begging; but from the neighbouring parish, which is Rathkeale, many poor come out here to beg potatoes, and they never go home empty; they are never refused a few potatoes in any house they enter.
About 20. Beds from 2 *d.* to 3 *d.* per night.	Perhaps 30, and are paid at the rate of 1 *s.* a month; this is confined to the villages in the country. The cottiers allow strolling beggars to sleep for a night in their cabins without any charge; in those cases the beggars carry about them blankets or coverings, and the farmers supply them with straw for the night.	No lodgings are let to beggars in this parish, but benevolent persons occasionally give them a night's lodging gratuitously.	If strolling beggars come into any house for a night's lodging they are never refused. They bring their supper of potatoes with them, and if the people of the house are poor, they are glad to share their potatoes that they have begged for their straw bed; but if they are wealthy, or have potatoes enough, they will not let them boil their own potatoes; they give them their bed and supper. I have known a woman and four children in bad weather kept for a day or two, and supplied with provisions, without touching their gatherers bag.
I have not heard of one person.	None.	None.	Not one.

MUNSTER—County Limerick—Barony Lower Conello.

Kilscannell - Pop. 1,031.	Rathkeale (Rathkeale Town). Pop. 8,800.	Rathronan - Pop. 3,102.	Stonehall and Cappa. Pop. 8,523.
Rev. *Charles Coghlan.*	*G. M. Maunsell*, Esq., J.P.	Rev. *Wm. S. Ashe.*	Rev. *J. Foley*, P.P.
None.	——	None have been left on this parish since the year 1821.	As far as I can learn, there are 13; they are deserted by every one, and by their parents occasionally, inasmuch as we have not an hospital where they could be supported. None.
I know of no more than two.	——	They amount to 15.	I suppose about 20.
Eight or 10; by charity.	——	These amount to 91. In other respects this Query is so interwoven with Query 7, that it is hard to separate them, as both subsist in nearly the same manner.	There are, I suppose, about 63 widows and their children without any means of support, with the exception that they beg from door to door.
It is difficult to state the precise number. Such persons are supported by the kindness of friends or the charity of neighbours, there being no parochial poor funds, except the weekly collection at church.	Several; principally in the town; some, not many, supported by begging; the greater number by their families.	The number of these amount to 12, and usually subsist seeking support from their charitable neighbours. Some that are able generally contrive to do some little matter, for which they receive now and again provisions.	Ninety-five; begging from door to door among their neighbours without leaving their parish.
None from this parish.	Not many. Hardly any.	About ; but no portion of these go to England periodically. There are some who have gone to London, and remained there.	In my opinion about 122.
——	——	The labourers seldom are absent longer than a month or six weeks. The family subsist on the garden that the labourer left after him, and he returns to dig his own potatoes, with the amount of his earnings to assist in paying his con-acre rent, and in clothing himself and family. It is no uncommon thing to see these spalpeens (for so they are called) pass back towards their homes, with little bundles, containing a handkerchief or a gown for their wives, a cap for a child, a piece of corduroy or some other article. Those who have gone to England generally remit money now and again for the support of their families. But in case the labourer seeking employment has no garden, then the wife and family go and beg in the same district where the labourer works, and they all return together. In the same manner, should the labourer in England remit no money to his wife and family, no alternative then remains but begging.	The greater part of them married. The wives and children to wait for their relief until they come home, at the same time living on the produce of their quarter or half acre of potatoes, and no other means.
A great many, who receive alms in both money and provisions.	In both; the poorest person will give potatoes.	The number subsisting solely by begging are very few, as all those who are reduced to this necessity for the most part continue to till either a haggard, or some small potato garden, for which they have more or less manure. This is generally done for them by the neighbouring young men, who collect on a Sunday morning or holiday for the purpose. This serves to maintain them during the period of the old potatoes going out and the new potatoes coming in; a time particularly unfavourable to beggars, as alms are always given in provisions.	The same as in No. 4. In provisions.
Some few give a night's lodging to strolling beggars gratis.	Several. About 2 *d.*	I never have heard of any house where beggars were charged for their lodging. The charge for the place of a poor person's bed, with liberty to cook their potatoes, is 3½ *d.* a week. But the strolling beggars find that they have no occasion to resort to any such house, if such there was. They go to any house, and ask to be allowed to remain there for God's sake, and their request is seldom or ever refused. A wisp of something or other is provided for them, or often taken from their own bed, and placed in the corner near the fire, where the beggars (after having boiled part of the potatoes they have acquired in their morning travel) cover themselves with a sheet or quilt that they carry about with them; or if they have not such with them, daily clothes, or whatever can be afforded them.	There are none, except a few, about five. The sum paid is only 3 *d.* per night.
I have heard of none within this parish.	None from actual starvation, though several in distress.	There has not.	I think they have, inasmuch as I have no one to relieve the poor, except that humane man, Mr. Waller, of Castletown.

MUNSTER—County Limerick—Barony Upper Conello.

Abbeyfeale - - Pop. 4,242.	Abbeyfeale - - Pop. 4,242.	Adare - - Pop. 4,913.	Adare - - Pop. 4,913.
Rev. *G. Studdert.*	Rev. *Daniel Lyddy*, P. P.	Earl of *Dunraven.*	Sir *Aubrey de Vere*, Bart., J. P.
I do not know of any deserted children, nor do I know of any who perished through neglect.	No child has been deserted within the period alluded to, nor am I aware of any having perished from neglect.	Not one. No.	I know of none in this parish. In a neighbouring parish a child was deserted a year or two since, and a poor man adopted it; he has, in consequence, received considerable aid from the gentlemen of the neighbourhood.
About 20, the greatest number of whom are supported by their fathers; some, to be sure, are carried about by their mothers begging.	There are none.	I cannot say, but there are some.	—
I suppose about 40 or 50, in fact, I cannot say; they are, as I mentioned before, supported by begging.	I am not aware of any.	I do not know of any belonging to the parish who are quite destitute of relations or friends.	—
About 100 or so. They are usually supported by their relations in better circumstances; but if that fails them they must go and beg.	About 100, who reside with their friends, or get a week or fortnight's lodging from the charitable and well disposed.	I cannot say how many, but they are generally supported by their relations; some few by alms.	The old people are supported by their children; or, if they have none, by other relations.
200 or so of them go to other counties in Ireland during the harvest; but few, if any, go to England.	Very few leave the parish now; say about 30 every year; formerly a great many more. None go to England.	Not one.	I believe that few (if any) emigrate for employment.
Few of them are married. The married do not leave the parish, except when in the greatest want; and then in that case their wives and children live by begging.	Some of them married men; supported by the produce of their potato garden.	—	—
From 40 to 60; they do not remain in the parish always, but beg from parish to parish. They usually get alms in potatoes; seldom in money.	Very few subsist purely by begging. They get relief rather by provision than money.	I do not really know how many, but the alms of the wealthy are given in money generally; of other classes, in provisions.	—
There are no householders in the parish who would charge a beggar anything for a night's lodging.	Very few of the farmers refuse the strolling beggar for a night's lodging. In the village also they get lodging gratuitously.	It is not usual for beggars to pay for lodging.	Strolling beggars are generally lodged gratis, if but for a night.
None, that I can hear of.	I have not known any instance.	Not within the memory of man.	I do not believe that any such calamity has occurred.

MUNSTER—County Limerick—Barony Upper Conello.

Ballingarry - - Pop. 8,651.	Ballingarry - - Pop. 8,651.	Ballingarry - - Pop. 8,651.	Ballingarry, Castletown and Kilmeedy - - Pop. 14,813.
George Massy, Esq., J. P.	Rev. *C. J. M'Carthy*, P. P.	Rev. *Thomas Gibbings*.	*John S. Dwyer*, Esq.
I know of only one, a foundling. This class of objects have been heretofore supported by parish cess.	I know of only one at present; supported by a subscription from two persons.	There is one foundling at present supported by the parish, and there are many who live with relatives, and have no certain provision to reckon on. I never heard of any dying of actual starvation, though want may have greatly contributed. In time of cholera, there were some actually deserted.	Two in Castletown and —— in Ballingarry. They were supported out of the church or vestry cess, or a part presented for that purpose. I am uncertain how they are supported at present, since church cess is abolished. One child only perished during the prevalence of cholera; every one else in the house, five in number, died, and no one would take care of the child for fear of infection. He died of hunger.
It would be impossible for me to set forth the number of bastard children in this parish. They are more generally supported by their mother, who often bring complaints at quarter sessions against their fathers to enforce some support for such children.	The bastard children are generally supported by the reputed fathers, or at least by the mother, with little assistance.	I do not know, it being a very common thing amongst farmers to have natural children, whom they keep as servants in their houses, and conceal their parentage even from themselves.	Impossible to answer, but they are very few, belonging to the most depraved women, and generally have five or six reputed fathers each.
I do not know of any one.	I had applications some short time ago from over 40 widows, having from two to five children, for a share of a small bequest handed to me by a lady. They are of course supported by begging.	On the very lowest computation, I suppose there are 50.	——
I am not prepared to answer this query, so far as the number of aged and infirm incapable of work. Such as are, are supported by their children.	It is difficult to ascertain, as such description of persons are (however wretchedly) supported by some relative; yet I know the class is numerous.	I cannot exactly say, but there is no certain source of support for any such persons.	——
Some few labourers emigrate to different parts of the country to harvest, before harvest is ripe in this neighbourhood, and again return to save the harvest at home. I am not aware that many of them go to England.	The number from my parish have been so few that I have not taken them into account.	Very few in this parish; perhaps 100 at most, and half that number perhaps go to England, but not regularly. very few women who lose character generally go to London to get employment as servants, as they are treated with such contempt at home.	None from my neighbourhood. I have only known two instances, one a gardener, the other a carpenter; but the
Married men seldom emigrate.	——	They are generally unmarried men. The wives and children of those who are married go amongst their friends, or stroll about as beggars.	The same as No. 5.
I am not prepared to answer this query as to the number. They are supported both by provisions and money.	I cannot say exactly, but there are hundreds. Alms usually in potatoes; sometimes, in summer, in milk.	Perhaps 150, or thereabouts; many who do not beg are, however, nearly as poor as those who do. Alms are usually given in the way of provisions; seldom in money, except by a few gentry.	Alms are usually given in potatoes, which, if raw, are then sold by the sturdy beggars in the next town, and the money spent in whiskey. The country is infested with those scoundrels, and the judicious householders are afraid to refuse them what they ask. They are almost all strangers, who say they were turned out of some absentee estate.
I never heard of a strolling beggar being charged anything for diet or lodging. The lower order of inhabitants in this parish, and, I believe, through Ireland, are generous in that respect.	Lodgings in this case are given gratis for the most part. Sometimes the beggar will give a share of the collected potatoes; or if obliged to pay in the village, will obtain a wretched shake-down for 2 *d.* or 3 *d.* per week.	Few refuse a night's lodging to a strolling beggar, as they consider it lucky to afford them shelter. The price of a moderate lodging is 3 *d.*	I believe very few let lodgings, but a stroller would be let sleep in almost every cabin for nothing.
I cannot bring to recollection any.	I can only speak of one, whose child is mentioned in No. 1.	Except in time of cholera, I believe not.	I believe that the instance in No. 1 is the only case of the kind that I can trace or recollect.

MUNSTER—County Limerick—Barony Conello Upper.

Bruree - - Pop. 4,364.	Cloncagh, Clonelty & Grange. Pop. ——	Kilfenny - - Pop. 1,136.	Mahoonagh and Feohoonagh. Pop. 3,846.
Rev. *Thos. Westropp*, jun.	Rev. *John Quinlan*, P. P.	Rev. *M. Hogan*, P. P.	Rev. *M. Sheahan*, P. P.
There are none now that I know of. The few that were within the last seven years, were supported by vestry assessment till otherwise disposed of. I have not heard of any perishing through neglect.	Four children deserted by their parents, and are supported by voluntary contributions. None have perished through neglect. There are numbers of illegitimate children born, as I am informed, annually.	None in the parish of Kilfenny.	Two; they are supported by the charity of the people. None perished through neglect, but many have died who in all probability might have recovered if they had proper attendance.
The number I cannot ascertain. There are, however, I believe, a good many who are either not supported by their supposed fathers, or indequately so, and not at all educated or attended to in a moral sense. I look upon this as a great evil.	About five.	Eight.	Thirty-nine.
This I cannot answer.	About 12, and are supported by mendicity.	Nineteen widows and 24 children; supported by the benevolence of their neighbours.	Eighty widows, and 209 children. The answer to the second part of this query is obvious.
The number I cannot state. There are, however, several who are usually supported, however scantily, by their friends or relations.	About 100 persons are incapable to work, and are subsisted by mendicity and relief from charitable neighbours.	About 40; very poorly supported by the benevolence of their neighbours or relations.	145; they are supported by the charity of their neighbours.
Labourers do not generally leave this neighbourhood to seek for employment elsewhere. Some few, however, go every spring to America, not to return.	About 50 persons leave their dwellings in the harvest season to obtain employment, and at the time of digging potatoes to the neighbouring counties, but none to England.	From 60 to 80. Very few go to England.	About 108. None go to England to my knowledge.
The emigrants usually take their wives and children with them.	——	Some are married, and generally their wives and children are supported by begging in their absence.	Forty-nine of the above are married. Their families in their absence are supported by begging and the charity of their neighbours.
The beggars are principally stray ones from other places, of whom we have sometimes a great inundation, especially from the counties Cork and Kerry, in summer. They obtain generally provisions in alms.	About 50 persons, who receive alms in provisions.	Forty persons. Alms are generally in provisions or clothes.	About 100; they get alms in provisions.
I do not know.	There are three lodging-houses in the village of Knockhaderry; the rate for a night's lodging is 2*d.* or 3*d.* for a bed. The strollers generally get lodgings at farmers' houses for God's sake and compassion.	Householders are not in the habit, in this parish, of letting lodgings for strolling beggars, nor asking them any price for a night's lodging.	The people in general, when required, give lodgings gratis.
I have not heard of any.	Not one.	As destitution means want and poverty, it is likely they might; but I have not heard nor have known any to die of actual starvation.	Ten.

MUNSTER—County Limerick—Baronies Conello Upper, Coshma and Castletea.

Mahoonagh and Feohoonagh. Pop. 3,846.	Bruff (Town of Bruff.) Pop. 2,932.	Bruff (Town of Bruff,) Tullabracca, Grange and Glenogra, and Parts of Dromin, Manister and Uregare. Pop. ——	Kilfinane, Darra, Kilflyn, Particles and Ballinvana. Pop. ——
Godfrey Massy, Esq., J. P.	Rev. *Godfrey Massy*.	Rev. *P. M'Namara*, P. P. R. C. DEAN.	*Geo. W. Bennett*, Esq., J. P.
Two; they are supported by charity. There are none discovered to have perished within the last three years.	Two; supported by the parish. None.	There are three at present, and strange to say, they are supported by poor persons at whose houses they were abandoned. I never heard of any having perished through neglect.	I believe only two, who were supported by vestry cess until the last year. I have not heard of any who were either known or supposed to have perished through neglect within the last three years.
Forty-five of this description of children; they have not been supported by their reputed fathers.	Few, if any.	I do not know if the three deserted children above described be bastards or not, as their parents are unknown. The mothers generally support those whose fathers are known by begging.	I do not know, nor can I think how I could find out.
Eighty widows and 209 children. If they have relations, probably they are also poor, and if they be rich, they will not look on them. They are generally supported by their neighbours.	There are great numbers, especially since the pestilence; supported by charity.	A great many of the beggars described above are of this class. Some children orphaned by the cholera have either taken to begging or been adopted into the families of poor relatives. The number of children in this situation amounts to about 10.	I cannot say.
As near as I can discover, after the most minute inquiry personally, they amount to 150. They are supported by their charitable neighbours.	About 100, natives of the parish; by charity from the inhabitants.	The number is very great; but as they are in the habit of constantly migrating from one place to another, I cannot positively state their number. I am sure there are over 100 such as described in the query, who are wholly destitute, and in the most abject misery.	I cannot say.
108 persons go to the east of this county, and to the county of Waterford, and parts of the county of Cork, being more agricultural than this part, and where they are employed for about two or three months in harvest. None go to England except to stop there.	None.	As the only period in which there is any extra demand for labour is the harvest, and as there is then enough at home, few leave the parish at that season; some, however, go to the county Tipperary; none to England.	I cannot say.
Fifty of those are married. Their wives and children are supported partly by the benevolence and charity of their neighbours.	——	The few who go are both married and single. The wives of the former generally accompany them, and live by begging in the vicinity where their husbands are employed.	——
About 120; and if a dear summer happen, 400 and upwards. They usually get alms in provisions.	About 60. Usually in provisions (potatoes); this year, through apprehension, the support is not so generally given.	The number varies with the season. In summer it is always greater than at any other period. They come chiefly from the counties of Cork and Kerry. Alms are generally given in provisions. I think there are from 50 to 60 resident beggars.	I cannot say what number. Alms are given both in money and provisions.
All the householders in my parishes, when they are asked, give them lodgings through charity, and not otherwise.	Thirty to 50; generally taken by the week, at 9*d.* per week.	The number is in proportion to the demand, and this varies with the season of the year. The price of a night's lodging is from 1 *d.* to 2 *d.*	I do not know.
About 10 persons in my two parishes are known to have died for want of medical aid and of the necessaries of life, which would be a great means to restore life.	None, to my knowledge.	Not immediately, but certainly mediately: bad food and lodging, and want of night and day covering, bring on various diseases and premature deaths: these are cases of every day occurrence.	I have not heard of any.

MUNSTER—County Limerick—Barony Kenry.

Ardcanny - - Pop. 1,318.	Ardcanny - - Pop. 1,318.	Chapel Russell - - Pop. 1,204.	Kildimo - - Pop. 3,357.
Rev. *Samuel Jones.*	*Bolton Waller*, Esq., J.P.	Rev. *William Waller.*	Rev. *George Franklin.*
None.	None.	None.	There are but two supported by parish levy, now at an end; there are very many others supported by Providence, in a way that I know not. I am not aware that any one has perished by neglect within the last 17 years.
None.	—	None.	I know of none. Some are supported by their fathers, some by their mothers.
None, except two.	—	I know of none.	I cannot speak as to the definite number. A few perhaps may hold an acre or two of ground; the remainder are supported by charity.
About 55; supported by their children and neighbours.	—	Including blind, not a dozen individuals. They are supported by private alms.	It is impossible for me to say what number, but I know that it is very great; more than half of them are supported by their nearest relations and connexions, the remainder by the humanity, charity and benevolence of the inhabitants; and their feelings of this nature are very great.
None.	I believe none.	None.	Very few, comparatively speaking. Not one goes to England.
—	—	—	—
About 100. Alms given in money and provisions.	—	About a dozen. The gentry assist with money, and the farmers with provisions.	In proportion to the extent of the parish, the number is not great, yet they are many. Alms are chiefly given in provisions; very little money.
None.	—	None.	There are no beggars' lodging houses. They are sheltered from motives of humanity and charity.
None.	None.	I never heard of a person dying from actual destitution in this parish, or I may say in this barony (Kenry.)	Not one within the last 17 years.

MUNSTER—County Limerick—Barony Kenry and Kilmallock Liberties.

Kildimo, Ardcanny and Chapel Russell - - Pop. 5,879.	Tremp or Breagh - - Pop. —.	Kenry Barony (15,000 acres.) Pop. 13,076.	St. Peter's and St. Paul's. Pop. 2,833.
Rev. *Edmond Connery*, P.P.	*Thomas E. Davenport*, Esq., J.P.	*John Waller*, Esq., J.P.	*Eyre Evans*, Esq., J.P.
Only one; and supported by an acreable cess on the parish. There have been none known to perish within that period.	No deserted children. None perished.	—	Two supported by charity. One only perished within the period referred to, being deserted by its mother.
Not many; and are generally supported by their mothers' industry.	About five.	—	I know of none.
The number of those whose friends are unable to support them are very few, and generally subsist by their individual industry, and by begging.	About 10, who are supported by charity.	—	From 30 to 40; supported as in Query 4.
The actual number I cannot ascertain at present, but it is considerable. Some are supported by begging, and the greater number by their friends.	About 50, who are usually supported by their relations.	—	About 100; half of whom are supported by their friends, the other, some by pauperism, some by the resident gentry, clergy and householders.
Number not very many; and but very few go to England.	None.	Few or none leave this for occasional employment.	Few, if any; and of late years few go to England.
Some are married; and their wives and children live on the produce of their con-acres.	None.	—	Very few are married; and if it so happen, their wives and children are supported by pauperism.
Between 30 and 40. Alms usually given in provisions.	About 10. Alms are generally given in provisions.	—	Those of this class are generally itinerants, and amount to about 50. Alms generally given in provisions.
I know of none who charge anything for lodging given to strolling beggars.	Householders always give strolling beggars lodging gratis.	—	Twenty, who entertain at 4*d.* per week.
None.	None	Never heard in this district of a death from mere want.	None.

MUNSTER—County Limerick—Baronies Kilmallock Liberties, Owney Beg and Pubblebrien.

Kilmallock - - Pop. 2,833.	Cappamore - - Pop. ——.	Kilkeedy - - Pop. 4,160.	Killonoehan, Crecora and Kilkeedy - - Pop. 6,658.
Rev. *Joseph Gabbett.*	Rev. *John Ryan*, P. P.	Rev. *Richard Dickson.*	*John Waller O'Grady*, J. P.
Two supported by the church collection. None.	I know of no deserted children in my parish. I have not heard of any having perished through neglect within the last three years, except one that had been abandoned by its unnatural parent, and become a prey to dogs and swine.	There are none at present.	I do not know of any.
Only two.	About 30. Their mothers generally support them by begging.	Very few.	None, that I know of.
From 30 to 40; but most derive some aid from relatives, the rest from charity.	About 40. They are chiefly supported by begging.	These, as well as those stated in the answer to No. 4, receive from the Sunday collections as far as they go. They stop a few nights with each poor householder, who seldom deny them a portion of their humble fare.	None, or four; these are supported by the gentlemen of the neighbourhood.
100; supported by their friends, or by charity.	About 150. They are usually supported by begging, except in a comparatively few instances, where they are supported by their relatives or friends.	The collections made at the church on Sundays are distributed to such persons who are besides supported by their own families.	I cannot tell the number, but there are not many; such as are, are supported by their children.
Very few, if any.	About 100. They generally go to the counties of Tipperary, Kilkenny and Waterford; very few of them go to England.	Few or none leave the parish in search of employment.	None out of these parishes.
Generally unmarried.	Some of them are married men. Their wives are supported in their absence generally by what the husbands have been able to spare at other periods of the year. They subsist almost entirely on the con-acre potatoes. The husband often procures the rent by seeking employment in this way, and the wife may be eating the potatoes in his absence. The wives sometimes subsist by begging.	——	The only persons who have left the neighbourhood are one or two within the last seven years; one went to America, and left his wife and children behind. They have been in my employment since. I know of no other case.
There are between 40 and 50 itinerants; and alms are generally given in provisions.	I should think over 100. Alms are usually given in provisions, seldom in money.	There are numbers of itinerant beggars towards the end of summer, when potatoes are scarce, who get provisions where they can.	I do not know any persons of the parish support themselves by begging, those who beg here being generally from Kerry; they get both money and provisions.
About 20; the price 4*d.* per week.	The poor people seldom refuse strolling beggars for lodgings; they seldom require any payment; when required it is very trifling, not more than 1*d.* or 2*d.*	Few or none are in the habit of doing so.	None; beggars are not charged.
None.	The health of many has been impaired, and their lives shortened by destitution and privation, in my parish within the last three years; but I am not aware of any person having died through actual starvation.	None.	None.

MUNSTER—County Limerick—Baronies Pubblebrien and Small County.

Mungret - - Pop. 3,475.	Cahercorney - - Pop. 1,217.	Caherelly - - Pop. ——.	Corcomahide - - Pop. ——.
Rev. *James Moore*, P. P.	Rev. *Patrick Fitzgerald.*	*M. Furnell*, Esq., J. P.	Rev. *Fielding Morrison.*
Two; by an acreable assessment on the parish. None.	None.	None.	I have not heard of any deserted children, except the foundlings in the parish books.
Two only.	None.	None but what are maintained by either parents.	There are two foundlings, maintained hitherto by vestry cess.
——	There are about 10 poor widows and several children; supported in general by relatives.	*See* replies to Nos. 4 and 7.	——
There is scarcely a labourer's family in which such individuals may not be found. They are supported in the same wretched manner as the labourer himself and the rest of his family.	There are no men of this description in the parish that I know of.	About a dozen; supported by their families.	I cannot state the number of infirm persons in so large a population. They are usually supported by contributions from their neighbours, when they have not relatives.
Very few.	Sometimes about 20 of them go into the next counties to reap, mow or dig potatoes.	None.	I do not think any labourers are in the habit of leaving their dwellings to seek employment elsewhere, from my parish.
——	The wives and children must go beg.	None.	——
About 20. In provisions.	Those that beg are strangers. Alms are usually given in provisions.	Ten or 12 resident; supported by alms in provisions, money, &c.; but often many itinerant beggars.	Alms are usually given in provisions.
None. Nothing.	None.	Very many at no charge; I think for the sake of their fund of news, true and false, as also for some petty clandestine traffic.	It is not at all customary to let lodgings to strolling beggars; such persons get a night's lodging gratuitously at almost any cabin where they apply for it.
None of actual starvation; many of disease induced by a want of sufficiently nutritious food, of good and warm clothing, and in consequence of being badly lodged.	No.	None.	I have not heard of any.

MUNSTER—Counties Limerick and Tipperary—Barony Clanwilliam.

Corcomahide - - Pop. ——	——	Lattin - - Pop. 1,430.	Union of Lattin (including part of the Town of Tipperary.) Pop. 10,524.
Capt. *John W. Shelton.*	*De Courcy O'Grady*, Esq., J. P.	*Maurice C. Moore*, Esq., J. P.	Rev. *R. P. Vaughan.*
There are two foundlings kept at the expense of the parish (applotted for at vestry), but none have ever been known to perish from want.	Do not know of any. Do not know of any having perished through neglect.	No instance of deserted children. None have perished through neglect.	There is now one deserted child in the parish, found under a tombstone during a funeral. The parishioners refused to levy any cess for coffins and foundlings; and there is no fund whatever for its support; and this child would have perished but for my aid.
Only the two described in Query 1.	Cannot tell.	Very few indeed, as the lower order in the county marry early, and seldom form promiscuous intercourse.	I know of but one at present, though I believe there are more.
I believe there are very few, and those principally supported by their charitable neighbours.	Cannot say.	The destitute are, as I have said before, taken care of by their relations.	About 20 women and children, who receive support up and down in charity.
There are very few, and those are always supported and clad, (and comparatively comfortably so,) by their own relations and friends.	Cannot tell. Some supported by begging, but the greater number by their friends.	The old and infirm are provided equally with the young and healthy, by their families.	There are about 40 poor old persons, men and women, who subsist on charity up and down amongst their friends and relations.
Very few indeed. Some labourers travel from one county to another in harvest, but generally return in sufficient time to reap in their own parish also.	Very few.	Few go from this small parish to earn wages in England.	Very few labourers leave this county for work in England or elsewhere, particularly in this part of it, probably not a dozen.
I never heard of any married men with families leaving their homes.	Mostly married; supported by potatoes left behind.	——	Generally any who go, are unmarried.
Except strolling beggars, there are none. These generally get potatoes; rarely money.	Cannot tell. Alms usually given in provisions.	No begging in this parish but from strangers, who come to seek food and charity in this rich fertile soil.	About 40; and receive both alms and provisions up and down.
None that I know of. Poor beggars are generally allowed to lodge in the cabins gratis for a night or two.	Every house receives beggars, and they are not charged anything.	In the country, few lodgings are let to strolling beggars.	There may be about half a dozen; the usual price is about 1½ *d.* or 2 *d.* per night.
I never heard of, nor do I believe any person ever died from actual destitution in this parish.	No.	Certainly none.	I am certain many would have lived longer than they have, if they had better food when old; but I cannot say they actually died of starvation, but were in great want of sufficient food.

MUNSTER—County Tipperary—Barony Clanwilliam.

Shronehill - - Pop. 1,006.	Templeniora - - Pop. 2,961.	Tipperary (including Town.) Pop. 7,996.	Union of Tipperary (including Town.) - - Pop. 11,767.
Rev. *Martin Clarke.*	Rev. *B. H. Banner.*	Rev. *Pat. Meagher*, P.P.	Rev. *Garrett Wall*, and Rev. *Richard Carey.*
One; supported by charity.	There are no deserted children in the parish, I believe; nor have any perished through neglect within the last three years, as I understand.	Eight deserted children, who are supported by contribution. Two have perished by neglect of their unnatural parents within the last three years.	Five foundlings supported this year by protestants; three supported by roman-catholics. Within the last three years, two children perished by neglect of their parents.
——	I do not know the precise number; but there are several of this description.	The number of bastard children is not known. There are three bastard children supported by contribution.	Unknown.
There are some, but I cannot scertain the precise number; artly supported by contributions collected in the church, nd partly by their neighbours nd by begging.	I know only of six widows who are so circumstanced; and they are supported by money collected in the church, and by what they can get by begging.	There are at least 60 widows in this parish who are dependant on and supported by the bounty of the public.	At least 60 widows, if not more, in this parish, dependant on the bounty of the public. At least 100 children in the same state.
There are several of this description, and are supported by heir friends and begging.	There are many incapable of work; they are supported by their friends and by what they can get by begging.	At least 100 persons. In dear seasons we have double this number; then they rush in here from other places.	At least 100, from old age and infirmity; and in scarce seasons, double the number from other counties.
None from this parish leave heir dwellings to get labour ar from home.	Very few from this parish leave their dwellings for employment far from home.	From 50 to 60 labourers leave their dwelling here and travel to England or elsewhere, to get employment.	Quite impossible to say.
——	——	Some are married men, and leave their wives behind them, who with their children are to be supported by the kindness of their friends and neighbours.	Some of them are married men. Their wives and children are badly supported in their absence; some by the charity of their neighbours, others by small remittances from their husbands.
But few. Alms are principally given in provisions.	Few subsist wholly by begging. Alms are given both in money and provisions, such as potatoes and milk.	From 150 to 200 are begging publicly. They are on this town and country. The farmers give them potatoes as alms.	At least 150. Some years 200 or 300, principally from other counties. Many of these remain for weeks or months, according as they are successful. Alms are generally given in money by the upper classes, and in potatoes by the lower classes.
None.	There are about six or seven who so let lodgings. The usual price for a night's lodging is 2*d.*	There are over 100 houses in this town where lodgings are let from 2*d.* to 3*d.* a night; and sometimes lodgings are given to sturdy beggars, free.	In this town there are over 100. The usual charge is from 2*d.* to 3*d.* a night. Frequently lodging is given gratis.
None that I am aware of.	I never understood that any persons have died from destitution or starvation in this parish for the last three years.	One or two died last year during the rage of cholera, before any relief could be afforded them.	From their excessive poverty many must have died.

MUNSTER—County Tipperary—Baronies Clanwilliam and Eliogarty.

Union of Tipperary (including Town) - - Pop. 11,767.	Union of Tipperary (including Town) - - Pop. 11,767.	Borris Leigh - Pop. 3,244.	Union of Borris Leigh. Pop. ——.
James Roe, Esq. M.P.	*Joseph Cooke*, Esq. J. P.	*John Russell*, Esq.	Rev. *Richard F. Laurence.*
There are seven foundlings on the parish; I cannot say if any died.	I do not know.	Very few; never heard of any perishing through neglect.	I believe there have been none recently; I have never known a case of any having perished through neglect.
Impossible to guess; but improvident marriages are a much greater evil to the public.	I do not know, but the magistrates have no power to compel the father to support the child in Ireland.	Cannot tell.	——
About 20; by the parish clergy of both sects making collections, a small sum is distributed.	I do not know.	Cannot tell.	I cannot say, the bulk of my parishioners being Roman Catholic, and having therefore little direct intercourse with me.
I should say 1,000; impossible to acount for their existing, unless by casual charity.	I do not know.	I have no means of judging of the number; they are supported by their friends, or by begging.	The number I am unable to state, but their support is derived from charity.
Very few leave this neighbourhood; but I heard formerly they used, in harvest time.	None	Very few; and none go to England.	None.
They used to go begging about the country.	——	——	——
Street beggars are importunate, and respectable persons often liberally subscribe; the farmers never allow a person to go empty from their doors.	They are very numerous; the gentry generally give money, the peasantry potatoes and milk.	Cannot tell the number; alms are generally given in provisions.	Unable to state the number; alms are chiefly given by the farmers in provisions, by the few respectable inhabitants in both ways.
Several, at 1 *d.* a night; almost all the very poor are strangers to the parish.	I never heard of such a thing in Tipperary.	Beggars never pay for lodging; but the usual rate for a night's lodging to travellers of the lower order is 2 *d.*	Strolling beggars usually get a night's lodging gratuitously as an act of charity, and this is readily afforded by almost any occupant of a cabin; where a price is paid, it is usually from 2 *d.* to 4 *d.* per night.
I have heard of some.	I never heard of such a case; potatoes were cheap and abundant, and the lower classes are very charitable.	None.	None that I ever heard of.

MUNSTER—County Tipperary—Barony Eliogarty.

Union of Templemore. Pop. 4,583.	Holy Cross - - Pop. 2,224.	Union of Kilfithmone. Pop. 3,120.	Moyne and Kilclough. Pop. ——.
Rev. *William N. Falkner.*	Rev. *George Peacoke.*	Rev. *Robert Forsayeth.*	Rev. *Samuel Ferguson.*
Very few deserted children at present in this parish, I believe but one, a soldier's; I do not know of any perishing through neglect.	To my knowledge there is but one deserted child in this parish, which until the last year and half had been supported by parish cess; since that period, the person in charge of the child has not received the amount which was assessed at vestry, namely, four pounds a year; the child is now six years old.	None.	None.
I know not of any.	I am not aware of any.	None.	I do not know.
I can make no answer to this question in this form.	Cannot tell.	None. Those in the Union are supported by their families.	Six.
There are several such persons; how they are supported I cannot exactly say, but several well able to work wish to earn a livelihood by begging, &c.	I cannot tell how many old and infirm people in the parish, but they are numerous, and are supported either by their relations, or by begging.	Number uncertain; all supported by their own families.	Six, by charity.
Few leave this part of the country to obtain employment, but several come here in the harvest season from Connaught, to get employment.	Few, if any, ever leave this parish for England in search of employment, or for any other quarter.	None.	Probably not six.
Some few.	——	——	Unmarried.
I cannot say what number; but a great many would so subsist if they had any prospect of succeeding in it. Alms are generally given in money; some of the lower classes give provisions.	Cannot tell how many subsist by begging, but that class are not numerous; the farmers are always in the habit of giving provisions, the gentry generally give money.	None.	None, except strangers; alms are given in provisions.
Several householders let lodgings for about 2 *d.* per night, or perhaps less.	Householders when they take in strolling beggars seldom or never charge for lodging.	Strolling beggars get a night's lodging without payment.	I do not know the number; 1 *d.* per night, or some of the provisions the beggar may have got during the day, which is more customary.
None that I have heard of.	Not to my knowledge.	None.	None.

MUNSTER—County Tipperary and Town of Clonmel—Baronies Eliogarty, and Iffa and Offa (East.)

Thurles (including Town.) Pop. 10,459.	Carrick-on-Suir (Town.) Pop. 9,226.	Clonmel (Town) - Pop. 15,134.	Donoughmore and Killegan. Pop. ——.
Rev. *Henry Armstrong*.	Rev. *William Sandys*.	*David Malcolmson*, Esq.	Rev. *R. Carey*.
At present I do not know of any.	Very few; occasionally one, which is supported by being carried from house to house, and kept one day in each. This only since the refusal to pay parish cess.	There are generally from 12 to 15 deserted children cast annually on this parish, not more than half of whom survive. There are at present five or six on the books, who are supported by a parish rate.	None have come to my knowledge.
——	——	Exclusive of those in No. 1, there may be several bastard children provided for by their mothers by begging through the streets.	I have not heard of any.
——	By begging.	Probably there are poor of this description; but I have no means of ascertaining them or their numbers.	There are a few widows, extremely poor, but able to support themselves, receiving some occasional assistance.
About 400 supported by their friends; about 100 supported by begging.	By begging.	In our Mendicity, there are, Men, women and children - 106 In the House of Industry,— Aged and infirm - - 92 Vagrants - - 70 Lunatics - - - 42 — 204 310	Probably from 15 to 20; supported by their children or other near relations.
Several leave this at harvest time for other parts of the country. Very few go to England.	None go from this parish further than to the immediate neighbourhood.	But few, if any, go from this parish in search of employment, except a very few to Newfoundland in the spring, and return in the autumn; but we have a number of labourers from the counties Kerry and Cork in the harvest, potatoe setting and digging seasons; the advance of wages to them is trifling, and of short duration.	Not any.
Several are married. Their wives and children are supported by begging.	When absent, their wives generally beg.	——	——
About 100; supported in the town by money and provision, in the country by getting potatoes.	About 400. Alms chiefly given in potatoes and food.	I cannot be very accurate; but suppose there are 200 beggars (who decline going into our Mendicity) in this parish; the majority on our streets; but a great number travel several miles into the country, where the farmers give them potatoes very freely, with which they return to town in the evening.	Not any. Alms are given to a very considerable amount in provisions by the farmers to the poor of the towns adjoining.
Almost every householder lets lodgings for the night, at 1 *d.* for each lodger.	Many; the usual price 3 *d.*	I cannot answer particularly, but in general lodgings are to be had in all parts of the town, and at very cheap rates, say 2 *d.* per night, and frequently gratis.	None for a pecuniary consideration, but almost all do gratuitously.
I do not think there have been any.	I believe not.	I do not know of any.	Not any.

MUNSTER—Counties Tipperary and Waterford—Baronies Iffa and Offa (East.)

Innislonoughty and Monksland. Pop. - 5,295.	Killaloan, Kileash and Killebrant, and Templeany. Pop. about 5,000.	Kilsheelan and Killaloan. Pop. 2,520.	Newchapel and Abbey. Pop. 6,356.
Rev. *A. Maunsell.*	Rev. *Charles H. Archdall.*	*J. R. Smith*, Esq. J.P.	*Stephen Moore*, Esq. J.P.
None at present. When they were, they were supported by parish cess. None.	None. Not one.	None are supposed to have perished through neglect.	I do not know of any; nor did I hear of any having perished.
I cannot say.	One, left to a poor woman by a very respectable gentleman, who is an absentee.	Very few.	I know of none.
I cannot say.	I cannot say.	Very few.	I know of none.
I could not possibly say.	Do not know.	There are not many subsisting on charity. The aged and infirm are generally supported by their relations.	There must be old people in every parish; I cannot tell how many in this, but any that are, live with their friends and relations, who are generally bound to protect them by settlement.
I would say none. They come in great numbers from Cork and Kerry to this neighbourhood.	None.	None leave their dwellings periodically; none go to England; on the contrary, strangers sometimes come to assist in getting in the harvest.	I do not know of any.
—	—	—	—
I cannot say.	Do not know. Alms given in provisions generally.	The beggars generally come from the towns; and alms are usually given in provisions.	I do not know a single beggar in my parish.
I cannot say. The price, I hear, is various, generally 2 *d.*	Every person will give a beggar lodging without any expense.	None.	I never knew of any such houses; if a stranger should get a night's lodging, there is no charge.
None.	Not one.	None.	Not one.

MUNSTER—County Tipperary—Barony Iffa and Offa (East.)

New Chapel - - Pop. 2,085.	Newtown - - Pop. 1,642.	Powerstown, Sisronagh and Donaghmore.—Pop. 2,564.	Rathronan - - Pop. 1,010.
Rev. *A. Hoops.*	*Thomas E. Lalor*, Esq. J. P.	Rev. *Maurice Wall.*	Rev. *Walter Giles.*
None.	I have heard of but one; the child is supported by subscription.	None.	None.
None.	I have heard of only the one above mentioned.	—	None.
None.	—	—	None.
None.	—	There are some persons resident in these parishes who are prevented, by old age or infirmity, to earn their bread. In many instances such persons are supported by the alms of their neighbours, and, in other instances, by the fruit of the industrious exertions of some near relative—son or daughter.	There is not, to my knowledge, an infirm person in this parish whose family is not able to support.
None.	I know of no labourers leaving their dwellings from this parish to obtain labour. Some may, but if any do, the number must be very few.	There are scarcely any such known in these parishes.	The labourers in this parish are few in number, and do not leave it to obtain employment.
—	—	—	In general married. The women labour at tillage when required.
None.	But very few. There are a number of beggars in the next parish (Carrick-on-Suir) who beg in this and other parishes, and are relieved by the farmers with potatoes.	There are some, who rank among the bashful poor, who are supported by the private alms of the charitable and benevolent. There are not many of the description alluded to by Querist in these parishes.	None.
When a stranger gets lodging, there is no charge.	I know of no instance of householders being in the habit of letting lodgings to beggars in the parish. I believe the farmers generally give them lodgings in their houses or outhouses, without ever charging for such lodging.	No price is generally required of those who get lodgings in the country.	The householders of this parish, generally speaking, are respectable farmers, who do not encourage strolling beggars, except in giving them a few potatoes when they would call at their cabins.
None.	I have not heard of an instance of any person dying under such circumstances.	None.	None.

MUNSTER—County Tipperary—Baronies Iffa and Offa (East), and Iffa and Offa (West)—Town Caher.

St. Mary's (including Clonmel Town). - - Pop. 17,331.	St. Nicholas and Newtown (including Carrick-on-Suir Town.)—Pop. 9,097.	Caher - - Pop. 8,594.	Caher - - Pop. 8,594.
Rev. *James Orr.*	Rev. *G. Connolly*, P. P.	Hon. & Rev. *T. Cavendish.*	Hon. & Rev. *Thomas Cavendish*
As far as I can ascertain by inquiry, there are no deserted children; nor have I heard of any that have perished through neglect.	No provision for deserted children, who, to the amount of four, were a charge on the parish; none through neglect.	One, who is partly supported by the collections in the church, but who is about nine years old, so is able to do a little work for the person who keeps him. One who was left in the street, and died from cold.	One, who is partly supported from the collections in the church; but he is about nine years old, so he can do a little work for the person who takes care of him. One infant was left in the street, and died from cold.
The number of bastard children coming within these limitations is, I understand, small; about three or four.	None on the parish.	I really cannot say.	I really do not know. The Priest might answer this query
This question I am unable satisfactorily to answer. Those who do not live by begging, or who do not derive assistance from the public institutions, must be supported by the bounty of private families.	One hundred; the perpetual answer, begging.	About 20, who are supported by charity.	This query is answered by Nos. 4 & 7.
The number of persons incapable to work in a town containing a population of at least 16,000 inhabitants, it would be impossible for me to state. As to the mode of supporting them, there is a House of Industry and Mendicity Institution.	Nearly 500; by begging.	About 20, and are supported by charity.	About 20; they are supported by charity.
There is no periodical migration of labourers from this neighbourhood. On the contrary, vast numbers come here from the counties of Kerry, Cork and other places, looking for employment.	Very few.	——	None go from this parish to England for work. A few, when the potato crop is dug here, go to other places where the crop is later, but their absence is only for a few weeks.
Those who come here are, I understand, generally married; but how their families are supported in their absence from them of course I know not.	By begging.	——	——
The persons who live by begging are much less numerous than I would have expected, considering the size of the town and the general poverty of the lower classes. Alms given usually in money; but more frequently nothing given at all.	Say 1,000 both ways.	——	About 12; alms are usually given in provisions.
Such householders are innumerable, for, in fact, almost every poor man will accommodate a fellow-mortal with a night's lodging. How many make a trade of it, however, I do not know, but the price of a lodging, I have been told, is generally 2 *d.*	About 50, at 2 *d.* per night.	——	Fifty; 3 *d.* a night.
I think it is probable that destitution must have contributed largely to, if not entirely caused, the death of many persons, if we may judge from the general poverty that is to be met with; but I have not heard of any authenticated instances.	I believe not.	No.	None.

MUNSTER—County Tipperary—Baronies Iffa and Offa (West.)

Caher and Mortlestown. Pop. 9,170.	Derrygrath - - Pop. 1,286.	Union of Derrygrath. Pop. 7,642.	Temple Etny - - Pop. 1,437.
Rev. *Michael Tobin*, P.P.	Rev. *Sackville Gardiner Bourke*.	*William Perry*, Esq. J. P.	*Michael Bourke*, Esq. J. P.
Only two, and they are supported by a yearly collection made at the chapel-gate. I do not recollect that any perished through neglect.	One; supported by presentments off the parish. None.	There is one deserted child in the parish of Derrygrath; I know of no other; it is supported by a small grant from the grand jury. I never heard of any having perished through neglect.	Three deserted children, which were paid for by the parish when church-rates were collected, now kept by the nurses, in expectation of being paid by Government.
None.	One is all that I know of.	I am quite unable to answer this question.	About 20.
Such as are not able to work, are supported by the charity of their neighbours; the number is small.	There are none who have not children or other relations who support them.	None that I know of.	I cannot tell the number, but what there are are supported by begging.
I cannot exactly tell the number, but they are usually supported either by their relatives or the charity of their neighbours.	Very few, and they are supported by their families.	I cannot say what number of persons are incapable of working; they are supported by their families.	Three hundred; some supported by begging.
I am not aware that any of this parish go periodically to England. But some go to Carrick, Kilkenny and other places in harvest and during the potato digging for a trifling advance in wages.	None.	None in this part of the country.	About 500 leave the parish.
Such as are married generally take care to have a few ridges of potatoes for the support of their families.	—	—	A great number, whose wives and children are begging while they are absent.
There are over 150, who subsist by begging. In the country the alms are given in potatoes; in the town they are given both in money and potatoes, &c.	Very few indeed. Alms generally given in provisions.	There are no beggars; alms or charity is usually given in clothing, blankets, fuel or provisions.	More than 100; the alms generally given are potatoes; as for money, no such thing is given.
About 21, and perhaps more. The average price 6*d.* per week.	Householders generally allow strolling beggars to sleep in their houses for charity.	I know of no lodgings let to beggars; the farmers often allow them to sleep in their lofts or barns.	About 20, and 3*d.* is the price of a night's lodging.
I cannot recollect any.	No.	I never heard of a person dying of destitution in any of these parishes.	Three.

MUNSTER—County Tipperary—Baronies Iffa and Offa (West), and Ikerrin.

Temple Etny - Pop. 1,437.	Tubrid - - Pop. 4,590.	Tubrid, Whitechurch and Ballybacon - - Pop. 8,778.	Corbally - - Pop. 2,948.
Rev. *William Montgomery.*	*W. J. Hennell*, Esq. J. P.	Rev. *Henry Palmer.*	*James S. Birch*, Esq. J. P.
Two, who were supported by vestry cess; two others died from desertion of the parents.	There are not many deserted children.	There are not many. None.	I do not know of any. I think in the last three years there may have been two or three cases of a child perishing from desertion and neglect.
I am not aware of any.	There are none at present that I am aware of.	Very few.	I do not know of any.
Very few, and those supported by voluntary contributions.	There are very few of this description of persons.	Very few; they live much by charity.	The few I know are principally supported by the bounty of those on whose ground they are living.
I cannot exactly say.	——	I cannot reply satisfactorily; such persons are usually supported by their children, and charitable neighbours.	I cannot say the number, but their means of support must be most precarious; in some instances by their friends, in others, and I fear many, by charity alone.
Probably 1,000, or upwards; I should think the greater part go to England.	Very few from this parish leave periodically, as it is entirely a tillage district, and most hands find employment.	Very few, indeed, migrate.	I do not know of any in this parish.
The greater number married; the wives and children left to chance.	——	——	——
I think the number of mendicants less here than in other parishes of the same size; provisions are never refused them by the farmers.	There are a great number of beggars, who subsist principally by the contributions of potatoes from the lower orders of farmers.	Fifty, at most; alms are usually given in provisions.	Not many, I think, in this parish, but numbers in the adjoining parish of Roscrea. Alms are usually given by the poorer classes in provisions.
About twelve; 2*d.* per night.	The price, I believe, paid in those instances is a few pence.	Very few; a charge is seldom made.	I cannot say what number; but I believe 2*d.* a night is the usual charge.
One.	I have not heard of any case of this description.	None.	I do not know of any such extreme case.

MUNSTER—County Tipperary—Barony Ikerrin, and Town Roscrea.

Moyne and Templetooky. Pop. ———	Roscrea - - Pop. 9,199.	Roscrea (including Town). Pop. 9,199.	Templetucky and Loughmore. Pop. ———
Rev. *Patrick Ryan*, P. P.	Rev. *J. O'Shaughnessey*, P. P.	*John Talbot*, Esq.	Rev. *Edmund Knox*.
One, who is carried from house to house, and at each house supported a few days. None have perished through neglect.	The number of deserted children bear no proportion to those who were formerly sent to Dublin; and none have perished through neglect.	I cannot tell the number of deserted children in the parish; I do not think there are many. I know two in the town supported by charity; and within the last year I have reason to think two more died for want of proper care, which possibly might not be the case had funds been provided for their support.	None.
One.	——	If any, I believe the number is very small.	——
About 10, and they are supported by the charity of the farmers.	——	I do not know how many widows and children may be in this parish who have no relations to support them. I know some who receive little help from their relations, but would prefer employment (could they obtain it) to begging, which they are obliged to resort to.	A good many; perhaps 50 in the Union.
About 60, and they are generally supported by their friends; such of them as have no friends, are obliged to beg.	Those people who, from age or infirmity (coupled with want) are unable to provide for themselves, are either admitted to the Mendicity, or look for support from their more opulent neighbours; many are supported by private charity.	——	Supported by their friends.
Those who are not in constant employment. None go to England.	——	Few, if any, labourers leave this parish to obtain employment elsewhere; and fewer go to England from this quarter.	Very few. None to England.
Some are married men; they leave their families a stock of potatoes, and if that should be consumed before they return, their families are helped by their neighbours.	——	——	——
About 20. They are seldom relieved in money; mostly by provisions.	——	I do not know the number, but it must be considerable, from the circumstance of 91 poor persons being relieved at my shop one morning about two years and a half ago, it being a season of scarcity; and a meeting being to be held that day on behalf of the poor, I made it my business to count the number, to enable me to state it to the meeting. I gave oatmeal to the most of them; perhaps, on an average, not more than a pint or a pennyworth to each.	Generally in provisions, but often in both.
I know of no instance in which beggars have been charged for their lodging.	——	I find, by inquiry, that householders are not in the habit of letting lodgings to strolling beggars; they are generally lodged by the poorer class of cabin-keepers without charge. Poor travellers pay 2*d.* or 3*d.* for a night's lodging.	They get that for nothing.
No.	Answer to quere No. 4. will partly apply to this; few persons have ever here died from absolute want.	Although I cannot say I know of any who have actually died of want, yet great destitution certainly prevails in many poor families.	None.

MUNSTER—County Tipperary—Baronies Kilnemanagh and Middlethird.

Clogher - - Pop. 2,221.	Clonoulty - - Pop. 3,600.	Clonoulty and Clogher. Pop. 5,821.	Ardmoyle - - Pop. 1,914.
Rev. *Robert Armstrong.*	Rev. *Robert Armstrong.*	Rev. *P. Molony*, P. P.	Rev. *John G. Phillips.*
I do not find that any are actually deserted. None have perished, I believe, through neglect for the last three years.	I know but of one deserted child in the parish, which is supported by the parish priest; not one has perished through neglect.	Only one; supported by me for the last five years. None are known or supposed to have perished through neglect.	I am only aware of one deserted child in the parish within these three years, and was supported by parochial cess.
There are some; I cannot say what number.	There are probably 20.	About four for each year.	Cannot say.
I cannot possibly say.	There are many poor widows and children who have no relations willing to support them.	There may be eight or ten. They are supported by their neighbours, who are in general more kind and generous than their means allow, and by their clergy. The reason the number is so very small is, that in most instances they have recourse to begging, and are seldom ashamed to do so when deprived of their husbands.	Cannot say.
I cannot possibly say the number; they are supported by their friends, or from the charity of the poor about them who have houses.	From 50 to 80; they are supported by the charitable donations of their neighbours.	I think about 100; they are generally supported by their nearest relatives, with whom they live; their more independent neighbours lend assistance, and some of them almost entirely devolve on us for their support.	Number I cannot state; they are generally supported by the kindness of their relations, friends or neighbours.
Very few, if any, go from this neighbourhood; none to England that I know of.	I do not think any labourers leave this parish for employment in England, but some say near a hundred leave the parish for about one month at the time of digging out potatoes, and are employed in the neighbouring parishes.	About 50. None go to England.	I am not aware of labourers ever leaving this parish to seek for employment in England or elsewhere.
—	Some of them are married men; their families are supported on the potatoes which they grow themselves.	About one half married men. Their wives and children are supported by the potatoes which they grow, and such casual employment as they can procure, if able to labour.	—
About 20 subsist by begging; alms are given in provisions in general.	About 50; alms are generally given in provisions, some trifling sums in money.	About 20. There are at least as many more strangers, who constantly succeed each other. Alms are usually given in provisions. There are many in want, but ashamed to beg, whose lot is infinitely more severe than that of strolling beggars, who are always able to procure more food than they or their families can consume.	We have but eight persons in the parish whom we consider objects, though there are many who beg, and others who might require assistance. Alms are given both in money and provisions.
No householder is in the habit of letting lodgings for hire to strolling beggars, but they never refuse them a night's lodging gratis.	Strolling beggars never pay for their lodging for a night; they sometimes get a bundle of straw from a farmer, and leave it after them in the morning, as a remuneration for the hospitality shown them.	Strolling beggars can procure lodging at most of the cabins, as they generally leave the straw which they procure for beds in recompence for the lodging given them. Lodgings are not let on any other terms, nor by householders of any other description.	Lodgings are not usually let to strolling beggars; they are always given as charity.
I believe not.	Certainly not.	None.	I have inquired particularly, and could not hear of any person having died of want.

MUNSTER—County Tipperary—Barony Middlethird, and Town Fethard.

Ballysheehan - Pop. 2,869.	Cloneen and Drangan. Pop. 3,900.	Fethard - - Pop. 4,050.	Fethard, (including Town.) Pop. 4,050.
Matt. Pennefather, Esq., J. P.	Rev. *C. O'Brien*, P. P.		Rev. *Robert Ferris*, Pres. Min.
Do not know of any deserted children in this parish.	None.	But two within the last three years, supported from house to house. None that I can hear of.	Very few, perhaps not more than six; and none, as far as my knowledge goes, have perished through neglect.
Bastard children are scarcely known in this parish. On application to the parish priest, the number baptized within these last three years in the Union of this and another parish are only two; the Protestant clergy one; they are supported by one or other of their reputed parents.	The number is extremely few, and are attended to by their parents.	I cannot answer this question.	I am sorry to say that this description of population is said to be much on the increase. Perhaps about 20.
There are several widows in this parish, some of whom have sons and daughters who support them; but in case of no relation, they generally have houses with more or less land, and are supported thereby.	None; they always go to some friend, when they are not able to live otherwise.	Six widows, and no children.	About 50, and mostly supported by begging.
There are a great number of persons incapable of daily labour, yet they generally assist in the cultivation of their own ground as far as they are able.	I do not know the number; they are usually supported by their children or near relatives.	I have employed two intelligent persons to go through the town, and they have reported to me that there are 28 individuals incapable of work, and subsisting on the charity of their friends and others.	About 80, and generally supported by their friends.
The greater portion have sons and daughters who support them; if not, they are supported by their land.			
Cannot state the number of persons who seek employment periodically in other counties. None go to England out of this parish.	Very few go elsewhere, this being a tillage country, unless some who emigrate yearly to America.	——	Scarcely any, but many come to this place from Kerry, Clare, Limerick, and other quarters.
In case of married men seeking employment in other parts of Ireland, their wives and children are supported during their absence by former earnings, and the produce of their few acres of land.	Some are married, and take their families, or a part of their families with them; they leave the others with their friends, and either send for them or remit them money.	——	They are generally married, and whose wives and children follow them, and pursue the begging art in the country where their husbands are engaged.
Few resident persons in this parish subsist by begging, as they all have cabins, with more or less land attached to them. There are often strolling beggars to be seen from other parishes, who are relieved by the rich in money, and by the farmer in provisions.	I know no professed beggar in the parishes; one family only begs occasionally.	——	From 80 to 100, and alms are given sometimes in money, and sometimes in provisions.
Do not know of any householders in this parish who let lodgings to beggars. There are a few carmen's inns; but the beggar generally obtains lodging in an out-house of the farmer's, or in the cabin with the poor man and his family, free of expense.	Beggars are charged nothing; they are generally entertained as they pass through, gratis, as having their own provisions.	——	There are upwards of 50 householders who let lodgings to beggars, and the price usually paid is 2*d.* per night.
There was one instance four or five years ago, in which the person died from actual destitution; but none since that I know of.	Not as I know.	I have heard of none.	None, as far as known to me.

MUNSTER—County Tipperary—Barony Middlethird.

Gale - - Pop. 1,533.	Gale and Ballysheehan. Pop. 4,402.	Knockgraffon and Dagstown. Pop. ———	Knockgraffon - Pop. 4,100.
Samuel Phillips, Esq., J. P.	Curate of the Parish of Cashel.	Rev. *N. Herbert.*	*Oliver Mills*, Esq.
None.	Do not know of any deserted children in my parishes; have not heard that any perished through neglect. In the parish of Cashel, of which I am curate, I almost apprehend two such children perished through neglect.	None among the Protestant parishioners. None have perished from want.	A case of the kind has not come to my knowledge for a long time.
None.	Can give no information on this quere.	No bastards among the Protestants, but cannot answer for the Roman Catholics.	Cannot say.
None.	Cannot say; believe they are few who are thus circumstanced.	None.	The very few of this class are supported by provisions from their neighbours.
There are none, except those who have families to support them.	Cannot say any thing as to the number. If their families be not in such circumstances as to be able to support the aged, they are usually supplied with food and a bed in their parish or neighbourhood by those who are but moderately comfortable.	Very few, and such as are they are chiefly supported by their children or friends who have means to do so.	I cannot exactly ascertain this important question, as they are supported at home by their friends and families.
None.	From my parishes I do not think there are any vagrant labourers. Few or none go to England from this quarter.	None as I know.	I never hear of any leaving the parish.
None.	*See* No. 5.	——	——
Informant does not think there are any common beggars in this parish, at least very few.	Cannot say as to number. Alms usually given in provisions.	None, except vagrant strangers, unconnected with the parish, who get alms usually in provisions.	I do not think there are 20 regular beggars belonging to the parish, but many itinerants pass through it. All get relief in provisions.
Householders never let lodgings to strolling beggars; they are always provided for charity sake.	Cannot answer.	Know of only two houses; their charge is 3*d.* per night.	This occurs but occasionally in letting lodgings to stragglers. Only those poor living in villages are in the habit of charging for a night or a few nights' lodgings. About 6*d.* a week.
None.	Have not heard of any so dying.	None.	I do not think there has.

MUNSTER—County Tipperary—Baronies Middlethird, and Ormond (Lower.)

Moycarkey - Pop. ——.	Rathcoole - Pop. 1,501.	St. Patrick's Rock, including City of Cashel.—Pop. 12,582.	Ballingarry and Uskane. Pop. 3,226.
Rev. *Geo. Peacocke.*	*Matthew Sankey*, Esq.	*Gerald Fitzgerald*, Esq. Resident Magistrate of Police.	Rev. *James Saunderson.*
None.	I am not aware of any deserted children, and certainly none have perished through neglect, within the last three years.	Children are not often deserted here; but when it so happens, they are supported by parochial assessment, which is under the control of overseers of foundlings, appointed at vestry. I believe, however, in most other parishes no provision is made for deserted children. I have known some instances of the death of deserted children caused by neglect.	None.
Do not know of any.	I know of none.	I know of very few, and these are supported as described in No. 1.	None that I know of.
The widows and children who have no friends to support them, are obliged to beg, to sustain life.	I know but of one widow and three children; she is partly employed at agricultural labour, and receives relief from the neighbouring farmers.	*See* No. 4. This is the class that will always be a dead weight upon any plan for finding employment for the poor, and the number would seem to be incredible to a person who had not experience. The word "Relief" makes them start in existence in clouds, and every house pours out its claimants.	Cannot say.
Cannot tell how many, but are generally supported by their families.	Very few live in the parish, and those that do, reside with their own families.	I am not able to say what the number may be, but whatever it is, and it appears very great, they are entirely supported by begging. The small farmers through the country are singularly charitable, and their benevolence is sorely taxed. Clouds of women and children, and sometimes men also, leave the town daily on a begging tour; they go to each house they meet, and are never refused a couple of raw potatoes, and in this manner each of them returns home in the evening with two or three stone of potatoes. Alms are very rarely given in money. The city of Cashel is greatly impoverished, and is yearly becoming worse. The few gentry who formerly resided here have dropped off, and the population, in this respect, now consists of a few families, who are permanently located, and the shopkeepers, who, with few exceptions, are struggling against bankruptcy; all the rest are either tradesmen or labourers, and the actual paupers, who are the most numerous class.	Cannot positively say.
A few leave home in time of harvest, to cut corn in the neighbouring counties. None known to go to England periodically.	None either leave the parish, or go to England.	It would be impossible to answer this question with accuracy, but I believe very few emigrate in that manner from this part of the country.	None that I know of from this.
Young unmarried men that generally go.	——	*See* No. 5.	——
Not many. By provisions.	No persons exist by begging in this parish; but many beggars come from the neighbouring villages, who are liberally supplied with potatoes by the farmers.	*See* No. 4.	Cannot say.
Beggars always get their lodging free.	There are no regular householders in the parish for letting lodgings, but the farmers seldom refuse giving a night's lodging without any charge.	I cannot say as to the number of these lodging-houses. I believe one-halfpenny or a penny per night is paid for an occasional lodger, but it is less if taken by the week.	Cannot say.
No.	Not one, certainly.	I know of none; although the privations may, in some cases, be said to be a daily death.	Have not heard.

MUNSTER—County Tipperary—Barony Ormond (Lower.)

Cloghprior - Pop. 1,452.	Kilbarron, Terryglass & Finoe. Pop. 6,543.	Loughkeen - Pop. 2,691.	Lorah and Dorrow. Pop. 7,382.
George Atkinson, Esq. J. P.	Rev. *Ambrose Bowles*, P. P.	Rev. *Francis Synge*.	*T. W. Walsh*, Esq., J. P.
I have not heard of any deserted children in this parish within the last three years.	Only one. There are none.	None.	One deserted child in the parish of Dorrow within the last year; but in consequence of the vestry cess being abolished, it is now, I believe, supported by subscription.
——	There is not one.	None, or unknown.	I cannot say.
I know no widows or children in this parish but have relations able to support them.	There are many widows and children, but they are supported by work, or the charity of their neighbours.	Cannot tell; but not many.	I know of none.
I cannot say what number of old people are in the parish, but any that are, are supported by their family.	I could not ascertain the number, but they are supported by their children or relations.	Cannot tell. Usually supported by their own families. I believe there is hardly a poor family in the parish that would not, in England, be an object of parochial relief.	There are a few old persons incapable of working, but they are supported by their children or friends.
Labourers are not in the habit of leaving this parish periodically.	No labourers leave these parishes to seek employment in any other county, or in England.	I believe none from this parish go elsewhere to seek employment.	None whatever; the labourers of these parishes have sufficient employment at home. Labourers from the counties of Galway and Mayo, come here and are employed during the harvest.
——	——	——	None.
I do not know any in this parish that subsist by begging.	Two or three. Alms are generally given in provisions.	This being a country parish, few beggars. Alms almost always given in provisions.	Eight or nine persons to my knowledge very poor, in these parishes, but they get money as alms.
——	There is not one; though the people are poor, they inherit the hospitable disposition of their forefathers.	Cannot tell.	There are several persons in the habit of giving lodgings to strolling beggars, but they demand no payment, their doing so for charity.
None have died in this parish through destitution.	No, not one.	None.	None.

MUNSTER—County Tipperary—Baronies Ormond (Lower), and Ormond (Upper.)

Modereny - Pop. 4,506.	Mountsea - Pop. 2,209.	Mountsea - Pop. 2,209.	Ballinaclough, Kilkeary and Dromineer - Pop. ——
Rev. *William Homan.*	*R. W. Gason*, Esq., J. P.	Rev. *Jackson Wray.*	The Very Rev. *John Head*, Dean of Killaloe.
One deserted child, supported by subscription. None have perished through neglect.	None.	None.	There are none.
None.	None.	——	None, that I know of.
Cannot say exactly, but are supported from poor-fund.	*See* No. 4.	Very few, if any.	Sixteen widows, assisted by their children and the charity of their neighbours, and a few of them by the church collection.
About 80 persons. They are supported from a poor-fund, which has been established by private subscription and the collections at the church; 2*l.* is given weekly, and about 1*l.* 10*s.* in donations per month. There is a deacon appointed for each district, and we meet once in the month, and see who are objects and who not.	There are seven women and one old man in the parish, who are supported by alms, and the charity of parishioners, who afford relief at their own houses.	The number on the church poor-book amounts to 12, most of whom are incapable of work.	Twenty, in the above-mentioned parishes, supported by the industry of their children, and the charity of their neighbours.
None.	None.	There are none in the habit of doing so from this parish.	None.
——	Some are married, others single.	Answered, No. 5.	——
There are very few paupers of the parish begging, but immense numbers come from the surrounding parishes, and particularly at the period that the Irish go to England to labour.	None.	I cannot say, so many strangers come begging from town of Nenagh. Alms are generally given in provisions.	Three. Alms usually given in provisions.
Cannot say what number of householders let lodgings to strolling beggars; 4*d.* a week is the usual price for a week's lodging in the village; in the country parts of the parish there is no charge.	None.	I have not heard of any such thing.	None.
None.	None.	None, that I could hear of.	None.

MUNSTER—County Tipperary—Baronies Ormond (Upper), Clanwilliam, and Owney and Arra.

Clonbeg and Killinaffe. Pop. 5,798.	Kilmore, Lisboney and Killinaffe - 8,295.	Lattena - Pop. 995.	Ballinahinch and Killoscully. Pop. ——
Rev. *John Galway.*	Very Rev. *G. Holmes,* Dean of Ardfert.	Rev. *J. Studdert.*	Rev. *William Flanagan,* P. P.
None.	We have but one deserted child; I know of none lost by exposure.	Very few, and living with friends and farmers. None.	None, or any perished, to my knowledge.
None.	There is only one.	Cannot say.	From 15 to 20; generally by their mothers.
I know of but one, dependent on myself.	There are very few widows in my parishes who do not receive some support from their relatives.	About 80, supported by friends, children, &c.	None, to my knowledge.
In proportion to the population, they are very few; but the few live by alms, in some shape.	In the parish I reside in, which contains between 5,000 and 6,000 persons, we have a poor-fund, supported by voluntary subscriptions, and managed under the Deacon system, as recommended by Mr. Chalmers of Edinburgh; it answers particularly well, but our funds are rather *slender*. Were this system generally adopted, I think (with more available means) it would supersede the necessity of any other poor laws.	About 200, perhaps more. By begging, by their children and friends, &c.	From 30 to 40. By the charity of the parishioners.
Very small.	Very few labourers leave my parishes to seek work elsewhere; I scarcely know more than three or four going to England any year.	About 200 go to different counties in harvest time.	About 200 in harvest and October; to England, about 10 to 12.
I believe they live on the potato-garden, but imagine it is not a case of common occurrence.	Some married; their families subsist on the potatoes they leave behind, and perhaps get a little work.	Yes, and live on potatoes left at home.	Some of them married. Support, potatoes and salt.
Few. Potatoes is the usual donation.	We have a number of beggars, particularly in spring; when potatoes get scarce, they mostly receive provisions.	Fifty.	From 20 to 30. Alms given mostly in provisions.
Strolling beggars never pay; there are lodging-houses; rate about 3*d.* for bed.	I believe they seldom charge beggars any thing.	Nothing is paid; often get supper and bed free.	About 100 let lodgings gratis.
None.	None.	No.	Not any.

MUNSTER—County Tipperary—Barony Owney and Arra.

Boher and Balina - Pop. —.	Castletown Arra, Youghal and Burgess - - Pop. 12,032.	Killevolane, Killoscully, Kilnarash, and Kilromerlin. Pop. about 11,700.	Youghal and Burgess. Pop. 7,922.
Rev. *Wm. Byrn*, P.P.	Rev. *Robert Gabbett*.	Rev. *John Pennefather*.	Rev. Doctor *Ryan*.
There are a few deserted children, supported by farmers. None have perished for the last two years through neglect.	None.	I suppose about 10. The parish has been obliged to run in arrear with the nurses this last two years, in consequence of the parish cess not being paid, and there are fewer foundlings in consequence.	There are no deserted children in the parishes. An infant exposed by the unfortunate mother died in this year.
I know only one.	I know of none.	Unknown.	I do not know but of one child which does not receive some support from the reputed fathers. In general they afford but very scanty support, which for the greater part arises from their poverty.
In the village of Balina there are many widows and children chiefly supported by begging.	I know of none who are not supported by their relatives; some few are assisted by weekly collections in the parish church.	About 30, as I can hear, supported by the benevolence of the farmers in general.	There are about 40 widows, with from 50 to 60 children, in a wretched condition, without any land. They are for the greater part supported by the charity of their neighbours. They sometimes work in the fields to assist to support themselves and children. They very often send out their children to service when they are incapable to do but very little work. They often rear a pig to assist their support.
There are a great many of old and infirm incapable of work in those parishes, chiefly supported by their friends, relatives and a benevolent people.	Cannot say what number; but they are generally supported by friends and relations.	I suppose about 100. Usually supported by begging, and some charitable contributions in the parish.	There are about 60 persons who, from old age and infirmity, are incapable to work. The greater number of them receive a miserable support from their poor children. Some are supported by the benefactions of their neighbours.
A few labourers go into the interior of the country at the season of corn-cutting and potato digging. None that we hear for England.	I do not know that any are in the habit of leaving their dwellings, &c., and I believe none.	I should suppose between 200 and 300. Not more, I imagine, than 1-6th.	About 300 for some short time in the harvest. I know but of one man to go to England in search of employment.
Some may be married. Their wives are supported by their previous industry.	——	Some are married, and their wives live on dry potatoes and very poorly in their absence; some of them even go about the country with their children begging.	Some of them are married. The wives and children of those who solely depend on labour subsist on the potatoes raised on the con-acre ground.
A great number from the village of Balina and other parts of the parish subsist by begging. Alms usually given, sometimes in provisions, sometimes in money.	I do not know of any who subsist by begging.	I suppose about 150. Alms are usually given in provisions.	I cannot say how many persons subsist by begging, as many old persons occasionally absent themselves from the cabins of their poor children for this purpose.
In the village of Balina there are a few who let lodgings to beggars, the usual price being 1 *d.* per night, or an equivalent value of potatoes.	I know of none. I believe the beggar is generally accommodated gratis.	In almost every house they get a night's lodging for nothing for the night, a wad of straw or rushes in the corner of the cabin. There are several lodging-houses, and 3*d.* per night the usual price charged for lodgings to travellers not beggars.	There are no lodgings offered for money, but strolling beggars are often lodged by the smaller farmers and labourers when provisions become scarce and the poor are obliged to leave their cabins. I cannot say how many are in the habit of affording them lodgings. Few of the small farmers refuse them lodgings in the way of charity.
None to my knowledge.	I am sure none have.	None that I can hear of.	I am not aware of any persons to have died from actual want; but I have to state the lives of many were prolonged by a miserable support.

MUNSTER—County Tipperary—Barony Slievardagh.

Ballingarry - - Pop. 5,879.	Ballingarry - - Pop. 5,879.	Ballingarry and Uskane. Pop. 7,338.	Fennor and Kilcooly. Pop. 5,917.
A. Going, Esq. J. P.	Rev. *W. Armstrong.*	*C. Atkinson*, Esq. J. P.	Rev. *Michael Meghan*, P. P.
None, to my knowledge.	There are a few supported by travelling about the parish, from house to house; none have perished from want	I do not believe there is a deserted child in this parish; and I cannot recollect that any have been lost through neglect, certainly not within the last three years.	About ten; there is not an instance of any that have perished through neglect.
None that I am aware of.	——	The bastard children in this parish, as far as I know, are supported by their reputed fathers.	I think about ten, whose mothers go as servants into a farmer's house at very reduced wages, so as to have support of the child taken into consideration.
They are, I believe, generally assisted by their landlords; I have not heard of many that required assistance.	——	I know of but one widow in this parish without relations; she has no children, and is supported by the gentry.	About 200, who are chiefly supported by the benevolence of the parishioners.
I cannot form an opinion; those who subsist by begging, are, I believe, but few.	——	I cannot state how many people there are in this parish incapable of work, but they all live, and are supported by their friends; and I do not know a resident of this parish a beggar; alms are given both in money and provisions.	One hundred and twenty, supported by the generosity of the public.
None that I am aware of.	I believe none ever leave their homes in this parish for such a purpose.	I do not know of any labourers leaving this parish periodically; a few may have gone to England of an odd year in the summer season. There is a large population in this county all in employment at home throughout the year, though at low wages.	Six hundred are obliged to leave their homes, and go to England and different parts of this kingdom to look for employment.
——	——	——	They are chiefly supported by the bounty of the neighbours; many of them are married, and leave families behind.
See No. 4.	There are a good many, who receive alms both in money and provisions.	——	The numbers are almost innumerable to me; alms are generally given in provisions.
I cannot say.	Beggars sometimes get lodgings, but are never charged any thing.	Beggars, I believe, are never charged for their lodging, but disease is often engendered, and proves ruinous to the poor, from their facility in allowing those strollers to enter and remain in their cabins.	Strolling beggars generally get their lodging, as considering the little straw they procure for their bed, and the offal of their food a sufficient remuneration.
No.	No.	I do not believe any person has died of want in this parish for the last three years.	I believe about seven.

MUNSTER—County Tipperary—Baronies Slievardagh and Kilnemanagh.

Fennor - - Pop. 2,073.	Kilcooly - - Pop. 3,844.	Kilvemnon - - Pop. 4,530.	Doonas Keagh, &c. Pop. ——.
Rev. *Edward Lloyd.*	*William Ponsonby*, Esq. J. P.	Rev. *Edward Labarte.*	Rev. *R. Hayes*, P. P.
I have not heard of any.	Seldom has an instance occurred of desertion, and very rarely have any perished; I am not aware of one instance during the period mentioned.	There were but two deserted children in this parish during that period, one of whom died lately, but not from neglect; they have been hitherto supported by parish cess; but no cess has been collected for last three years.	Perhaps about 10; I do not recollect that any perished these three years through neglect.
I never heard of any.	There are none who are not taken care of, either by their fathers or mothers.	If there are bastard children, they are supported by their reputed fathers.	About 40.
I cannot say.	There are few who have not some means, but any that are destitute are greatly assisted by Lady Harriet Barker, of Kilcooly Abbey.	None, except the deserted child mentioned in No. 1.	Perhaps about 20; they are supported by their neighbours.
All the aged are supported by their friends.	The number are few, and those are generally kept by their children.	The old persons reside with their children and near relatives, and are supported by them.	The number of these may be about 50. They are usually supported by their children that work, or by their poor friends, or the charity of their neighbours.
Labourers do not leave this parish, having sufficient work in the bogs when not otherwise employed.	They are seldom known to leave their dwellings.	None of the labourers leave this parish to obtain employment in England or elsewhere.	About 40 or 50. I believe none of them go to England.
I believe every person come to man's estate is married, but do not absent themselves.	——	——	They are generally married men; their families are supported in their absence by the charity of their neighbours, or by the credit they may procure on the savings which they hope their husbands will bring to them.
I think there are very few actual beggars in this parish.	The number of residents who beg are few, and alms are generally given in provisions.	Not many beggars belonging to this parish; some strangers of that class travel about, and potatoes are what they usually receive.	The number of itinerant beggars in my parish is inconsiderable. Alms are usually given in provisions.
I know of none.	Whenever lodged, they are always lodged free for the night.	Very few live in lodgings; the strolling beggars pay one penny per night.	Strolling beggars generally get lodgings at farmers' houses. They get it gratis.
I think not.	Not one.	None that I have heard of.	None.

MUNSTER—County Waterford—Town of Dungarvan—City of Waterford—Barony Coshbride and Coshmore.

Dungarvan - Pop. 10,861.	Kilculliheen - - Pop. 1,353.	City of Waterford: Pop. 28,821.	Lismore, Cappoquin, Macollup - - - Pop. 18,441.
Rev. *Stephen Dickson.*	*H. Winston Barrow*, Esq. J. P. Deputy Lieutenant.	*Joshua W. Strangman.*	*Wm. S. Currey*, Esq. J. P.
I am not aware of any.	One. None are known to have perished through neglect.	—	There are, I believe, in Lismore only three. Five pounds for each were in the first instance raised off the parish. Supported since, one by a clergyman, the others by the proprietor of the place. Never heard of any having perished through neglect.
I do not know of any.	None.	—	The number is not known by me with any accuracy. They are, I believe, not numerous. Generally supported by their mothers, there being no power to compel the father to support them.
I cannot answer this question.	Widows, 31; children, 36. They are supported some by begging, some by friends, and some by their neighbours, for whom they perform occasional services.	—	Cannot state the number. There must be many in the three parishes, who are supported by donations from the more opulent; who gain something by their own work; who are assisted by their neighbours in many ways; whose potato-ground is dug for them, &c.; and some who beg.
I cannot possibly tell; but those of this description are supported by their friends if able, otherwise by begging from house to house.	Forty-four. They are usually supported by their friends, relations and neighbours: some by begging.	—	There are many, as there must be every where. Most are supported by their own families or connexions. Some are aided by friends or respectable families upon whose property they live, are pensioners upon the proprietors of the place, or are otherwise relieved. Some beg.
—	I cannot learn that any number of labourers migrate from this parish either to England or elsewhere.	Except in rare instances, I do not think that labourers go hence to obtain employment in England. On the contrary, at the time of potato digging, there is a considerable influx of persons from a distance, generally from the West, to assist in that branch of farming industry.	None, or very rarely that any do so.
—	—	—	—
—	Fourteen. Alms are usually distributed in provisions.	—	The persons who subsist by begging in Lismore parish are not numerous. Alms are given both in money and provisions.
—	Four. The price from 1*d.* to 2*d.*; but generally the poor are housed for a night by the farmers gratis.	—	There are four lodging-houses in Lismore, and no doubt several in Cappoquin and Macollup, where 2*d.*, 3*d.* and 4*d.* per night is charged to poor persons.
None.	None.	—	I do not believe any are known to have so perished.

MUNSTER—County Waterford—Barony Coshbride and Coshmore.

Lismore and Macollup. Pop. 12,310.	Lismore and Macollup. Pop. 12,310.	Tallow - Pop. 4,716.	Templemichael - Pop. 2,573.
Rev. *John Poole.*	Sir *R. Musgrave*, Bart.	Rev. *E. Condon*, P. P.	*Richard Smyth*, Esq., J. P.
I only know of three, but there may be more. None perished from neglect, but one or two from unnatural parents.	——	None at present; none to my knowledge have perished.	I know of none. I have heard of but one child that has perished through neglect.
Three.	——	I only know of two in the parish at present.	I am not aware of any.
Cannot say.	——	About fifteen with families; partly supported by their own industry, and sometimes by their friends.	About 20 widows and about forty children, and mostly supported by voluntary contributions.
Cannot say the number, but either supported by their friends or by begging, or partly by both.	——	About 200; some supported by voluntary contributions, and others by the scanty earnings of their children.	About 50, and supported by their families and neighbours.
Very few go to England or Scotland; but when the harvest or potato-digging is earlier in the adjoining county, they often go there, and the wife and children, under the pretence of going with the husband, closes house, and goes to beg in an unknown district, a more profitable business, and generally returns about the same time with the husband.	Few labourers go to England; some go to Tipperary in harvest time.	About 80 of them to other parts of Ireland; none I know of to England.	I may say not more than four or five, and none go to England.
——	——	Some of them are married, and during their absence the poor families contrive to subsist on some trifling industry, &c.	If any go, they leave provision for their families during their absence.
It is impossible to give a satisfactory answer to this question, as there are beggars from all parts that visit this, who receive alms chiefly in provisions.	In general, the beggars are strangers, or the inhabitants of Lismore and Cappoquin, in this parish. Great misery prevails in those towns, whither many families have resorted who have been driven from their tenements in the country.	About 30, in my opinion, subsist on public alms, given in food and cash, as it may be.	About 30, and supported by provisions.
About ten or twelve, and the usual price is 2*d.* a night, or 10*d.* per week, but in the country beggars get lodging free.	——	The number in this town does not exceed 12 or 13; the price is generally from 4*d.* to 2*d.* per night.	Very few strolling beggars enter this parish, and those that do are not charged for a night's lodging.
Not any; but no doubt distress and privation, though not the immediate cause, were the primary cause of the death of many.	The cholera has lately carried off about 60 in the town of Cappoquin, being mostly persons in a state of great poverty. Many must annually, from diseases induced by severe privations. The parish priest of Cappoquin complains frequently of the dreadful scenes of misery which he witnesses in that town, from the want of fuel as well as other necessaries. He says the people want employment.	I never have discovered any to have died of actual destitution, though want may have prevailed to a great extent.	I do not know of any, and I rather think none from actual destitution.

MUNSTER—County Waterford—Barony Decies within Drum.

Aglish - - Pop. 3,689.	Aglish - - Pop. 3,689.	Clashmore - - Pop. 4,774.	Kinsalabeg and Grange. Pop. 4,975.
Rev. *E. Condon.*	*William Villiers Stuart*, Esq. J. P., Dep. Lieut.	Rev. *William Mackey.*	Rev. *Percy S. Smyth.*
None, to my knowledge; I am confident there are none in this parish. None have perished within the three last years.	None.	I have not heard of one instance of an individual having perished through want; I know not of any deserted children.	None.
None.	Two, unsupported by their parents.	Cannot state.	Three only.
Twenty-three, supported by their industry, occasional support from their friends and neighbours.	Sixty-one widows, having 170 children, upon whom they chiefly depend for their maintenance.	Cannot state; the number is small.	In or about 80; they mostly go about from one house to another, begging.
About 40; usually supported by their children or other friends.	Twenty-nine persons are incapable of work, and are principally supported by their children.	Cannot state the number; they support themselves by begging.	Sixty. By the clergy.
I do not think there are any who leave this parish to obtain employment elsewhere.	Few or none go to England, though there are many who leave their dwellings periodically in search of employment among the farmers of Tipperary, Kilkenny and Wexford.	Cannot state; the number, however, is small.	Very few from this parish.
—	—	—	Mostly beg until they return.
In this parish not more than ten; alms generally given in provisions.	Sixteen subsist by begging, and usually receive alms in provisions.	Cannot state the number; alms are usually given in provisions, chiefly potatoes.	A great many. In provision.
Two or three only; price from 2*d.* to 4*d.* per night.	There is only one house, in which two paupers are charged 4*d.* per week each; the small farmers give lodgings to strolling beggars gratis, the mere cottier affords such a description of persons house room; but in this case, the beggar is required to procure straw for his bedding from a neighbouring farmer.	From eight to a dozen; the price is 2*d.*	They get their lodgings gratis.
None.	Seven, as it is supposed from want of proper attention during illness.	I have not heard of a single instance.	Not one.

MUNSTER—County Waterford—Barony Decies without Drum.

Kilmolash - - Pop. 1,397.	Kilrossentry - - Pop. 3,019.	Modelligo - - Pop. 1,330.	Seskinane - - Pop. 2,732.
Thomas Welsh, Esq., J. P.	Rev. *G. Lymbery.*	*Pierce Hely*, Esq. Dep. Lieut.	Rev. *Thomas Kearney*, P. P.
I do not know of any deserted children in the parish. We have no church or churchwardens, therefore deserted children from this would be left in the next parish, in order to ensure a protection from the churchwardens.	About 20, supported by charity; none are supposed to have perished from destitution or neglect within the last three years.	No deserted children; none perished through neglect.	I know not of any deserted children being in my parish, or of any having perished through neglect within the last three years, or longer.
I do not know of any.	About 50.	I have not heard of any.	One.
I do not know of any unable to support themselves.	About 40 subsist by begging.	I have not heard of any.	I know not of any under this class.
I could not say the number, but they are supported by their own families.	About 200, supported by their children or nearest relatives, and by begging.	The old people are supported by their relatives.	There are but few ordinarily resident in the parish, except strollers from the counties of Cork or Kerry, who go and come occasionally. The old and infirm who belong to the parish are supported by their friends and neighbours.
Very few leave home for work; none go to England.	About 80 go off to other parts of Ireland; few go to England, probably about 12.	A few leave for the neighbouring counties; in harvest none go to England.	About 40 of my parishioners generally go to the neighbouring county of Tipperary during the harvest season, and return about a month after. I know not of any of them going to England for periodical employment.
The above answers this.	A large proportion are married, their wives and children subsist on charity.	The wives and children remain at home; their husbands leave them the means of supporting themselves.	The married men leave ample provisions for the support of their families until they return, except in few instances, in hard summers.
There are no beggars who confine themselves exclusively to the parish; alms usually given in provisions by the lower classes, in both by the higher.	About 50 regularly established mendicants, but during the migratory seasons there is a vast influx from other parishes; provisions.	Very few beggars in this parish; alms given generally in potatoes.	I know only of three of my parishioners who live by begging. Many receive alms in provisions, but few in cash, unless when a distressed object may be represented by me or by my curate from the altar. In such cases I have found them liberal in their collections in cash.
Scarcely any poor person will refuse a night's lodging, but they never charge for it.	This practice is universal throughout the parish. The only remuneration for a night's lodging is the potato offal of the mendicant's meal, which feeds the householder's pig,	No farmer refuses to allow a poor stranger to sleep in his barn for a night, and without charge.	About 32 householders, who, I believe, receive no remuneration for the accommodation, except the offals of their food and the straw they generally procure for their bed.
None.	None.	I have not heard of any.	None.

MUNSTER—County Waterford—Baronies Decies without Drum, and Gaultier.

Whitechurch and Lacoran. Pop. ——.	Carbally - - Pop. ——	Crook - - Pop. 976.	Kilmacomb - - Pop. 866.
Rev. *Francis Newport*, jun.	*John N. Barrow*, Esq. J. P.	*John Coghlan*, Esq. J. P.	*W. Morris*, Esq. J. P.
I have not heard of more than one, which I believe is living.	I never heard of any.	——	Some few; usually supported by their relations until the age of eight years, when they are sent to service; service is always to be had. None perished from want.
I know not.	I have heard of none.	I do not know of any.	Perhaps five, who are left to the care of the mother, who almost always supports them; there being no law to compel the reputed father to do so; in several cases where a promise has been made, the magistrates at petty sessions have enforced payment, as for labour.
I know not.	I cannot find out that there are any.	*See* No. 4.	Some few; supported by the day's work, and assisted by the elder children at service; the elder children at home taking care of the younger.
About 12, who occasionally receive assistance from the church collection.	There are few old beggars, but I cannot answer as to the number of old persons; they are supported by their children.	Supported by their friends; and in case of no friends, sent to the House of Industry at Waterford.	I cannot say as to number there are not many: they are always supported by their children.
I cannot possibly say.	None.	From this parish I do not hear of any; but from the counties of Cork and Kerry numbers come to this neighbourhood to look for employment.	Some few leave their cabins and hire with the neighbouring farmers during harvest and potato digging, in which case they are fed and lodged. None go to England or elsewhere.
Any that are married and leave their wives behind them, leave them to be supported by beggary.	——	Young Irishmen are fond of getting married; and I cannot say how the county of Cork and Kerry wives are supported in absence of their husbands.	Mostly all married; the wife and children remain in the cabin and live on the produce of the con-acre until the return of the husband.
I cannot answer either of these.	There are not so many beggars as you see in general. The farmers give them potatoes or any scraps; few give money.	Not many; alms are given commonly in potatoes to beggars who come out from Waterford.	Very few, if any; it being well known, that the more charity given, in almost all cases increases the number of applicants, and has a decided tendency to withdraw their minds from depending on their own resources.
This I cannot answer here, having been a strolling beggar myself, although looking for tithes now almost amounts to beggary.	There are few, if any, of such houses in this parish.	Strolling beggars make to the next farm-house where the night overtakes them, and the farmer gives them food, a barn to lodge in, without any charge whatever.	Generally all let them in to sleep; no charge; if they bring no food, they always get a share of what is going; if food is brought, it is dressed for them.
I know not.	I have heard of none.	I have not heard of any.	Not any.

MUNSTER—County Waterford—Baronies Middlethird, Upperthird and Decies-without-Drum.

Dunhill and Island Kane. Pop. 3,000.	Killmolaran, Desert and Finogh - - Pop. 5,221.	Monkstown - Pop. 1,024.	Mothell, Rathcormuck and Fews - Pop. 7,208.
E. Flynn, P. P.	Rev. *M. Power*, P. P.	Rev. *George Edmundson.*	Rev. *Wm. Hill.*
None at all. Not one has been known to perish through neglect.	Few, or none at all.	There are no deserted children in the parish, nor have any perished through neglect.	I know of but one, a little girl, who is at service with the parish clerk.
—	None.	None.	As this is a matter not coming under my observation, I can form no opinion.
Not any that I know but have some relations to support them.	About 100 widows. They beg for their support.	None.	I do not know of any.
Very few.	About 100 who live by begging.	Those persons who are unable to work are supported by their relatives.	I cannot say what number; they are supported by their families.
No labourers go to England; a few go to the adjacent counties during harvest.	None at all.	None.	None that I know of.
Some are married, and leave a stock of potatoes with their families during their absence.	—	—	Such as have cabins are married, but do not leave home.
Very few. Alms given in provisions.	They get provisions and money.	There are no beggars residing in the parish.	I am not aware of any belonging to the Union.
None for payment, but beggars are admitted and get through the parish a night's lodging for charity.	Scarcely any.	There are no lodging houses, particularly for this purpose; beggars passing through are provided with food and lodging by the farmers without charge.	When lodging is given by a farmer to strolling beggars, it is always in an out-house or barn, and no charge is ever made.
None.	From the extreme poverty of the people, it must be supposed that many of the deaths have occurred from actual want.	None.	I have not heard of any.

MUNSTER—County Waterford—Barony	ULSTER—County of Town of Carrickfergus, Antrim—Barony, Antrim (Lower.)		
Fourenena and Knockawn. Pop. ——	Carrickfergus - Pop. 8,706.	Carrickfergus - Pop. 8,706.	Connor - Pop. 8,685.
Rev. *Thomas Keaney*, P. P.	Very Rev. *Henry Leslie*, Dean of Connor.	The Very Rev. *Henry Leslie*, Dean of Connor.	*Wm. Millar*, Esq. J. P.
None.	Two; supported by vestry assessment. None.	At present there are two children, who are supported by vestry assessment. None known to have perished through neglect.	Two or three, supported by persons, who undertook to do so upon receiving 5*l.* or 7*l.* 10*s.* from the parish, which was accordingly paid them, and raised by the church cess. None perished through neglect within the last three years.
Fifteen.	To my knowledge there are a great many of that description, partly owing to the promiscuous intercourse at factories.	Not known exactly; but there are a great many of that description.	None that I know of. The parents of those which I have alluded to in the answer to query 1, are unknown.
Twenty-eight, supported by their industry.	Cannot state the number; but all such are taken care of by the Mendicity Society or by private charity.	Not known; but very few.	Within my knowledge, two widows, principally supported by the individual I have alluded to in my answer to query 4. Their husbands having been his servants; there may be others within the parish, and I am certain there are. I presume, however, the clergy residing in it are better qualified than I am to answer this question.
About 30; supported by the farmers.	Cannot state the number, but the greater part are supported by private charities.	The greater number are relieved by private charities, and the others by the Mendicity association. Cannot state the number exactly.	I know but three old men of this description within the parish, one of them is supported by an individual to whom he had been a servant. The other two are supported by voluntary contributions, raised for them by their neighbours. It is usual in such cases for two active persons to go through the parish, occasionally calling at every house, and stating that they are begging for an aged and infirm man or woman whom they name, and they are generally more successful than common beggars.
About 200. To England about 40.	——	None.	Few or none.
Some are married; their family lives by industry.	——	——	I never knew any married man do so within this parish.
Twenty. Alms given in provisions.	——	Since the establishment of the Mendicity Society, begging is nearly done away.	Thirty-one persons who are badged mendicants; these generally receive their alms in provisions, though sometimes in money.
Most of the farmers give lodging gratuitously.	——	Not more than three or four. Three half-pence.	In the towns of Connor and Kells there may be some householders who do so, but I cannot specify them, neither do I know the price such persons usually pay for a night's lodging.
None.	Not one.	None.	None.

ULSTER—County Antrim—Baronies Antrim (Lower), Kilconway, Antrim (Upper), and Toome (Upper.)

Dunaghy, and part of Skerry and Rathcavin - Pop. ——	Skerry and Rathcavin. Pop. 8,938.	Skerry and Rathcavin. Pop. 8,938.	Antrim - Pop. 5,415.
Rev. *M. Crickard*, P. P.	Rev. *William Crawford.*	Rev. *R. Stewart*, P. M.	*George J. Clark*, Esq., J. P. *F. Whittle*, Esq., J. P. Rev. *John Green.*
I do not know of any children to have perished from want.	At present there are three, supported by the parish. I have never heard it supposed that any children had perished from neglect.	I think there are three, supported by vestry assessment. I do not believe that any have perished through neglect.	There are three, supported by vestry presentments. None are known to have perished through neglect for these many years.
If there be any, they are commonly, as far as I know, supported by their mothers.	I am unable to answer.	We have no list of such persons, for they are generally supported by the unfortunate mothers. I am happy to state that in this parish there is a decrease of that part of the population.	About 30; not supported by their reputed fathers.
I do not know of any; but if there should be any of that description, it is usually by begging.	Persons in such circumstances are supported by begging, and the voluntary assistance of their neighbours.	A considerable number of the lodged poor are widows. There may be about 20 others, who receive a share of the weekly collections made in the Established and Presbyterian churches. We have a Ladies' Clothing Society, by which they are annually supplied with bed and body clothes.	Very few poor widows and children in this parish are supported by their relatives; they depend on the charities of the benevolent and the Mendicity Society.
Old people residing in the parish are generally supported by their families.	I cannot answer this question with any degree of accuracy; persons, from old age or infirmity, incapable of work, and of good character, were, until lately, supported by vestry assessment, which, as being illegal, and objected to by some of the parishioners, has been discontinued, and they are obliged to beg. A few widows and old men are assisted by the collections taken up in the church, &c.	I should suppose about 100, including both sexes. Until lately we were in the habit of assessing the parish at the Easter vestry, with certain sums for the relief of the aged and infirm; but some refractory persons found out that we could not enforce the collection, and the matter was given up. They are now supported by voluntary contribution, and the collections made at an annual sermon.	There are not less than 130, who, from old age or infirmity, are unable to support themselves; they are principally supported by the Mendicity Society, and by their charitable neighbours.
Some go to England and Scotland, in the time of harvest, to get employ.	I am not aware of any going away.	There are none.	Labourers in this parish are not in the habit of leaving their dwellings periodically, to seek for employment in England or elsewhere.
Generally young men, and if any married men, their wives are supported by the industry and savings of the husband before his departure, and by remitting small sums of money for their support during his absence.	——	——	——
Very few of the natives are beggars; they are commonly all from other parishes; and alms generally given in provisions, and sometimes in money.	In the union there are 38 aged poor who beg, who receive money from the better class of people, and meal or potatoes from farmers.	Sixty-two have badges. The farmers generally give alms in provisions; the resident gentry and persons in trade in money.	About 80. In both.
I never knew strolling beggars charged any thing for lodging.	I do not think there are any persons in the habit of letting lodgings to beggars for payment; those persons who accommodate them, generally do so from charitable purposes.	I know of only one. I believe the rate is 2 *d.* per night.	From 15 to 20, at from 1 *d.* to 2 *d.* per night.
As far as my knowledge of the place is concerned, I think not.	I have not heard of any.	I am certain not one.	None.

ULSTER—County Antrim—Barony Antrim (Upper).

Ballyeaston - Pop. 5,892.	Ballyeaston - Pop. 5,892.	Ballyeaston - Pop. 5,892.	Donegore and Kilbride. Pop. 4,381.
Rev. *John Wright.*	Rev. *D. C. Courtney.*	*H. Raphael*, Esq.	*James Owens*, Esq., J. P.
There are two, or perhaps three, who have been supported by an assessment laid on the parish. None have perished through neglect these last three years.	Three; by the parish. None.	There are three deserted children, who are supported by vestry assessments. I have heard of none having perished through neglect at any time in this parish.	None have perished through neglect.
There are eleven.	Eleven.	Eleven bastard children, not supported by their reputed fathers.	——
There are five widows and six children who are unable to support themselves; they receive support from the congregations to which they are attached, and if they are unable to travel through the neighbourhood, there are some well-disposed young men who go among the farmers and obtain money and provisions for their sustenance.	Five widows and six children, supported partly by collections in church, and other places of worship, and partly by begging.	Five widows and six children who have no relations able to support them, and are supported by the charity of the resident inhabitants.	——
There are 12; they are in part supported by money which is collected on the Sabbath for the use of the poor; the remainder of their support they obtain by begging.	Twelve, supported between their neighbours and contributions from the houses of worship.	There have been returned to me the names of 12 persons in the parish, who from infirmity and old age are unable to work; but I should think 18 nearer the amount; some of them are supported exclusively by begging; others are supported partly by their relatives and neighbours, and partly by collections taken up each Sunday in the various houses of worship in the parish.	——
There is scarcely an instance of any labourer leaving this parish to look for work in England.	It is not practised in this parish, as they find constant employment at the loom.	Labourers are not in the habit of leaving their dwellings periodically in this parish, to seek employment elsewhere.	None.
——	——	——	——
There are nine. Alms are usually given in provisions; a few of the more wealthy give them in money.	About 10, and most of these are strangers. Alms generally given in provisions, which they as generally exchange for money.	Nine persons subsist by begging. Alms are almost invariably given in provisions.	By the gentry, in money and provisions; by the farmers, in provisions only.
There are 21 householders who lodge beggars. The price of a night's lodging cannot be ascertained; they pay their lodgings with provisions which they can spare, and by leaving the straw behind them, which they have begged from farmers to make their beds.	Twenty-one, who are usually remunerated with the potatoes or straw which they have got in begging.	Twenty-one householders are in the habit of letting lodgings to strolling beggars; but, strange to say, I cannot find that any price is paid for a night's lodging.	Those that let lodgings charge about 3*d.* a night; they are generally cottiers.
No.	But one, and which is a doubtful case.	I have heard of only one instance when it was even supposed that a person had died from destitution; and on inquiry, I have reason to think the supposition was incorrect.	None.

ULSTER—County Antrim—Baronies Antrim (Upper), and Belfast (Lower).

Grange of Doagh. Pop. ——	Grange of Nalteen. Pop. 1,109.	Broadisland & Magheramorne. Pop. ——	Carnmoney, Ballylinney and Ballymartin; Pop. 8,556.
Rev. *William Heron.*	*Thomas B. Adair*, Esq.	Rev. *John Stuart*, P. M.	Rev. *Samuel Smythe.*
One, supported by subscriptions. None have perished through neglect.	There are not any at present. I have not heard of any perishing through neglect.	None.	There are none supported by the parish, nor is it known that any have perished through neglect.
One.	There are none at present that I know of.	About 20.	I do not know of any.
About six widows and children, supported by the benevolence of the public.	I know of none who do not contrive to subsist among their friends, with a little help from the neighbours occasionally.	None.	I do not know any, except common beggars.
Not more than 20; supported by the benevolence of the public.	Not more than three or four; they are supported by their friends, with a little occasional help from their neighbours.	Very few of this kind.	There are several who are supported by begging, or by their relations, or by subscriptions from the more wealthy.
Very few; employment being pretty regular. A few occasionally in harvest time go to Scotland and the north of England.	There is no such practice here; I sometimes hear of a young man going to Scotland for a few months, or longer, but none of them go to England.	None.	None that I know.
Rarely does a married man leave home for employment, unless he intends permanently to emigrate.	——	——	——
About 20. Alms given in money and provisions. The latter generally in the country.	I do not at this moment recollect an individual belonging to this parish, who subsists entirely by begging; but we have plenty of beggars who come from other parishes. Alms are mostly given in provisions, but sometimes in money.	Few beggars. Alms given both in money and provisions.	I do not know the number; they are not numerous, and suppose mostly get provisions from the farmers.
About six; from 1 *d.* to 3*d.*	I know of none; it is common for the poorer sort of people to give a night's lodging to a beggar from charity.	Strolling beggars not charged for lodging.	Unknown.
None.	No.	No.	None.

ULSTER—County Antrim—Barony Belfast (Lower.)

Carnmoney - Pop. 5,423.	Glynn - - Pop. 1,668.	Glynn - Pop. 1,668.	Island Magee - Pop. 2,610.
John Rowan, Esq., J. P.	Rev. *John Dobbs*.	*Randal W. Johnston*, Esq J. P.	Rev. *William Campbell*.
Cannot say the number; it is not known that any have perished.	None.	None.	One deserted child, supported by the parish.
Cannot say.	——	I have no means of ascertaining; but I think but few.	None.
Cannot say.	——	I am aware of only four widows; there are two orphans, one, a farmer took charge of, the other R. W. Johnston, Esq. took charge of. The widows supported as answered in No. 4.	Very few.
Cannot say how many; from voluntary alms.	Not known.	I cannot exactly state the number, but there are none that are not supported by their families, except six, that receive help from their charitable neighbours.	——
Cannot say; not many.	None.	None that I am aware of.	Scarcely any.
Do not know of any.	——	——	——
Cannot say; alms given in both ways; generally money.	Alms are given both in money and provisions.	Not aware of any.	Not more than three. Alms usually given in provisions.
Cannot say.	——	Very few, if any; I am not aware of any charge being made when the like happens.	There are no householders who let lodgings for beggars, and where they lodge nothing is charged.
I do not know of any; but four cases have occurred nearly amounting to this.	Never heard of any such instance.	None.	None.

ULSTER—Counties Antrim and Down—Baronies Belfast (Lower), and Belfast Castlereagh.

Inver - - Pop. 953.	Templepatrick, Ballymartin, and Mullusk; Pop. 5,704.	Templepatrick, Ballymartin, and Mullusk - Pop. 5,704.	Ballymacarrett (part of Belfast) - Pop. 5,168.
John M. Casement, Esq. J. P.	Rev. *Robert Campbell*, P. M.	Rev. *Charles Carson*, P. M.	Rev. *C. S. Courtenay*.
None.	There are rarely any deserted children in this parish. Illegitimate children are supported by their unfortunate mothers, who are sometimes assisted by their reputed fathers. None have perished.	There are no deserted children in this parish. Bastards are supported by their mothers; sometimes assisted by their reputed fathers. None have perished.	Four deserted children, supported by parish cess. None.
None.	This cannot be stated with accuracy, as applications are not made to congregations for their support.	No deserted children; bastards, not known the number, as no application is made to congregations for their support.	Four.
None.	The endeavours of a destitute widow are generally aided by the most charitable of the farmers; there are not many cases of this kind in this parish.	Very few cases in the parish, if any; they are supported by the most charitable of the farmers.	Sixty-one, supported occasionally by labour and by charity.
I do not know of any who are not able to support themselves.	There may be 50, who are generally supported by their offspring, with the assistance of the most charitable of their neighbours.	There might be from 40 to 50; some of them supported by their children, others by charitable neighbours.	Fifty-two; of whom 32 are supported by private and public charity, and 20 by their friends.
None.	This seldom occurs, except with young men, who have no permanent residence.	Scarcely any from this parish.	——
None.	If a solitary instance of this kind happen, the husband leaves means of support for his family till his return.	Know of no instance of married men leaving their families.	——
I do not think there are any beggars resident in this parish; those going about are from other parishes, and many from other counties.	There are few common beggars; alms generally given in provisions.	Few common beggars. Alms usually given in provisions.	——
None.	There are no such houses in this parish; the poor are lodged through charity.	No such houses in the parish; beggars lodged through charity.	——
None.	None.	None.	Seven, from not making their cases known.

ULSTER—County Antrim—Barony Belfast (Upper)—Town Belfast.

Belfast - - Pop. 53,287.	Belfast - - Pop. 53,287.	Belfast - - Pop. 53,287.	Belfast - - Pop. 53,287.
Rev. *Thomas Hinks.*	Rev. *William Bruce*, jun. P. M.	Rev. *R. Wilson*, P. M.	*Robert Tennente*, Chairman, House of Industry.
Deserted children or orphans are usually received into the poor house; it contains at present 110 boys and 90 girls. There are 18 on the parish from 3⅓ years old and under, for whom nurses are provided at 2 s. per week, the amount being levied off the parish, together with the salary of the overseer of deserted children, at the Easter Vestry. Through the great exertions of this valuable officer, the real parents have been traced of many deserted children; and I am not aware of a single infant having perished. The salary of the overseer has been raised from 20*l.* to 60*l.* I may add, that of the 18 children referred to in this answer, only *six* are bastards; the remainder are orphans, too young for the poor-house, but who will be admitted probably as they grow up.	The churchwardens and overseers of deserted children can answer this.	I know not the number. I believe not.	Twenty, supported by paris rates. None supposed to hav perished from neglect, &c.
Cannot form any idea. I am aware that there are a considerable number; but such is the state of the marriage laws, and the very great number of the lower classes who have never been married, except by what is termed a *buckle-beggar*, that it would be impossible to detail the evils that have resulted, and are even now resulting, as to population. Man and woman live together just while it suits convenience; the man then decamps, and leaves the woman and child, or children, as may be, a legacy to the community.	—	Cannot answer.	Five illegitimate children, in cluded in No. 1.
I cannot state the number; and beg to refer, in reply to this query, to what I have written in No. 4.	—	Cannot answer.	Cannot tell the number principally supported by th House of Industry.
Cannot state the number; 130 males and 136 females, are supported in the poor-house at present, but there are many fit subjects for an alms-house left destitute. These are often received into lodging-houses, whence they go forth and beg during the day if able; or where they are relieved by the Destitute Sick Society, the visitors of which, male and female, are unremitting in their attentions.	I cannot answer this.	I cannot answer.	Supported by House of In dustry; and in poor house the number now is 459.
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—
I cannot take upon myself to say that any have died from actual destitution, but I have no doubt many have suffered severe privations, subsisting, as they have told me, on one meal in the twenty-four hours.	I do not know of any.	I believe not.	None.

ULSTER—County Antrim—Barony Belfast (Upper).—Town Belfast.

Belfast (including Suburbs and Town) - Pop. 60,819.	Belfast - - Pop. 60,819.	Derriaghy - - Pop. 5,325.	Derriaghy - - Pop. 5,325.
From the Charitable Society, *Belfast.*	*William Clarke*, Esq. J. P.	Rev. *Peter M'Cann*, P. P.	Rev. *Savage Hall.*
We cannot state the number, but they are supported partly by the poor-house, partly by the parish. Sometimes they are taken in by humane neighbours.	Twenty, by parish rates. None supposed to have perished from neglect.	There are no deserted children at present, nor have any perished through neglect; but the body of a dead child was found within the last three years in a bog-hole, but the transaction could be traced no further.	None within the last three years. When there are any, they are supported by money, levied on the landholders of the parish.
We cannot tell.	Five illegitimate children included in No. 1.	There are no bastard children who are not supported either by their reputed fathers or mothers, or relatives.	About twelve.
We cannot tell.	Cannot tell.	There are no widows or children who are not supported either by their own industry or that of their relatives, aided by a share of the Sunday collections taken in the Catholic chapel and Established Church.	About 40 widows and 20 children, supported for the most part by the collections in the parish church.
We cannot give an accurate answer.	Cannot tell the number. Supported by House of Industry and poor-house.	There are about 55 persons on the poor list, among whom are divided the Sunday collection, taken up in the Catholic chapel and Established Church.	About 80, the greater number of whom are supported by the collections made in the parish church.
——	Cannot tell.	The labourers do not usually leave their dwellings to seek employment out of the country.	None.
——	Wives and children supported by House of Industry.	——	——
——	Cannot tell the number; not allowed to beg, but are taken up when found in that act.	Perhaps there are about 20 persons who subsist by begging; there are some others who traverse the parish that do not reside in it. Alms are generally given in provisions.	About 12; usually receive provisions.
——	Cannot tell.	Strolling beggars generally lodge with farmers and others, and are not charged for their lodging in the parish.	Many hospitable to beggars, and do not charge them for lodging.
We do not know, but we do not believe any such to have occurred.	None.	No person has been known to die of actual destitution within the last three years.	None.

ULSTER—County Antrim—Baronies Belfast (Upper), and Carey.

Lambeg - - Pop. 1,819.	Templepatrick - Pop. 4,217.	Ballintoy - - Pop. 4,882.	Culfeightrin - Pop. 5,012.
Rev. *John Bradshaw.*	Rev. *A. Macartney.*	Rev. *Robert Trail.*	Rev. *Charles Hill.*
There are two deserted children in the parish, supported by assessments on the parish. None have perished.	Scarcely such a thing known; the female in general manages to support her illegitimate offspring; frequently the father assists. I have not heard of any child perishing through neglect within the last three years.	There are no deserted children in the parish; nor has it ever happened within my recollection that any person, young or old, perished in it from neglect.	None.
There is one instance of a mother being obliged to support her child, without any aid from the reputed father of the child.	Answered in No. 1.	Not one.	None.
None.	Answered in No. 4.	There is not one.	None.
There are at present 21 individuals in the parish who, from old age, &c. are principally supported by their friends. We give these persons some very small aid from the money collected in church on Sundays.	This is a difficult question to answer; those who from age and infirmity, cannot support themselves, are supported by their neighbours. Some of them receive small sums from the meeting-houses and churches, and Lord Templetown has fitted up some cottages at Templetown for the old and infirm.	There may be at present about 20 resident poor, and not half a dozen who are entirely unable to work, and they are supported by occasional charities in their houses.	About 50, part supported b begging, and part by the friends, without public begging
None.	Emigration for this purpose exists to so small an extent, that it is scarcely worth notice.	There are generally about 60 individuals who leave the parish during the harvest months for England and Scotland, the greater number for the latter country, the access being easier and cheaper.	——
——	——	Many of these emigrants are married; in their absence, their families are supported from the produce of their potato gardens.	——
Five of the class of persons mentioned in No. 4 earn a portion of their means of support by begging in distant places from the parish. They sometimes get money, and sometimes provisions.	Very few; the beggars are almost all strangers. The alms received consist in general of provisions, which the beggars sell afterwards.	I have stated, in answer to No. 4, that there are about 20 poor people in the parish, all of whom who are able to travel are beggars, and receive alms generally in provisions.	About 20. Money given b rich, provisions by the poor.
None. Beggars, who stop in the parish while passing through, are sent to barns without any charge.	This is a trade unknown. If a beggar solicits a lodging, it is given gratis, sometimes in an outhouse on some straw.	There is no instance of a beggar paying for a night's lodging in the parish.	Householders afford lodging for nothing.
None.	Certainly not.	Not one.	No, nor ever heard of.

ULSTER—County Antrim—Barony Carey.

Culfeightrin - - Pop. 5,012.	Ramoan - - Pop. 4,739.	Ramoan - - Pop. 4,739.	Ramoan - - Pop. 4,739.
Rev. *Luke Walsh*, P. P.	*Charles M'Gildowny*, Esq. J. P.	Rev. *Charles Hendrea*, P. P.	*John O'Neal*, Esq. J. P.
No deserted children.	Answered at No. 2.	——	Supported by the parish; none have perished: *see* No. 2.
I should think five or six.	On inquiry I find there are four bastard children, supported at the expense of the parish.	I have been upwards of three years pastor of Ramoan, and the greatest number of bastards within my cognizance was from four to six.	Three or four.
None that I know of.	Cannot say.	——	*See* Nos. 4 & 7.
About 200, who are supported by their relatives.	Cannot say.	About 24, supported by "Chancery."	Cannot tell the number, but there are some where their children or relations are unable to support them; they are assisted by charitable donations.
The generality of young persons, unemployed, go to England and Scotland for employment.	Cannot answer this query; but a considerable number go to Scotland and England in the harvest season.	About 20 leave their dwellings for England during harvest time.	Many go to Scotland for the harvest, few to England; but they have so many outlets along the coast, it is impossible to ascertain the number.
Some of those who go to England and Scotland are married, whose wives and children are supported by a few potatoes, which they leave behind them.	Some of them married.	Some are married, leaving their wives and children in expectation of their remittances.	Very few married; when they go, their wives and children have generally potatoes to support them in their absence.
About 20, who get alms in provisions.	There are between 20 and 30 common beggars, and between 50 and 60 not common beggars, who get the poor money collected in the parish church from the rector.	From 12 to 20, subsisting by various and gratuitous donations.	Between 50 and 60 are badged, and are supported by the collections made at the parish church and chapel of ease, together with provisions from farmers, and money from gentlemen.
Householders generally lodge them gratis.	The beggars generally have some straw, and leave it with the person who gives them lodging.	From 12 to 20, at the rate of 2 *d.* per night.	There are five or six in the village; price from 1 *d.* to 3 *d.*
I have not heard of any.	None that I know of.	None that I have heard of.	None.

ULSTER—Counties Antrim and Londonderry—Baronies Carey, and Dunluce (Lower).

Rathlin - - Pop. 1,040.	Rathlin - - - Pop. 4,040.	Ballyrashane - Pop. 1,214.	Ballyrashane - Pop. 1,214.
Rev. *Michael Murray*, P. P.	Rev. *Robert Gage.*	Rev. *Thomas Cupples.*	Rev. *James Mayne.*
There are no children entirely destitute, neither has any perished through neglect.	None.	I only know of one. He has been supported by the parish till within this year. He is now maintained by the woman who nursed him. He is now about 10 years old. I never knew of any perishing through neglect.	Only one, supported now by its nurse, but formerly by the parish. None have perished by neglect.
There are no children of this description who are left destitute.	——	In general such children are supported by their mothers, their fathers seldom doing any thing for them, except compelled by law. I think that there are not many in the parish.	Very few in the parish. Some supported by their fathers, more by their mothers.
I cannot say that there are any of this description who have no relations to assist them.	——	I do not know of any.	None that I know of.
There are four persons who, from infirmity, are unable to work, and depend upon the neighbours for support.	There may be from 15 to 20. Their friends or relatives assist them.	The aged and infirm incapable of work, are supported, for the most part, by their friends; some of them get a share of the church collection. I cannot tell the number. There are scarcely any supported otherwise.	The aged and infirm are supported by their relations, or by collections and voluntary contributions from the churches in the parish.
Some few labourers do go from here to England in harvest.	——	I would suppose about 20, or thereabouts, go to Scotland in harvest; scarcely any to England.	Near 10 persons go to Scotland in harvest, a few to England.
Some of them are married men, but whose families get provisions from the farmers until their return.	——	Some of them are married. Their wives generally spin, who, with such of their children that are able, assist in the home harvest.	Some of them are married men; their wives and children assist (if able) at the home harvest, or beg during their absence.
There are none who go about begging for a constancy, but occasionally when necessity requires it.	There are no actual beggars properly so called. Alms are, for the most part, given in provisions.	Very few. Alms are generally given in provisions, collected by the poor passing from house to house.	I think not more than five travelling beggars; more poor householders, who are supported by alms, but generally by provisions.
There are no strolling beggars here.	——	In general the people open their cabins to strolling beggars at night, free of any charge.	None are excluded; all are gratuitously entertained.
None have died from actual want during that period.	No.	I never heard of any.	None.

ULSTER—County Antrim—Barony Dunluce (Lower).

Billy - - Pop. 6,869.	Billy - - Pop. 6,869.	Derrykeighan - - Pop. 3,666.	Derrykeighan - - Pop. 3,666.
Rev. *Hugh Hamill*, P. M.	Rev. *Thomas Bell.*	Rev. *F. Dobbs.*	Rev. *Joseph Belles*, P. M.
There have been very few cases of deserted children in the parish. I am not aware that any have perished through neglect.	None known to the parish.	Only three, supported by the parish; none have perished.	—
I cannot state the precise number.	None.	About eight under that age; I believe none are supported by their reputed fathers.	—
I cannot state the precise number; but they are usually supported by begging.	None.	None but those supported by begging.	The number of aged widows and children without relations is not large; they are supported as in answer to query 4, and by the collections from the places of worship.
I think there are about 150 persons, who, from old age or infirmity, are incapable of work. Some of them supported by their friends; others by begging.	By their properties, families, or by begging; about fifty in number.	The old people generally live by the industry of their children; cannot state their number.	The aged and infirm are supported by the kindness of benevolent neighbours; when they are unable to travel, food is sent to them from the table of such as can spare it, or some generous young men occasionally gather meal around the neighbourhood for them.
I think nearly 100 labourers leave their dwellings in the beginning of harvest. They go principally to Scotland.	Three hundred go to England and Scotland during the harvest.	Very few leave the parish, and those go to Scotland or North America.	Few labourers leave the neighbourhood to seek employment, and even those need not remove, were they satisfied to work for the wages the farmers are able to pay. The farmers, generally speaking, are the most indigent class among us, and the most industrious, hard working, and at the same time worst fed. Cases are not wanting in which they are obliged to procure better provisions for their servants and labourers than they can afford to use themselves. Rents and other expenses are not reduced while the market for every kind of farm produce is yearly declining. On the other hand, clothing and provisions are cheap; but mechanics' and labourers' wages are as high as during the war, while hired servants are rising in their demands, owing to the number of this class, which is annually emigrating.
Some of them are married men. Their wives are generally supported by being engaged in harvest-work at home.	By spinning yarn or herding cows.	Generally unmarried.	Very few married men leave home to obtain employment. When they do so, it is during the harvest in Scotland and England, when the new crop of potatoes supplies their families with food.
About sixty persons subsist by begging. Alms are usually given in provisions.	One hundred; alms all given in provisions.	About 15 travelling beggars, receive both money and provisions, more of the latter.	There are about 50 travelling beggars. Half of these have lately settled here, induced by receiving alms in money from our gentry, who now find it less expensive than giving provision. Alms, however, are generally given in provisions, which is far from being so acceptable to the poor, who can easily gather more than they require, and find a difficulty in the present state of markets to convert it to money.
Perhaps one-fourth of the householders lodge them occasionally; but I am not aware that there is any thing paid by beggars for lodging in this parish.	Nothing is required from strolling beggars; nor is there any houses letting such lodgings.	The householders generally are charitable, and lodge the poor for a night gratis.	It is not usual for beggars to pay for lodging. They procure an armfull of straw, and are accommodated for the night in a corner of the cabins of the poor. When they stop for some nights they acknowledge the kindness of their entertainers by sharing their provision with his family, or doing some obliging acts for them during the mornings or evenings of their stay.
I am not aware that any have died from actual destitution.	None.	No.	I have never known of a person dying from destitution.

ULSTER—County Antrim—Baronies Dunluce (Lower), and Dunluce (Upper).

Dunluce - Pop. 3,606.	Dunnorrek - Pop. ——	Ballymoney - Pop. 11,579	Ballymoney, Kilrants, Derrykeighan, Ardmoy & Billy. Pop. ——.
Rev. *James Morewood.*	Rev. *James O'Hare.*	Rev. *W. Greene.*	Rev. *W. Munniss.*
Only one, for the support of which the parishioners allow 4*l.* a year. None have perished through neglect within the last seven years.	I know of no deserted children. None have, within the last three years, perished through neglect.	There are but four on the parish books, and they are supported at the expense of the parish. I have not known any.	None.
None, of whom I know, save the one I have already mentioned.	About six.	——	My congregation being generally a religious and moral people, I thank God this vice rarely occurs: I know of but one at present; it is supported by its mother and her parents.
Scarcely any. Those who have no relatives are supported by the benevolence of the parishioners.	I know of no children left unsupported. There are perhaps six widows, supported by charity.	There are many widows with grandchildren, who have but slender means of support; but I believe endeavour, by spinning and other occupations, to support themselves.	I know of but one at present, but such would be supported as our other poor.
I cannot precisely answer this question; but such persons as from age or infirmity cannot work, are supported by their relatives, by the landlords and the clergy.	About 15 supported by charity, about 30 by their friends.	I do not know what the number of such persons may be, but the Mendicity Association principally supports the aged; conceiving that those who are able should be compelled to work, and not encouraged in idleness.	In Ballymoney parish, there is a mendicity society, from which the aged and infirm receive some support; but they are chiefly supported by the charity of their neighbours.
Not a great number. In the course of the harvest perhaps about 20 go to England and return by Scotland: thus reaping in the latter country when they have finished in the former, where the harvest is earlier.	About 15 leave this parish, all of whom go to Scotland.	Not having any thing particular to do with labourers, I cannot say.	As we are able to employ our own labourers, very few of them go elsewhere. I have known a few go to Scotland, as they expected higher wages; but almost none to England.
Some of them are married men; and before sailing for England and Scotland, they leave their wives and children the means of support till their return.	Some of them are married men. Their wives and families in their absence are left to their own resources.	In some cases (though very rare in this county) the husbands and sons go to England, and leave the females to solicit by begging their support.	Married men scarcely ever go.
There are 45 persons on the church poor books, most of them old women: these all beg occasionally: the gentlemen give them money and clothes; the farmers, meal and potatoes. In fact we have scarcely any pauperism in this moral and industrious parish. As a proof of which fact, during the seven years of my incumbency I have not lost one shilling by tithe, in a district of nearly 8,000 English acres, and containing a population of 3,606.	About 10 travelling beggars. Alms generally given in provisions.	Very few. No beggars are allowed to stop in the parish, and the poor of the parish are supported by meal, money, firing, clothing, and in some cases with lodging.	In my congregation I know of but one: although many are poor, they do not wish to beg. They are helped by provisions.
The exact number no one can tell, for it is always varying; I should suppose about a dozen; 2*d.* a night is the general price, never more.	No householder lets lodgings to beggars in this parish.	As far as it can be prevented, strolling beggars are not allowed to lodge in the parish.	None. Some lodge beggars, but I never knew them expect or receive any reward.
Not one.	None.	None that I heard of.	None.

ULSTER—County Antrim—Baronies Dunluce (Upper), and Kilconway.

Ballymoney - - Pop. 11,579.	Ballymoney - - Pop. 11,579.	Ballymoney - - Pop. 11,579.	Ballymoney - - Pop. 11,579.
G. Hutchinson, Esq. J. P.	Rev. *Robt. Park*, P. M.	Rev. *Robt. Loughhead.*	Rev. *H. M'Laughlin*, P. P.
There may be two or three, and supported by vestry cess, and no person ever perished from neglect.	There are very few deserted children; I am aware only of three; supported by a vestry assessment once in the year. I have not heard of any who perished at any period.	I think we have not more than from six to ten annually of this description; these are provided for at vestries by the parish. I do not believe there has been a single instance where any child has perished through cruelty of parents or neglect within the time specified.	Four; they are supported by money laid on the parish at a vestry. None.
I cannot tell. *See* answer to No. 1.	I cannot tell.	Very few, perhaps not exceeding six annually. Our churchwardens are generally active, and oblige parents to take and support their bastards. Where their parents cannot be found, they are put to nurses, and supported by the vestry rates.	As nearly as I can discover 30, of whom more than four are not supported by their reputed fathers. This cruel neglect of the fathers I attribute to the difficulty of compelling them by our laws; and it is truly heart-rending to see the betrayers often of innocence laugh to scorn and treat with contumely the victims of their passions.
I cannot answer, but I believe there are not any.	Probably 150.	I believe not 20 of the former, nor say 40 or 50 of the latter. Where instances of this kind occur, they are either supported by the benevolence of their neighbours, or returned to the Mendicity Society, or something is allowed at vestries for their support; and in case of children, if able to herd, they are taken and employed for their meat.	About 27 widows and about 40 children, the most of whom get some help from the Mendicity Societies; most of them can do a little for their own support by spinning.
I believe there are not more than 10 or 12, and supported by the farmers and gentry; also the distribution of the poor-box money.	We have "Mendicity Associations;" one for the town of Ballymoney, and three district associations for the country parts of the parish; from those funds this class of persons is supported. There may be from 200 to 300 of them.	I do not think they average annually more than 100—I mean of necessitous poor; these are generally supported by the charity of their neighbours.	About 200, and in that number I reckon, together with the old and infirm, those who cannot do without eleemosynary aid; about 160 get a quite scanty support from mendicity societies; the remaining 40 have no other means besides begging.
None, that I know of.	There are some labourers go to England and Scotland during the harvest season for employment; their number is comparatively few.	Perhaps from 40 to 50 at an average; there are, however, some seasons when more than double this amount go in quest of labour to Scotland; very few, if any, to England. This migration is usually during the time of wheat, corn and barley harvest, and they return generally in six weeks. The reason of their preferring Scotland is the facility and cheapness of conveyance by steam-boats a deck passage not exceeding 2 *s* 6 *d.*, sometimes only 1 *s.*	About 20 go to Scotland in the time of harvest; none go to England.
—	Generally unmarried men.	Many of them are married men; in some instances the wife and children beg until their return in some districts where they are not known, but generally they make such arrangements by laying in potatoes, &c., that their families by their additional industry can make it out tolerably until their return.	About 10 are married men; they leave with their families potatoes and meal.
There is a Mendicity Society in this parish, and there are some strollers that go about begging, who get both money and provisions according to their necessities. There is not a more liberal parish in this kingdom.	The poor belonging to the parish are prevented from begging by the committees of the Mendicity Associations; strange poor, however, travel for alms, which are generally doled out amongst the farmers in provisions, in money by persons in business.	Very few, as a mendicity association has been formed and in operation for several years, which has been the means in a great measure of preventing such a system; any persons known to look for alms already on the mendicity list are usually struck off, which has had the effect of checking pauperism in our parish: still, however, we have many poor who come mostly from neighbouring parishes; these are served mostly with meal or potatoes, rarely with money.	The alms are always given in provisions.
All houses in the outlets of this town; I believe a half-penny or penny per night is what is paid, and many of them lodged without any charge.	In the suburbs of the village, lodgings let for 1 *d.* or 2 *d.* per night; in the country parts of the parish the only charge is "news."	Cases of this kind rarely occur; in country places they are lodged with their children, if they have any, out of charity for the night; nothing is sought for. In the town or suburbs, if charged for the night, the amount will not exceed 1 *d.*; but mostly there is no charge, the beggar getting straw or hay for a bed at some other place, and leaving it behind in the morning as an equivalent for the night's lodging.	The people are all generally inclined to lodge beggars; no charge is ever made.
None.	None.	Not any; for where it can be ascertained that any such person or persons are in a state of destitution, it is not uncustomary for a neighbour or two to go through the country and beg for them; these generally get as much money, meal, potatoes, &c., as support them until able to make something for themselves; thus no such case happens.	Not one.

ULSTER.—County Antrim.—Baronies Glenarm (Upper), and Dunluce (Upper).

Cairncastle and Kilwaughter. Pop. 4,183.	Kilraughts - - Pop. 1,837.	Kilwaughter - - Pop. 2,016.	Larne - - Pop. 3,182.
Rev. *Ralph Warde.*	Rev. *Thomas Thompson.*	*James Hunter*, Esq.	Rev. *S. Gwynn.*
In Cairncastle, none; in Kilwaughter, one. Supported by a sum of 5 *l.* laid on the parish at Easter vestry. No.	Not any known to me.	One, supported by a vestry rate of 5 *l.* per annum. None perished.	There are no deserted children. I have never heard of any, known or supposed, to have perished through neglect.
Ten in Cairncastle and six in Kilwaughter.	Very few, if any.	Six.	This I have no means of ascertaining, there being none under the care of parish officers.
One widow, with three children.	I know of none.	One widow and three children, who have no relations able to give them any support. They subsist by her begging.	There are, as nearly as I can calculate, about 46 widows and about 32 children under the circumstances stated in the query, some of whom are partly supported by their own industry, aided by some relief from the Mendicity Association. Others, totally helpless, partly supported by the funds of the Association, aided by benevolent individuals. In this answer I include only the cases which come within my knowledge from my connexion with the Mendicity Association. There may be a few others.
In Cairncastle, 15; in Kilwaughter, 21. They have been hitherto supported by a small sum voluntarily laid on at Easter vestry, by a legacy left by the late Mr. Agnew (3 *l.*), by the contributions of the charitable, and by begging.	——	About 21 persons; they are supported in part by their children and relatives, in part by the kindness of their neighbours, and some of them in part by the bounty of Edward Jones Agnew, the landlord, and his sister, M. Jones.	About 60, who, with other distressed persons, receive relief (but not to an extent adequate to their support), from the funds of the Larne Mendicity Association, which was established in 1827, but is likely soon to expire for want of support. The Larne Medicity Association, which I succeeded in organizing in 1827, has of late very much declined, and is now supported on a limited scale by a comparatively proportion of those whose means enable them to contribute. No opposition is experienced by the conductors, but much apathy is manifested to the cause of the poor, and the majority selfishly withhold their aid, while they are benefited by the liberality of their more benevolent neighbours. Under the circumstances above stated, the relief afforded to the necessitous is far from adequate, but being regularly administered, and certain though
None.	Very few.	One labourer only left this parish; he went to Scotland.	I cannot state the number, but there are a few who go to Scotland, and also to England, at harvest time.
——	——	The above man was married, and left his family plenty of potatoes to support them in his absence.	A small proportion of those who go from home in search of employment are married; during their absence their wives and families are frequently supported by begging.
Eleven resident in the union, and a great number from other places. Alms, with some few exceptions, are given in provision.	About three. Usually in provisions.	About seven beggars belong to this parish. Alms are, with two or three exceptions, given in provisions. However, strolling beggars are generally numerous, but most so from the 1st of 6 mo. (June) until the new potatoes get plenty.	It would be extremely difficult to ascertain, as paupers from many surrounding and some distant districts beg in this parish. Of the local poor, those who receive aid from the Mendicity Association are by its rules prohibited from begging. Alms are given by individuals, both in money and in provisions. Owing to the inadequate measure of relief, supplied as stated above, the committee of the Mendicity Association find it impossible to enforce, rigidly, the regulation which prohibits public begging, as regards the poor on their lists. It is however much restrained, but nothing short of a legal prohibition can abolish it effectually finally.
None; the farmers frequently permit strolling beggars to sleep in some out-house, gratis.	——	There is no householder known who lets lodgings to beggars, but many lodge them occasionally; most from charity, but a few to get a share of their gatherings.	From 1*d* to 1*7*. The charge is usually about 2*d*. per night.
No.	Never any in this parish.	None.	None.

Very few. — small, is much valued and gratefully received by the poor, who regard the anticipated dissolution of the charity with feelings bordering on despair. It is the anxious object of its supporters and conductors to maintain it in an efficient state until the necessity for its continuance shall be removed by the introduction of a judicious system of Poor Laws, which appears at present to be very generally expected. It may be mentioned that the distributions to the poor are made in money, who are personally visited weekly in their several districts by the members of the managing committee.

ULSTER—County Antrim—Baronies Glenarm (Upper and Lower.)

Larne - - Pop. 3,182.	Larne - - Pop. 3,182.	Larne - - Pop. 3,182.	Loyd - - Pop. 4,655.
Rev. *G. Caughey*, P.M.	*Henry Wm. Molyneux*, Esq.	Rev. *A. O'Neil*, P. P.	Rev. *M. Fallon*.
I am not aware of any deserted children in the bounds of this parish; nor have any perished within it these last three years.	There are none; and none within the prescribed time in the way supposed.	I never knew of one during a residence of 16 years.	None at present. None ever perished through neglect.
I cannot answer this question sensibly. None at present are under the care of the parish officers. Mothers support principally; fathers seldom, unless compelled by law.	There are none under the care of the parish officers. The mothers generally support any that are, by begging; the fathers seldom assist, unless compelled by law.	I know of none who are supported by their mothers or relations.	None who are not supported in some measure either by their fathers or by relations.
Number cannot be exactly ascertained; pretty large. Supported by the Mendicity Association, as its funds may admit; also by begging, and Sabbath collections.	The numbers cannot be exactly ascertained; it is however pretty great. They are supported by the Mendicity Association, the Sabbath collections in houses of worship, and begging.	——	——
There may be about 200 persons who are aged and infirm and incapable of work; part of them beg, part are supported by their relatives; others are supported in part from a Mendicity Association, and some from the four Protestant congregations.	Perhaps upwards of 200. The only provision arises from the Mendicity Association; from it many of them receive from 6*d.* to 1*s.* 8*d.* per week, but its funds are now so low that it is likely to be discontinued; in other cases, strolling mendicancy.	I do not exactly know.	About 15, who are supported by the collections in the church.
Very few labourers leave this parish to find work in Scotland, England, or in any part of Ireland.	There is scarcely an instance known of labourers leaving this neighbourhood periodically to obtain employment in England or Scotland. More Scotch come here as land stewards than labourers of ours go to Scotland.	——	About 20; to England and Scotland, for the harvest.
——	Any instances remembered are those of unmarried men.	——	Few married men go; they are generally young unmarried men who do so.
These are uncertain; perhaps 200. Alms are given in money and in provisions.	Numbers uncertain; perhaps 200. Alms are given by the poorer classes in provisions, by the rich principally in money.	The number varies in proportion to the influx of vagrants. They receive money or provisions, as convenient.	About six. Alms are given in both, and sometimes in clothing.
There are from 10 to 15; their charge, 1*d.* per night; often more. Our parish is infested with strolling beggars from Scotland, England and Ireland.	There may be from 10 to 15. The usual sum paid for a night's lodging is 1*d.*, sometimes more. The parish is greatly infested with strolling beggars, principally strangers, English, Scotch and Irish.	——	A few, who charge 3*d.* per night.
No person has died from actual destitution within these last three years.	None.	I have known many reduced to extreme want, but none to starvation.	Not one.

ULSTER—County Antrim—Barony Kilconway.

Aghoghill - - Pop. 3,057.	Donaghy - - Pop. 3,516.	Newtowncrumlin - Pop. 727.	Finvoy - - Pop. 6,093.
Rev. *R. Alexander*, Rev. *G. Kilpatrick*, Rev. *G. M'Clelland*, P.M., *J. O'Hara*, Esq. J.P., *A. M'Manus*, Esq. J.P.	Rev. *W. Wolseley*.	Rev. *G. Black*.	Rev. *James Elder*, P.M.
There are 12, supported by the parish. None have perished to our knowledge.	Only two that I have heard of, and they are supported by the parish. None.	No deserted children.	None to my knowledge; and none have perished by neglect these last three years.
Not known.	I know of none but the two parish charges.	None.	I know of no bastard children in this parish of these years, who are not supported either by father or mother.
Number not considerable, supported by charity and their own industry.	I know of none.	Only one widow in the parish who is not supported by her friends; she supports herself by spinning, and by occasional assistance from her richer neighbours, and poor's money from the church.	There are some widows and children in this parish, who support themselves by their own industry.
Exact number not known, but not considerable. They are supported in some cases by their families, and in some by begging, or the charity of neighbours; some are relieved from the poor-money collected in the church.	There are very few, except those on my poor list, which amount to 18, who get on an average 6*s.* each in the year, from the church collections.	A few old persons in the parish, who are supported by their friends or children, and some assisted by money collected in the Protestant places of worship.	Those who from age are incapable of work beg around the neighbourhood, and if not able to travel, some humane persons gather through the neighbourhood provisions for them.
Very few; they all go to Scotland.	I have not heard of any.	None.	A great number go from this parish in the harvest to Scotland.
Some are; their families are employed at home.	I cannot tell.	——	Some of them are married; at that time have either to beg, or live as they can by their industry, by spinning.
About 50 or 60; relieved sometimes in money, but oftener by provisions.	Few; perhaps eight. In 19 out of 20 cases, provisions are given in alms.	No persons resident in the parish subsist by begging, though there are many strollers. Alms sometimes given in money, but generally in meal or potatoes.	About 10 persons in this parish subsist by begging; and the alms are generally in provisions.
Number impossible to ascertain. When a charge is made, which we believe is not often, it is generally 1*d.*	One house in the village of Clough lets lodgings at 4*d.* per night, but not to beggars, who could not afford to pay so much, and who are commonly lodged by sharing with the family the provisions collected during the day.	A few let lodgings to strollers; 2*d.* or 3*d.* the usual price.	I have never heard of a price paid by beggars for a night's lodging.
None.	None that I have heard of.	None.	None.

ULSTER—County Antrim—Barony Kilconway.

Loughgeell - - Pop. 6,889.	Rasharkin - - Pop. 7,481.	Rasharkin - - Pop. 7,481.	Rasharkin - - Pop. 7,481.
Rev. *James Tinney.*	Rev. *W. H. Dickson.*	Rev. *F. Wilson,* P. M.	*Thomas M. Birnie,* Esq. J. P.
I never have known of any.	I know of none.	There were two deserted children found in the parish last year, who are supported by assessment on the parish.	There are very rarely deserted children, not more than two or three for three years past, supported by the parish. None have perished through neglect that I have heard of.
I am of opinion that there are about 10 to 20 bastard children, but are all supported by either their reputed fathers or friends of the children.	There are none.	I cannot answer.	They are very seldom supported by their reputed fathers.
None that I know of.	There are none who are not supported by friends.	This I cannot answer.	I do not know the number. They must be supported by begging partly, and partly by working in harvest, or potatoe gathering.
I consider from 20 to 40, and, at certain times, 50, are supported by contributions, by begging, and frequently collections in the different houses of worship.	As they are not on the parish I cannot tell the number; they are supported by the charity of their neighbours.	There are about 30 families who are supported by public charity.	I cannot tell the number; but such persons are generally supported by their children, if they have any, if not, by begging.
Very few from this neighbourhood go periodically to England. Some go to Scotland and to England in the harvest time, but the number is not above 20.	A very few go to England and Scotland in time of harvest.	A few young men at the harvest time go to Scotland, and some go to England.	Not many, perhaps 20 or 30; they all go to Scotland.
There are some married men, but they generally are young men. The wives and children are supported by some pittance left behind.	Some of them are; sometimes the wives and children set off on a tour through the neighbouring county.	We may say that very few married men leave their homes for employment in Great Britain.	Some of them are married; their wives sometimes accompany them; when they do not, they are supported by spinning and the potatoes at home.
There are not more than 10 to 20 native beggars, but a good many strolling ones from other districts. Alms are given in both money and provisions.	Most of the beggars here come from the county Derry; they are given provisions.	Alms are given generally in provisions.	About 30; alms are usually given in provisions, except at two or three houses in the parish.
I know of no householders who ask anything for lodging, but is given in charity; 3*d.* or 4*d.* is what is asked in public-houses for lodging beggars.	They take them in for charity for a night or two, but never take any payment.	Strolling beggars are lodged gratuitously.	Perhaps four or five; there is very seldom any charge; if there is, about 1*d.* the night.
None that I have ever heard of.	None.	None we have heard of.	No.

ULSTER—County Antrim—Baronies Massareene (Lower and Upper.)

Killead - - Pop. 7,187.	Killead - - Pop. 7,187.	Killead, Crumlin, Templepatrick and Mullusk - - Pop. 18,944.	Aghalee - - Pop. 6,684.
Rev. *A. T. Gillmer.*	Rev. *W. G. Macartney.*	Hon. *H. R. Pakenham*, J. P.	Rev. *W. Thomson.*
I believe there are three only on the parish books not being connected with the *parish church*, but with a chapel of ease. I cannot be so particular; I have not heard, nor do I believe, that any perished from neglect.	I know of but two on the parish, supported by cess. None perished.	Our last parish cess in Killead was for four, in Crumlin for three. I never heard of any perishing through neglect. There have been a few instances of murder by exposure.	There are six deserted children on the three parishes. They are supported by an assessment off the parishes made at the Easter vestry (annually.) None ever perished through neglect at any period.
I cannot state.	Two only that are on the parish books.	Cannot possibly tell.	I cannot answer this.
I cannot state the number; they are principally relieved, in my district from the Sunday collections in my church.	Very few who beg.	——	I am unable to answer this, but there is unquestionably a considerable number.
I cannot answer.	Some by their people, others by begging; I should say about 30.	The old and destitute of our parish are ascertained, and have parish tickets given them. They get meal and money indiscriminately from those better off. Wandering beggars are, as much as possible, discouraged, and we have not many.	I cannot say how many; their friends and neighbours support them. There are 47 who obtain the Sunday collections among them that are taken up in the church.
All labourers resident here receive sufficient employment without seeking it elsewhere.	There are none.	None.	I have not known of even a single individual leaving the parish with a view of obtaining employment in England or Scotland, or even elsewhere.
——	——	——	——
I cannot state; alms are given in both.	There are many who come to this parish for the purpose of begging, who do not belong to it, and they get money and provisions.	——	I cannot state the number with any kind of precision. The alms are usually given in meal or potatoes, as the donors are *all* farmers.
Some of the very poorest only do so, and I believe they take any thing that can be given in lieu of money.	They do not charge anything to the poor.	The wandering beggars pay by something out of their wallet, or sticks, which they steal, of course; never, I believe, with money.	Strolling beggars are lodged by poor householders, but I am of opinion that they never charge. Such persons are not able to give alms, but humanity prompts them to afford a shelter to the houseless wanderer.
None.	None.	Have not heard of any. On the breaking out of the cholera there was one case much exposed before the Crumlin hospital was ready.	I never heard of any, nor do I think that any instance of any person dying through want can be found here.

ULSTER—County Antrim—Barony Massareene (Upper.)

Ballinderry - - Pop. 5,346.	Glenavy and Killead. Pop. 14,191.	Glenavy, Camlin and Tullyrusk - - Pop. ——	Glenavy, Tullyrusk and Camlin - - Pop. ——.
Rev. *James Stannus.*	Rev. *James M'Mullan*, P. P.	Rev. *Edward Cupples.*	Rev. *W. Alexander*, P M.
Two; supported at the expense of the parish. None.	I know of none deserted, nor do I know of any who have perished.	There are not any deserted children at present in the union, that I know of. None have perished through neglect.	I know of only one deserted child, now 18 years of age; of none that perished through neglect within the last three years, but of many that might have done so, but for the timely relief afforded by a near friend of mine, and by other charitable persons.
Perhaps 10.	The number is great; generally not supported by their reputed fathers, but by their mothers; and this is one of the fertile causes which swell the list of beggars in these parishes.	Only one.	I should suppose at least 20.
About 20; supported by their own industry, and occasional assistance from the funds in the hands of the churchwardens.	The number of such is not great; and those who have relations who cannot or will not support them usually live by begging.	There are few widows without relations to support them, say 20, who depend solely upon collections in the church, and upon the assistance of the charitable.	A considerable number. Not one out of ten can afford to support his poor relatives, owing to the rent, cesses and tithes bearing so hard on them. Such as have no relatives to depend on must depend on private eleemosynary gifts and Sunday collections, &c.
About 30; usually supported by their relations and neighbours, assisted by an occasional allowance from the funds in the hands of the churchwardens.	I cannot say as to the number; but those who are incapable of work, and have not friends who can or will support them usually live by begging.	About 100. They are supported partly by the exertions of their own families, partly by the collections in the several houses of worship, and partly by local contribution.	Cannot say with certainty. I know that my levee of poor every Friday exceeds 60, and every week 100; and that in my third of the union of Camlin, Tullyrusk and Glenavy, there are 80 families in perfect indigence, so that there will be 240 indigent families in the union supported by occasional labour and begging, and by occasional alms from Lord Hertford and Col. Pakenham. Lord H. sometimes gives us 30*l.*, and Col. P. gives every day.
None.	None leave these parishes, at least very few, to my knowledge.	There are about 240 labourers in the union, who rarely change their dwellings, and none, I believe, go to England.	None. Some come to us from Tyrone and elsewhere in harvest and other busy seasons. There is at present a scarcity of labourers, or rather there has been for the last three months. But the case is rare.
——	If any go, they are young men.	Their families are never deserted.	The Tyrone labourers lock their doors as soon as they have planted their potatoes. The men come over here to labour, and the women and children to beg, for three or four months.
About 40. Alms usually given in provisions.	I cannot say the exact number; but it is considerable. Alms are usually given in provisions; the rich usually give money.	Perhaps there are 50 resident beggars; mere bands of foreigners, who are a great nuisance. Alms are given in both money and provisions; more frequently in the latter.	Four hundred and eighty, I think; some very old. Alms usually given in potatoes and meal by the farmers, by others in money.
Those resident on the public roads generally lodge beggars, and require no other payment than the straw of their beds, which they have got from a neighbouring farmer.	The poor cottagers lodge the strolling beggars gratis.	I would suppose there are about 50 individuals who are in the habit of lodging strolling beggars, and they generally receive in return the bed-straw, or a little tea, potatoes, or a part of whatever they may collect on their rounds.	Many beggars lodge in barns, &c., some in the cabins of the villages; the payment being from 1 *d.* to 2 *d.* per night, in money or meal.
None, certainly.	None.	None.	Not any that have died, but many that have had their days shortened by want of the necessaries during the last 3 years.

ULSTER—Counties Antrim and Down—Baronies Massareene (Upper), and Castlereagh.

Lisburn - - Pop. 5,218.	Lisburn - - Pop. 3,249.	Lisburn - - Pop. 7,731.	Magheragall - Pop. 3,142.
Rev. *Ralph Bridge*.	Rev. *Hugh Smyth*, P. P.	Rev. *Thomas Thompson*.	Rev. *J. Mussen*.
Twenty-two, supported by Easter vestry assessment. Three found murdered by persons undetected.	There are 23 deserted children who are supported by the assessment of church cess, applotted in vestry on Easter Monday every year. Four children have been found dead.	None.	Two, by assessment. None.
Three.	Four only.	None that have come under my knowledge.	To this question I cannot give an answer with the least degree of certainty.
Thirty widows, ten children; supported by Philanthropical Society, and interest of different legacies.	From 20 to 30, who are supported chiefly by the Mendicity Society.	Few, and most of those receive a small assistance from the poor funds.	About 20 widows, and perhaps as many such children. They are supported by their own industry in spinning, and by the help of the neighbours.
From 200 to 250; supported by a Philanthropical Society.	About 280 usually resident, who are incapable of work, and are supported by the Mendicity Society of Lisburn, by getting meal, potatoes, coals and money every Wednesday and Saturday.	If paupers, say 20, supported by charity; if not, the exact number could not be stated in a population of nearly 8,000.	About 40. By begging and spinning.
——	From 20 to 30 go to England and Scotland, and no where else.	None.	None.
——	Generally young men unmarried. When any married men go, their wives and children are supported by their own industry.	——	——
——	Upwards of 100 who support themselves by begging. Alms given in money and provisions.	Not more than 10 common beggars. Provisions by the farmers, and in money by the gentry.	About 30. Alms are usually given in provisions.
——	From 15 to 20; from 1 *d.* to 2 *d.* per night.	None. The farmers, &c. give them free lodgings; they mostly stop in the towns.	Very few are in the habit of letting lodgings for strolling beggars; not perhaps five. Their payment, for the most part, the bundle of straw, begged from some farmer in the neighbourhood, for a bed.
None.	None.	None.	None. In some cases their dissolution was probably hastened by want. The last two years have been peculiarly favourable to the poor.

ULSTER—County Antrim—Baronies Massarene (Upper,) Toome (Lower), and Antrim, (Lower.)

Magheragall - Pop. 3,142.	Kirkinriola and Ballyclug (Ballymena) - - Pop. 11,050	Kirkinriola and Ballyclug (Ballymena) - - Pop. 11,050.	Kirkinriola and Ballyclug. Pop, 11,050.
Rev. *John S. Browne*, P. M.	Rev. *A. Patterson*, P. M.	*William Gihon*, Esq., J. P.	Rev. *Hugh Smith Comming*.
None that I know; such are supported by assessments on the landholders at vestry meetings; none perished within this space.	None; and none have perished through neglect.	None in either parishes.	There are four deserted children in Kirkinriola and three in Ballyclug, supported by the parish. One child was found exposed and dead in Kirkinriola
——	In Kirkinriola about 30, and in Ballyclug 13. Rather more than the half of these are supported by their reputed fathers.	In Kirkinriola about 30, and in Ballyclug 13; about the half of them supported by their supposed fathers.	Many, but I cannot tell how many.
None known to me; but if there be any they are supported by begging, till they are able or be disposed to work.	In Kirkinriola there are 67 widows and 40 children; and in Ballyclug 10 widows, and about 7 children.	In Kirkinriola there are about 70 widows and 40 children, and in Ballyclug about 10 widows and 10 children.	I know not any such children; there are widows of the description mentioned in the Query, who spin linen yarn, wash or earn a little in any way they can, till their children are fit for service.
None such have come within my cognizance; but whatever number there may be, they are supplied with provisions and sometimes with money by the farmers in their immediate neighbourhoods.	In Kirkinriola about 113, and in Ballyclug 16.	In Kirkinriola about 150, and in Ballyclug about 20.	In Ballyclug such persons beg from door to door. In Kirkinriola, such as are not favoured with a pittance from a Mendicity Society established there some years ago, do the same thing.
None.	None.	None leave their homes.	Scarcely any labourers leave this part of the country for work. Owing to the enlargement of the town of Ballymena within the last 20 years, there has been an increase of work, and labourers have increased.
None.	——	None leave their homes.	——
Alms are usually given in provisions; and numbers, though I cannot say how many, beg, who are able to work, and might obtain it on application.	In Kirkinriola a Mendicity Society has been in operation since 1825, the funds of which are raised by voluntary subscriptions, and by a small assessment on the parish. From these funds the poor are supplied every fortnight; 2*s.* per week is the highest rate, and 6*d.* the lowest. In most cases the sum thus given is not sufficient; and the poor are obliged to beg from door to door.	In Kirkinriola a Mendicity Society commenced in 1825, and continues; the funds are raised by voluntary subscription, and a small assessment on the parish; from those funds the poor are supplied every fortnight; the highest, 2*s.* in the week, the lowest 6*d.* per week; this sum is not sufficient for their entire support, and they are allowed to beg. In Ballyclug the poor are badged, and are supported by the inhabitants; 20*l.* is received by the clergyman of the Establishment for distribution amongst the poor; this sum is an original grant by the owner of Crigbilly estate for ever.	There is above 100 on Mendicity Society's books; there may be 30 or 40 others who beg from door to door through the country. In Ballyclug about 30 beg; alms both in money and provisions.
Strolling beggars are lodged gratis, or when they are obliged to call with the holders of cabins, perhaps they give a little of the fruits of their begging, or they join for what they are pleased to call a feast.	Except in town of Ballymena there is no charge made upon the poor for lodging, and there it is about 1 *d.* per night, or 5*d.* per week.	One penny per night, or 5*d.* per week.	In the country lodgings are invariably given gratis; in the town 1 *d.* per night is charged.
None.	None.	There is none.	No, I believe not.

ULSTER—County Antrim—Baronies Toome (Lower and Upper), and Antrim (Lower.)

Kirkinriola and Ballyclug. Pop. 11,050.	Drumaul - - Pop. 9,737.	Drumaul - - Pop. 9,737.	Drumaul - - Pop. 9,737
Rev. *W. Stanhope.*	Rev. *Thomas Reid.*	Rev. *James Heathy.*	Rev. *Daniel Curoe*, P. P.
None, and none have perished through neglect.	I do not know the number; I never heard of any having perished through neglect.	Forty deserted children, from three years old, are supported by vestry assessment. None are supposed to have perished through want.	Forty deserted children, reckoning from the age of three years, supported by vestry assessment. None are supposed to have perished through want.
In Kirkinriola about 30, and in Ballyclug 13; rather more than the half of these are supported by their reputed fathers.	I cannot say.	Our registries supply 29; some few of these, however, may have died since their baptism.	Twenty-nine.
In Kirkinriola there are 67 widows and 40 children, and in Ballyclug 10 widows and about 7 children.	I cannot answer this Query.	In a population of 12,000 souls the number is considerable. No Mendicity Society for their relief; their support must result from precarious employment amongst their poor relatives.	In a population exceeding 12,000 the number is very considerable; nor is there any provision for such cases by means of a Mendicity Society; the support results from their poor relatives and employment.
In Kirkinriola about 113, and in Ballyclug 16.	I know not the number. In general they are supported by their friends.	The number is not overrated at 400; of these 40 receive partial aid from Lord O'Neill's annual benefaction of 40 *l.* a year, joined to the church collections, averaging 14 *l.* a year; the remainder are quartered on poor relatives themselves in need of support.	Taking into account the bearings of the parish, I do not overrate the number at 400; of these 40 receive assistance from Earl O'Neill's yearly donation of 40 *l.* and the church Sunday collection 14 *l.*; the residue are quartered on the poor relatives
None.	I believe very few labourers leave this parish.	Very few indeed; in some rare cases they resort to England or Scotland for employment.	Few labourers attached to this parish quit their homes in quest of employmeut; such as travel for that purpose generally resort to England and Scotland.
—	—	They usually are young men without families; but whenever any wives or families remain behind, they are wholly destitute.	By begging, and by obtaining employment.
In Kirkinriola a Mendicity Society has been in operation since the year 1825, the funds of which are raised by voluntary subscription, and by a small assessment on the parish. From these funds the poor are supplied every fortnight; 2 *s.* in the week is the highest rate given to any, and 6 *d.* the lowest. In most cases, however, the sum thus given is not sufficient, and the poor in consequence are allowed to beg from door to door. In Ballyclug the poor are lodged and are supported by the inhabitants of the different town lands. The sum of 20 *l.* Irish is also received by the established minister, for distribution amongst the poor. This sum (which is an annual grant) is paid out of the rents of the Cribelly estate, and is for ever entailed upon the estate.	I do not know the exact number; sometimes they receive money, sometimes provisions.	Thirty subsist by begging; alms are distributed in money in the village; in the country in provisions.	Thirty subsist by begging; alms given in money in the town in provisions in the country.
Except in the town of Ballymena, there are no charges made upon the poor for lodging; and there it is about 1 *d.* per night or 5 *d.* per week.	Strolling beggars are generally lodged free.	So very few, as not to claim attention.	Instances of this practice are so very few as not to claim notice.
None.	I have not heard of any.	None.	None.

ULSTER—County Antrim—Barony Upper Toome.

Dunean - - Pop. 6,812.	Dunean - - Pop. 6,812.	Ballymacanett - - Pop. ——	Grange (Anti-parochial.) Pop. ——
Rev. *A. Hutchinson*, P. M.	Rev. *D. Magreeny*, P. P.	Rev. *Charles Courtney*.	Rev. *Robert Busk*, P. M.
None to perish. Not many deserted.	No instance of deserted children within the last three years.	Four deserted children; supported by parish cess. None have perished through neglect.	There are none. None have perished through neglect within the last three years that ever came under my knowledge.
I know of none.	There are few illegitimate children; and they are supported by their parents, in most cases by the fathers.	Four.	There may be about 20; and they are supported by their mothers.
I know of none.	Answered in No. 4.	Sixty-one; supported occasionally by labour and by charity.	I do not know of any, unless those included in the answer to Query 7.
Not many; but any that are, from houses of worship and charitable contributions.	There are about 200 of this description; one half of whom are supported by their relatives, and the others subsist by begging.	Fifty-two; of whom 32 are supported by private and public charity, and 20 by their friends. By public charity, I mean the collection taken up every Sunday in the parish church.	There are not many. But such persons are supported by the beneficence of the public, or by their own relations when in independent circumstances.
A good many, but I cannot exactly say.	About 200 labourers (young men) go to England and Scotland annually in the harvest time, in search of work.	Only three, I find, go to England periodically for work.	I know of none at present that leave their dwellings to look for employment.
Many of them are. Some beg, some weave, and some spin.	About one-third of those who go in quest of work are married men; their wives and children, in their absence, are sometimes very poorly off. There is no sort of public provision for them, and they mostly have to disperse themselves among the neighbouring farmers, and work for their victuals, and count themselves well off if so employed.	Two married men; their wives and children are employed occasionally in their absence by the weavers; and I find a woman can earn about 2 *s.* a week in winding yarn and assisting the weavers.	——
In this parish there are very few.	Alms are usually given in provisions.	Twenty-one. Both money and provisions are occasionally given.	There might be about 30. Alms are usually given in provisions.
A good many are in the habit of so doing. The number I cannot say.	Beggars are lodged in almost every house, without any charge.	Twelve; at 2 *d.* per night.	There might be 20; but there is nothing paid for lodgings.
None.	None have died from destitution.	Seven; from not having made their cases known.	I never heard of one.

ULSTER—County Armagh—Barony Armagh.

Armagh (including City.) Pop. 11,059.	Armagh (City.) - - Pop. 9,470.	Armagh (including City.) Pop. 33,310.	Armagh (including City.) Pop. 33,310.
The very Rev. *J. E. Jackson*, D.D. (Dean of Armagh.)	Rev. *Samuel O'Edgar*, P.M.	The Lord Primate.	Rev. *James Byrne*, D.D., P.P.
About 40; supported by vestry assessment. Several infants have perished from exposure, and some with marks of violence.	About 25; and are supported by a tax on the parish. I know of none that have perished through neglect.	Reference to churchwardens.	I know of only two completely deserted children; they have been supported and educated from funds bequeathed to the poor by a late roman-catholic clergyman. All others, within my knowledge, have been protected by their poor relatives. It is no unusual thing to see the grandmother begging with her grandchildren. I have heard of no child perishing through want. The established church may have some deserted children to provide for.
There are at present six under three years of age.	I could not answer this question with any certainty.	Unknown.	They may number (as far as I can know) about 40. The reputed fathers (with a few exceptions) totally desert them. This holds true with respect to rich fathers as well as the poor. The mothers, by begging, throw the burthen of their support on their charitable neighbours.
It is supposed their number amounts to nearly 200. They are supported by private charity, and by the Mendicity and other contributions.	About 100 widows and 500 children; supported by the Mendicity Society in this city.	Unknown.	There may be 100 widows with children, who have no relatives to depend on, of course their only resource is begging.
It is calculated about 200. They are supported by the charity of their neighbours, by assistance from the Mendicity Society, and from the collections made in the different places of worship, and by bequests of no great amount, annually distributed amongst the most deserving.	About 250 families; and are supported by voluntary subscriptions to the Mendicity Society.	The Mendicity Society, supported by voluntary contributions, has generally from 400 to 500 on it books, receiving from 6*d.* to 1*s.* 6*d.* per week. This confined to the town, and not embracing parish at large.	It would be difficult to ascertain the exact number. Our mendicity subscriptions for the city give a weekly relief to the distressed of the city, who may number from 400 to 500; perhaps from 200 to 300 are begging through the country parts of the parish. The aged and infirm who cannot beg must depend on the merciful dispositions of their poor neighbours.
—	—	Not practised much in this parish.	Perhaps 300 every year, particularly at the meadow and harvest season; the one-half at least for Scotland, and the other half for England.
—	—	—	Many of them are married men; sometimes their wives accompany them. Should the wives and children stay at home, they are generally supported by begging in their absence. Yet many have too much honour to beg, and therefore strive to keep the cabin until the husband returns.
—	—	The number not great, except when Mendicity Society is dissolved, which occasionally happens in consequence of funds being inadequate Alms both in money and provisions.	Answered in No. 4. Alms in the country parts are usually given in provisions; in the city, they are assisted with both money and provisions.
—	—	Cannot say; from 1 *d.* to 2 *d.* per night usual price.	There are certainly 200 houses and cabins in the city keeping beggars as lodgers at 1 *d.* to 1 ½ *d.* per night; if taken by the week, they pay from 3 *d.* to 4 *d.* When the strolling beggars find lodgings in the country, they pay nothing.
It is trusted and believed that there have been none.	I know of none.	None.	Not one that I have heard of. Many have however slowly died, from want of a continued nutritive sustenance.

ULSTER—County Armagh—Barony Armagh.

Armagh (including City.) Pop. 33,310.	Eglish, part of Armagh. Pop. ——	Grange, part of Armagh. Pop. ——	Part of Armagh - Pop. ——
Leonard Dobbin, Esq., M. P.	Rev. *William Barlow.*	Rev. *Thomas Twigg.*	*Marcus Synnott*, Esq., J. P.
About 30; supported by the parish until able to go to a trade or service, principally the latter. Perhaps 10 or 12 have famished, from exposure or otherwise by unnatural parents, every year.	I do not know the number of deserted children on the parish list, as they are placed on it by the churchwardens of Armagh; but since I came to this district, which is now seven years, only two children have been charged on the parish.	There are about five children in this district, who either have no relations, or none able to support them. They are maintained by the parish at large. I do not know an instance of any having perished through neglect. This question could be more satisfactorily answered by the officers of the mother church, Armagh.	Do not know of any at present.
Impossible to tell.	I cannot say.	I could not offer any well-grounded conjecture on this.	Do not know; not many.
I cannot tell, but dare say the number exceeds 100.	I cannot answer this question satisfactorily.	I do not know a case of any young widow with a family who does not receive much assistance from her own relatives, or those of her husband. It must, however, be admitted, that most of them make an ample and harassing compensation in frequent and uncertain services, which must not be refused.	Do not know.
In town, I suppose 100, who are supported principally by the Mendicity Society, and other charitable societies. The Ladies' Society assist much in clothing them.	I cannot answer this question. In general those who from old age, &c. are incapable of work, are supported by their own families.	There are 42 in this district known to me, who from old age, infirmity and other circumstances, cannot obtain for themselves a sufficient maintenance. All of these obtain assistance from the public charities of the district, and about one half of them beg.	Impossible to answer; but any that are, partly support themselves, and get assistance from the resident gentry.
Very few from this parish.	I cannot say what number of labourers leave home periodically, but I believe very few do so.	During the last seven years, I have not found that any have gone from this neighbourhood. There are not hands enough here in harvest, and many are employed who come from the mountainous parts of this county, and from Monaghan.	None hardly in this district.
If any go, they are generally young unmarried men.	——	——	——
When the mendicity fund runs out, the persons supported by it as above are obliged to beg. Some give them money, others meal and potatoes.	I do not know more than four residents in this district who subsist by begging. By the small farmers alms are never given, except in provisions.	The number of these residing in this district is probably about 25; it cannot be ascertained with accuracy, because few beg in their own neighbourhood. Alms, at the houses of country farmers, are usually given in provisions; and it is seldom that something is not given.	Very few.
A great number entertain beggars and pickpockets, &c. &c. 2 *d.* per night, for perhaps half a bed. In the country very few beggars are charged; of course they prefer going there to pay them in the town.	I do not know. Very few strolling beggars stop in this district, and frequently they are given a night's lodging without paying anything for it.	Of the very lowest class of householders, few will refuse a beggar a night's lodging. They do not acknowledge that they make any charge, but I have heard that 1 *d.*, or a portion of the day's collection, is usually paid.	They lodge in all the houses of the farmers indiscriminately, and never pay for lodging.
I have heard of one or two, but do not know it only from hearsay.	No.	Certainly none.	None.

ULSTER—Counties Armagh and Tyrone—Baronies Armagh, O'Neilland West and Dungannon.

Armaghheague - Pop. ——	Clonfeacle (Benburb District.) Pop. 19,547.	Clonfeacle - - Pop. 19,547.	Keady - - Pop. 9,082.
Rev. *Samuel Simpson.*	*James E. Jackson*, Esq.	Rev. *John Montague*, P. P.	Rev. *James S. Blacker*, J. P.
There are no deserted children, nor have any been supposed to have perished through neglect during the last three years.	Very few. None are known to have perished. *See* Answer to No. 2.	Do not know of any.	None.
Perhaps 10 or 12. They are supported by their mothers.	There are at present two supported by the parish.	Do not know of any.	None, to my knowledge.
There are but few supported by charity.	Unknown. They have no resource but begging.	About 30; supported by spinning, and occasional assistance from their neighbours.	None, to my knowledge, except those that beg.
I cannot precisely say; perhaps 20. They are supported by the charity of their neighbours, and occasionally are assisted from the collections of the different places of worship.	Number unknown. Some supported by begging, others by their relations.	About 40; depending for support on their children, friends and relatives.	From 20 to 30 support themselves by begging.
Perhaps at the highest average 10 each year. They all go to Scotland.	A few go to England and Scotland for harvest work, but the proportion is small.	About 35, of which number one half go to Scotland, and the other to Belfast and its neighbourhood.	About 120. One half to England.
They are all unmarried.	Sometimes they beg; but in general they live on the little store of potatoes that the con-acre system puts them in possession of.	About 10. In their absence their wives and children are supported by the potatoes of their gardens, by spinning, and in some instances by begging.	In general they have sufficient for their support; those that do not, support themselves by begging.
About 15. Alms are given in provisions.	Number unknown. Alms are given in money, potatoes, tobacco, milk and lodging.	About 100, children included, who accompany their parents.	From 20 to 30. Both provisions and money.
There are none who make a habit of it. Lodging is generally given from motives of charity. In some poor houses perhaps a portion of the provision which has been collected during the day is given in lieu of shelter.	Beggars are seldom refused a night's lodging; and for a single night no payment is taken. I am not aware of any regular establishment for the accommodation of strolling beggars.	Lodgings are given to such persons gratuitously.	About 20, charging 1 *d.* or 2 *d.* per night.
Certainly not.	None, I hope and believe.	None.	None.

ULSTER—County Armagh—Baronies Armagh and Ferns Lower.

Keady - - Pop. 9,082.	Parts of Armagh, Denynoose and Tynan - - Pop ——	Loughgilly, (Part of) Pop. about 3,373.	Loughgilly, (excluding Balleek.) - - Pop. 10,198.
Rev. *Joseph Jenkins.*	Rev. *E. O. Disney.*	Rev. *A. Henry.*	Rev. *W. M'Gowan,* P. M.
Two; they were supported by parochial assessment till last Easter. I have heard of one infant found dead.	Five; they are supported by parochial assessment. I think, however, it will be impossible to collect the cess for that purpose in future, so bad is the system, and so violently opposed to it are the parishioners.	None.	Two; supported by a parochial cess. None are known to have perished through neglect.
The three that are mentioned above as deserted children, are supposed to be bastard children.	Two of the deserted children above mentioned are known to be illegitimate, and are under three years of age; a third is also illegitimate, but is upwards of three years old; the remaining two are foundlings, whose parents are unknown.	There is only one deserted child.	Probably about 80.
I know of none, except there be some of those who subsist by begging that might be destitute widows.	I know many who are in that situation; but I cannot say I know all who are.	I am not quite sure; I think there might be six or eight females of this kind, who are supported by their respectable neighbours.	These are included in the answers given to Nos. 4 and 7.
I have not any means of ascertaining, as they are generally supported by their own families or relatives, or those with whom they may have spent the most useful part of life.	I cannot state the number. There is no provision for the support of such persons.	There are 30 or 40; supported by the rest of their family.	To the former part of the query we reply, about 50 or 60; and these are supported by the benevolence of their neighbours, and by contributions from the different places of worship.
Very few, as we have employment in bleach yards, &c., for almost every labourer of good character. In harvest and hurried seasons we would not have a sufficient number of hands, if it were not for the neighbouring parishes.	Very few, if any, labourers are in the habit of doing so.	There are none.	I am not aware of any leaving this neighbourhood to seek employment, either in England or elsewhere.
——	——	——	——
I think there not more than 30 who belong to this parish.	I cannot say. Alms are given by the gentry in money; by the peasantry in provisions.	About 50; and the alms are generally provisions.	About 90. Alms are given in both ways.
——	I cannot say. Almost every house is open for a night to the destitute without charge.	Very few of these.	Strolling beggars always lodge with cottiers, who make no charge.
I have not heard of one.	No.	None.	None.

ULSTER—County Armagh—Baronies Ferns Lower and Upper.

Mullaghbrack - Pop. 16,099.	Creggan - - Pop. 14,261.	Creggan - - Pop. ——	Lower Creggan - Pop. ——
Rev. *Robert G. Atkinson.*	Rev. *Charles Atkinson.*	Rev. *M. Lennan*, P. P.	Rev. *M. Caraher*, P. P.
There are now 11 deserted or destitute children on the parish books, for the support of seven of whom the sum of 21 *l.* is assessed upon the parish, or 3 *l.* for each child; for two others there is assessed 4 *l.*; and for one now nearly able to earn her own living, 30 *s.* were voted last vestry, on the understanding that she was not to be continued longer; the remaining child is now supported by his mother, so the 3 *l.* assessed for his support will not be paid for him. None are known to have perished through neglect within the last three years.	None; and none are supposed to have perished through neglect.	I know not of any children deserted by their parents; nor have I known of any to have perished from neglect during the period mentioned in this query.	I have baptized about 30 during the last three years, by far the greater part not belonging to the parish; many of them the offspring of strolling beggars. They are in general maintained by the mothers, after obtaining some 4 *l.* or 5 *l.* from the reputed fathers. Not one, that I could learn, has perished through neglect.
Cannot be given with any attempt at accuracy. No individual could furnish the number of bastard children; nor is it easy to ascertain when the father does support, and when he does not. Any assistance given in such circumstances is given in an underhand way, to avoid any legal claim.	None.	There are three instances of the kind referred to in this query.	I know of only two, and they are kept by the charity of the people. The others as in answer to Query 1.
Impossible to state number of widows and children in parish who have no relations able to support them. Some such receive private and others public assistance; and many of them both.	Cannot say what number; it must be small.	Widows and children in this parish are usually supported by their own industry; in some instances they receive assistance from relations.	I know of none, save vagrants, who are not supported by their relatives.
Number of aged and infirm cannot be given with any accuracy. Many of course supported by their own families. Some receive parochial or other public relief, or assisted by private beneficence.	Cannot say how many; but there is no charitable provision or institution to relieve them.	As near as I can learn, there are about 300 of the description of persons mentioned in this query. They are generally supported by their own immediate relatives; some of them also receive occasional relief from collections periodically made in the parish.	There are some from age and infirmity unable to work. They are cheerfully supported by their relatives.
Very few labourers go from this parish for work.	A great number of labourers go up the country in harvest time, and also to England.	As near as I can answer, about 450 leave their dwellings periodically in search of employment elsewhere; one-half probably go to the English harvest.	The exact number I cannot state; yet I can positively affirm that half the persons, who formerly went to England and the south of Ireland, do not repair to those parts in harvest. In the former, the prejudice existing against them; in the latter, the small return for their labour; prevents their going.
Some of those who do may be married, in which case their families are supported either by industry or by charity.	Many married men go; their wives and children work and spin at home during their absence.	About 100 of these are married men. When leaving home, they generally supply their wives and children with as much provisions as will suffice to support them until they return. In many instances the provisions are got on credit, to be paid for by the wages earned by the husband abroad.	They are mostly all young unmarried persons. Some few married men go, leaving a stock of potatoes for their families.
Number of beggars large. Alms usually given in provisions.	Cannot say how many; but relief is usually afforded by meal and potatoes, not money.	About 150 live by begging. They receive alms generally in provisions.	The number I cannot state. My people, from a sense of shame, go to other parts, whilst strangers, actuated by a similar feeling, come here; they are, indeed, very numerous. Their support falls upon the farmer, who gives them either meal, potatoes, or a night's lodging.
Strolling beggars will receive a night's lodging gratuitously in almost any house.	Almost all the householders afford lodging to beggars, but make no charge.	Strolling beggars never pay anything for lodgings in this parish.	Beggars are lodged gratuitously.
No.	None.	I have not known any persons to have died from actual want in this parish for the last three years; but I must remark that, during the last three years, provisions have been unusually cheap and abundant; still I make no doubt there have been many cases where disease and consequent death have been brought on by preceding destitution.	Not a single individual.

ULSTER—County Armagh—Baronies Ferns Upper, and O'Neilland East.

Newtown Hamilton. Pop. 7,253.	Newtown Hamilton. Pop. 7,253.	Seagoe and Moyntaghs. Pop. 12,627.	Shankill, Parts of Moralin, Seagoe and Moyntaghs, (Lurgan) - Pop. ——
Rev. *Wm. Maclean.*	Rev. *Wm. M'Alister*, P. M.	Rev. *L. Morgan*, P. P.	Rev. *Hamilton Dobbin*, P. M.
There are now four deserted children in the parish. They have now no means of support, as no vestry cess can be collected. They are still with the persons with whom they were placed when vestry cess was paid, but these persons are very poor, and cannot maintain them.	Unable to say. None, I believe, have perished within the last three years.	I have heard that there were four deserted children in the parish, and that the parish is generally taxed in vestry for their support. I did not hear that any perished through any neglect for the last three years in this parish.	I believe there are four deserted children, who are supported by the parish. I have not heard that any perished through neglect.
Only one of the above four is under three years of age.	Cannot say.	I believe there are about six in the Moyntaghs. In Seagoe there are at least three, exclusive of the four deserted children spoken of in answer to No. 1.	I cannot say.
I cannot tell the exact number; but there are not many actually belonging to the parish; and such as do belong to it are supported by alms collected from house to house.	Cannot say exactly.	I think I have nearly answered this query in solving the 4th. Some of the poor distressed creatures mentioned live with their friends, but their relatives have great difficulty in supporting themselves. Numbers go almost barefoot at this inclement season of the year.	I cannot tell what number there may be of widows and children of this description. They are chiefly supported by the Mendicity funds, and by collections made by benevolent females.
I cannot ascertain the number; but the pauper population are supported by alms, in meal and potatoes, collected from door to door.	I cannot state the exact number. Some are supported out of the poor's money got in places of worship; but generally they go from house to house.	There are at least 30 individuals who from age or infirmity are almost incapable of work; some of them altogether incapable, and are assisted by their neighbours or friends. The condition of the greater part is very deplorable. Their wretched clothing is at present insufficient to protect them against the cold season.	There is a mendicity society established about six years in the town of Lurgan, to which Mr. Brownlow subscribes yearly 100 *l.* This society has distributed the sum of 320*l.* yearly to a number of old and infirm persons (210) in weekly allowances. Many of these poor are also relieved in the country by the farmers with potatoes, meal.
I cannot answer this question. Some do leave their dwellings in harvest, and go to county Dublin, and some to England, but I cannot ascertain how many.	There are a few solitary instances of individuals going to the county Dublin and to England to cut the harvest, but they are very few.	They seldom quit their homes in quest of employment, and I believe never go to England. They are in the summer and harvest seasons employed pretty generally, though not constantly, at home. This may account for their remaining at home; that being the only season labour would be required elsewhere.	Scarcely any labourers leave this parish for employment elsewhere. None for either England or Scotland.
Several are married men. The wives and children in some cases beg, and in some cases subsist upon their store of potatoes.	Mostly single persons. If married, the children are hired, and the mothers spin.	The foregoing answer will satisfy this query.	——
The number varies considerably, and I cannot say how many. Alms are given as stated above.	Our numbers often vary. As these birds of passage often migrate to more hospitable regions; I know by the face about 20 that call at my place. Provisions are generally given in the country.	There are, I believe, about eight persons who constantly subsist by begging. Alms are in general given in provisions. Unless at gentlemen's houses, they seldom get money in the country.	There are not many poor resident in the parish who are not relieved in some measure by the Mendicity Association; but almost all are obliged to beg through the country, and are helped by both money and provisions.
I am told such householders as let lodgings (I cannot say how many these are) charge strolling beggars 3*d.* per night.	Lodgings let in the country, some gratis. I know not the regulations of the town.	Numbers are in the habit of giving lodgings to poor creatures of that description; but I never heard, nor do I believe, that any charge is ever made.	There are many of the householders lodge strolling beggars, but generally on the score of charity. When the individual remains a week, 6*d.* is mostly charged.
Not one.	I believe such cases, if they have happened, have been attributed to other causes.	None, as far as I know.	I have not heard of any.

ULSTER—County Armagh—Baronies O'Neilland East and West.

Shankill and Part of Seagoe, (Lurgan.) - Pop. ——	Shankill, (Lurgan.) Pop. 7,758.	Drumcree - Pop. 12,355.	Drumcree - Pop. 12,355.
Rev. *Wm. O'Brien*, P. P.	*Wm. J. Hancock*, Esq., J. P.	Rev. *C. K. Irwin.*	Rev. *Chas. Alexander.*
There are not more than four or five, and they have hitherto been supported out of the church cess. None have perished through neglect within the last three years to my knowledge.	Only one child on the parish books. I never heard of any child having perished from neglect.	There are at present two deserted children chargeable on the parish; and I have great hopes that we shall be relieved of one of these. Parochial assessment is the only provision for them.	Three; supported by parish assessment in this division of the parish at present. None.
There are very few cases where bastard children are supported by their reputed fathers; generally speaking, the reputed father denies them, and then has no further trouble with them.	I can make no return to this query.	Beyond all ascertainment. The profligacy of this part of the country is unbounded. The reputed fathers rarely acknowledge the children. Unprincipled girls endeavour to expose their children, and if they succeed and escape detection, the child becomes chargeable on the parish. I think a legislative enactment giving increased powers to the overseers of deserted children, and enabling a cess to be levied on the townland where the woman who bears a bastard child resides, would be highly desirable.	A great many; and I never knew of more than one or two instances where the reputed father supported the child.
I cannot state the number, but the most of them, I should suppose, are getting weekly help from the Mendicity Society. It gives relief every week, one week with the other, the whole year, to about 220 poor wretched creatures.	I have no means of making any return to this query.	I may reply generally, that mendicancy is the only support of those who cannot maintain themselves. There are few women who do not spin or knit, and many weave.	None that we know of.
The persons that from old age or infirmity cannot work get weekly relief from the Mendicity Society. There is also a clothing society in Lurgan, supported by voluntary subscriptions, that provides new shifts, petticoats and bedgowns for females, and in some cases shirts for men, which they sell, made up, at half the price of the new material, to the poor.	The Lurgan Philantrophic Society relieve weekly 210 or thereabouts, as per a statement forwarded. The ladies have a clothing society for providing clothing, which is sold at half price to the poor, to which Mr. and Mrs. Brownlow subscribe 5*l.* each. The ladies have also an association, as per a printed statement herewith sent. An annual charity sermon is preached for the benefit of the children attending the free school, to provide clothing for the girls and boys.	It is not easy to answer this question. Of course the number of persons past work in so populous a country is very considerable, but I presume the question refers only to those who are burthensome. They are not many, and their support is precarious. There is no settled provision for them.	I cannot say what number incapable of work; there are a great many; no settled provision for them.
None of our labourers go elsewhere to obtain employment, to my knowledge.	None from this parish.	Very few. I have never personally known of more than five or six, and they were all wild young men, as much influenced by curiosity as profit. These went generally to England. None of them were married men but one. This man's family subsisted on provisions procured on credit from their landlord.	Very few from this parish.
——	——	This man was distrained for rent, sold out and ruined.	It is very seldom married men go; when they do go, they leave some provisions for their wives, &c.
The weekly relief given in no case could support any of our poor, and hence many of them are obliged to provide for the rest of their wants by begging.	——	It is hard to answer this question, there is such a continual recourse of wandering beggars from other parts. Of native and constantly resident beggars the number is small, not above 20. In country parts the alms are generally provisions, meal or potatoes; in the town, they generally give halfpence.	I cannot say what number of wandering beggars. Alms generally given in provisions.
In the country part of the parish the strolling beggars get a night's lodging or two among the poor classes as a charity. In the town they pay from 1½ *d.* to 2 *d.* per night.	Some of the householders do admit beggars, but mostly for charity.	This practice does not prevail. Lodgings are commonly let by the week, at from 2½ *d.* to 4 *d.* Lodgings by the night are generally gratuitous, for God's sake.	Very few persons require payment from a strolling beggar for a night's lodging.
Not one.	Not one.	None.	None.

ULSTER—County Armagh—Barony O'Neilland West.

Drumcree - - Pop. 12,355.	Drumcree - Pop. 12,355.	Killyman - - Pop. 7,579.	Tartaraghan - - Pop. 6,321.
Rev. *James O'Neill*, P. P.	*Curran Woodhouse*, Esq., J. P.	Colonel *Verner*, M. P.	Rev. *John Brownlow.* Rev. *Colin Ivers.*
They are numerous, but the number not ascertained. Infanticide is deplorably common.	—	—	There is no child a charge on the parish at present. None are known or supposed to have perished.
I know of but one, confining my report as in No. 4.	—	—	The number of bastard children is very large. Very few are supported by their fathers; in some cases the fathers contribute part of the support, but the burthen of supporting the child falls in general upon the mother.
The number of those very few, but not precisely ascertained.	—	—	Perhaps there may be three or four, but I do not know of any, except some of those who subsist by begging.
About 60; principally supported by relatives. I confine my report on this question merely to those of my own communion.	—	—	About 40; supported by their children. Some have a very small allowance from the collection made in the church.
Not ascertained.	None.	None.	A small number of persons periodically go from this parish to obtain employment in England and Scotland. I cannot ascertain the number that go, nor the proportion of those that go to England; more, however, go to Scotland than to England from this parish.
Not ascertained.	—	—	Some are married men. They generally leave provisions sufficient for the support of their families in their absence.
Number not ascertained, but very considerable. Alms usually given in money in towns, and in provisions in country places.	—	None on my property. Both.	Perhaps eight. Alms are generally given in provisions.
I never knew such householder in this parish, nor an instance of a beggar being charged for lodgings.	—	—	There are no particular houses where lodgings are let, but beggars are lodged gratuitously.
Not by me.	No.	None.	None.

ULSTER—County Armagh—Baronies O'Neilland West and Orier Lower.

Tartaraghan - Pop. 6,321.	Tartaraghan - - Pop. 6,321.	Ballymore - - Pop. 11,806.	Ballymore - - Pop. 11,806.
Rev. *James Shaw*, P.M.	*John Nicholson*, Esq.	Rev. *Alexander Strain.*	Rev. *Richard Dill*, P. M.
There are no deserted children at present in the parish depending on parochial support. I have not heard or known of any perishing through neglect since I came to the parish in 1824.	I do not know of any deserted children; if there be any such, they are supported by relations. None is supposed to have perished through neglect during the last three years.	The first part of this question I cannot answer. I cannot say that any have actually died through neglect within the last three years.	—
To this question I can give no definite answer from my own knowledge. There are many bastards, for whose support, if anything is given by the reputed fathers, it is kept secret, the mothers having the credit of their support themselves.	I do not know.	—	—
Three of the six referred to in No. 7 may be widows, and are supported by begging. One of these widows has two children. Beside these, I know of none other.	I do not know.	—	—
There may be six totally incapacitated by the above causes. There may be seven or eight more greatly reduced, but who do what they can to assist their friends, who in most cases provide for their support.	I do not know the number. The aged and infirm are generally supported by their relations.	They are usually supported (if they have no other resources) by begging.	A large number; supported by incidental alms or small pensions from the benevolent, with the aid of poors' money collected in houses of worship.
Some years none leave home. At other times, when weaving is at low prices, or work not easily got, the number of labourers are augmented, and to the amount of 10 or 15 in such cases go to Scotland or England for the harvest.	There is none.	I am unable to state the number, but it is not great. A few go to England in harvest.	Not many emigrate to England or Scotland in the harvest season from this immediate neighbourhood.
In cases where they are married, they generally leave provisions, or take on credit, and in a few instances wives and children beg.	—	Some of them are married men. Their wives and children are supported on credit till they return home.	—
There are five or six. These are served, in nine cases out of ten, with ready meat, with potatoes, with a handful of oatmeal, if old persons: or if there be a child or children, they often get some milk.	I cannot ascertain the number. Most beggars in this parish come from distant places, frequently from another province. Alms are seldom given in money, mostly in provisions.	The number of beggars I am unable to state; I conceive it is great. Alms are commonly given in provisions.	A large number. Alms sometimes in provisions, sometimes in money.
I know of none. Beggars are usually lodged gratuitously by those occupying cabins with two apartments, and usually lie in the corner of the apartment near the fire, called the Kitchen corner.	None. The strolling beggar is always lodged gratuitously.	Beggars are commonly lodged in cabins, except in towns; they do not pay any thing for lodgings.	—
None, as far as known to me.	None.	I do not remember to have heard of any.	I have heard of none.

ULSTER—County Armagh—Barony Orier Lower.

Ballymore - Pop. 11,806.	Ballymore - - Pop. 11,806.	Ballymore and Mullabrack. Pop. 27,905.	Ballymore - Pop. 11,806.
Robert M'Meehan, Esq.	*R. Harden*, Esq., J. P.	Rev. *John Bell*, P. M.	Rev. *William Vesey*.
Cases of this kind are very rare; and when they occur, they are provided for by the parish out of the vestry assessments. No instances in my recollection of any having perished through neglect.	Three or four; supported hitherto by church or vestry cess. None lost through neglect.	——	There are not any at present. I have not heard of any perishing.
I know of none.	May be about 10.	——	I only know of three children at present who are not supported by their reputed fathers, but there may be others.
I know of few besides those referred to in the answer to the 4th Query.	Know of none.	——	I only know of four widows at present who come under this head; they partly support themselves by their own industry, and receive occasional assistance from the gentry in the place. I think there are about 12 or 15 children.
This I could not state accurately without visiting the parish, which I do not find practicable at present. The returns, however, of the several ministers of the parish will show this. In my congregation there are five or six who receive generally 6 *d.* a week out of the public collection on the Lord's-day.	Cannot tell the number, but they are generally supported by their children, and are assisted from the church collections.	——	There are from 40 to 50 old and infirm persons belonging to the parish incapable of working so as to support themselves; they are supported by their children and by private charity.
I know of none. As there is in general sufficient employment in the parish for all that are able and willing to work, there is no necessity for such a practice.	About 30, chiefly to Scotland.	Scarcely any, except perhaps an occasional young man. In the middle of summer, however, some low-spirited fellows in the mountain district are in the habit, after putting in their crops, of locking up their houses and coming down to the low lands with their wives and families, and live on the country as strolling beggars until the near return of harvest.	Very few labourers (if any) are in the habit of leaving the place to look for work elsewhere.
——	Very few that go are married; and those that are have a small farm or garden, which produces potatoes for their family until their return.	——	If any go away, it is only a few young men (unmarried.)
They are not numerous; may amount to 20 or 30. Our beggars generally come from other parishes; they receive alms in provisions; seldom in money.	I consider not more than 30. Alms usually given in money by gentlemen and in towns, and in provisions in country districts.	It would be impossible to say how many; the number, however, is not very great. Alms are usually given in provisions.	As well as I can ascertain, I think there are (natives of this parish) about 10 or 15 persons who subsist by begging. Alms are usually given in provisions. There are a great many strange beggars who visit this parish. We could support our own poor, but we are quite oppressed with the number of strangers from other parishes.
Few in the country that I know. I believe the usual price is 4 *d.* or 6 *d.* a week.	Country people never charge the poor for lodging; they seldom ever being more than two nights together. In villages, about 20 houses; charge about 2 *d.* per night.	In the country, strolling beggars are generally lodged by poor persons as a gratuity. This is the usual alms of poor householders.	Almost all the farmers are in the habit of lodging the strolling beggars for the night, but no charge is made. It is considered a meritorious act to do so in general.
None.	None.	No.	Not any.

ULSTER—County Armagh—Barony Orier Lower and Upper, and O'Neilland West.

Kilmore - Pop. 14,034.	Kilmore - Pop. 14,034.	Loughgilly (including Balleek.) Pop. 10,198.	Meigh (being part of Killury.) Pop. ——
Rev. Lord *Edw. Chichester.*	Rev. *T. Dugall.*	Rev. *R. L. Porter*, P. M.	*H. W. Chambre*, Esq., J. P.
None at present. Orphans have been supported by the subscribers to the fund for the poor.	——	Two deserted children, who are supported by a parochial cess. None are known to have perished through neglect.	I know of but one deserted child in this parish, which was left by a strange woman at one of the inhabitant's houses. It was placed at nurse by vestry vote, and afterwards, when the opposition to the payment of vestry cess commenced here, the parishioners refused to pay for it; the nurse was, when, as I recollect, a sum of 12 *l.* 10 *s.* became due to her, granted by the Grand Jury, 4 *l.* 12 *s.* 3 *d.*, under authority of the 13th & 14th Geo. 3, c. 24, s. 3, which was, I believe, all that could be granted at an assizes. I never heard of any such child having perished through neglect in the parish for the last three years, or at any other time.
Four are at present supported by vestry grants, which cannot be levied according to the present laws. There has of late been much reluctance in providing for foundlings by vestry grants. Two have been discovered murdered; and it is supposed that other children have been put to death. Parish ministers are now placed in a painful situation respecting the maintenance of foundlings.	——	Probably about 80.	I do not know any; but understand, when such has occurred, they are always taken care of by those who have no families, and to whom their services become valuable as they grow up.
Thirty-seven; supported or assisted by the subscribers to the poor.	——	*See* Answers to Nos. 4 and 7.	I know of none.
Seventy-one; supported or assisted by a fund established by a few individuals.	——	There are about 50 or 60, and these supported by the benevolence of their neighbours, and by contributions from the different places of worship.	I cannot say how many persons reside in the parish, who from old age or infirmity are unable to work. Any who do, are generally supported by their families at home.
About 10.	A considerable number of labourers go every harvest to England and Scotland, more to Scotland than England, in search of employment. I cannot tell the proportion that go to these countries.	We are not aware of any leaving the parish to seek employment either in England or Scotland.	I cannot satisfactorily answer this query, I fear. At harvest-time, many of the inhabitants of this parish go to England and Scotland, and towards Dublin, to procure employment, when the landlord is not resident, and no employment for them at home.
Only two, whose wives live at their cottages during their absence.	They are mostly all married men; and their wives and children support themselves in their absence by spinning and by reaping for the farmers here.	*See* Answer to preceding Question.	There are many of the married men in the habit of going to the harvest. The wives and children are left provisions, and in most cases have their cow or cows to support them.
Five; who seem to delight in the gossip and chances connected with the trade of beggary. Alms generally are potatoes.	Alms are given in provisions.	About 90. Alms are given in both ways.	I am quite unable to answer this query. There are very few beggars who belong to this parish. I believe any who do beg, generally get provisions, and receive from the Sunday collections in the church, alms by blankets and clothing purchased for their use, and, I understand, money collected at the chapels.
In most instances the strollers give a portion of their alms to their hosts.	——	Strolling beggars always lodge with cottiers, who make no charge.	I cannot answer this query, but doubtless such sometimes occur. I understand no charge is made for strolling beggars for a night's lodging.
No.	——	None.	Certainly none.

ULSTER—County Armagh—Baronies Orier Lower, O'Neilland West, and Orier Upper.

Mullavilly (part of Kilmore). Pop. ——	Forkhill - - Pop. 6,978.	Forkhill and Nine Townlands annexed - - Pop. ——	Forkhill - - Pop. 6,978.
Rev. *M. Carpendale.*	Rev. *Wm. Smith.*	Rev. *D. O'Rafferty*, P. P.	*A. A. Bernard*, Esq., J. P.
Six deserted children; supported by parochial assessment. I never knew of one perishing from distress.	One; supported by the parish. One known and one supposed to have perished through neglect, the former murdered.	None.	I know of but one on the parish. None have perished through neglect; the mother generally keeps them, the father paying her a small sum quarterly.
None.	None that I am aware of.	Three.	I know of none, except the one on the parish.
Partly by their own industry, and partly by me.	It is impossible to tell. The only support for such is a bequest for 20 widows, of 2 *l.* a year each, late Irish currency.	About 65.	There are very few; and I believe most of them have something from the Forkhill Charity, left by the late Mr. Jackson on the estate.
I really cannot say. There are a great number; some entirely supported by their own families, some partially, and some altogether by myself, as sole manager of my poor fund.	It is impossible to say; there is a large number. They are supported either by their relations or by begging.	Some of them are supported by their relatives and friends, others by the charity of their indigent neighbours, and some are forced to go abroad to beg.	I cannot exactly say; but there are very few, if any, who have not some friends or way of supporting themselves. I know of no actual beggars belonging to this parish: several come from the neighbouring parish of Killevy.
I do not not know a single instance of this case in the parish.	Considerably more than half; they principally go to England.	1,161; more than one half of them go to England, the rest go to the counties Meath, Dublin, &c., and some go to Scotland.	Two-thirds of the young men go to England when the English farmers write for them, and nearly all the remainder go to upper counties, such as Dublin, Meath and Kildare.
——	A great part are married men; many of their families beg, others are miserably supported by their own exertions.	A great number of them are married men. Their wives and children live on the produce of their little farms, the con-acre crop, or on provisions got on credit. Some are forced to beg until their husbands return.	They have all some little stock of provisions; some of them are employed on their own little farms, or cutting any corn which may be ripe tn the neighbourhood.
There are very few who persevere in begging. Alms almost invariably given in provisions.	Also impossible to say; there is a considerable number. Alms are generally given in provisions.	About 80. Alms generally given in provisions; sometimes in money.	As I said above, there are few, if any, actual beggars belonging to this parish; several come, and stay for a short time; they get provisions, which they sell in Dundalk or Newry.
There are very few amongst the lower class who would refuse a night's lodging to a stranger, either gratis or at perhaps 2 *d.*	None. Beggars easily procure lodgings gratis.	None.	They, I believe, seldom pay anything; there are two houses in the villlage of Forkhill; I am told the charge is 2 *d.* a night.
None.	None.	None. But bad diet and want of the necessaries of life, I am convinced, bring on diseases that prove fatal to many.	Not one.

ULSTER—County Armagh—Baronies Orier Upper and Lower, and Lower Ferns.

Killevy, and District of Camlough - - Pop. ——	Killevy - - 17,197.	Loughgilly - Pop. 10,198.	Belleek - - Pop. ——
Rev. *Andrew Cleland.*	*John White*, Esq., J. P.	Rev. *H. Stewart*, D.D.	Rev. *Rich. Verschoyle.*
No deserted children for the last five years. None known to have perished through neglect.	Not more than three or four; supported by vestry grants. None that I have heard of perished through negiect.	There are only two at present; supported at a charge of about 9*l.* per annum, levied by cess from the parish. None are known to have perished through neglect.	One deserted child in this parish; supported by church cess. None have perished.
None.	I know of none, except the deserted children mentioned above.	There are a great many; at present there are but two that have been exposed, and whose parents could not be made out; these are supported by a parish charge.	There are several children of this description; it but seldom occurs that they are not assisted by their reputed fathers.
No children that have come under my knowledge. There are a few widows, supported by distribution of the poor's money at the church, and by begging.	Widows and children who are not able to support themselves by labour, live by begging.	I cannot ascertain the number; at a guess, I should say near 40.	There are but very few desolate widows, assisted from the church and the kindness of their neighbours; those who have families, use their own joint exertions.
No means of ascertaining the exact number. There are a few paupers, but the greater number supported by their own families.	There are many aged and infirm persons incapable of work in the parish, supported by begging and voluntary charitable contributions of the parishioners.	In dear seasons, we have ascertained the number of poor incapable of work from old age or infirmity, and the badges given to such never exceed 38. These continue to be supported by necessary alms.	Being but for a short time engaged in this parish, I cannot accurately state the number. There are about 30 within my knowledge deriving support from the charity of those around them.
There are no means of ascertaining the number correctly; but many go to England, and still more to the neighbouring districts.	A great number go to England and Scotland. I think at least 400 or 500, two-thirds of whom go to England.	Very few go to any distance, except mowers; and scarcely any go to England from this parish.	There are not many go to England.
Some are married; their families supported by the produce of their potato crop.	Many of them are married men, who have small holdings that are taken care of in their absence by their families, who remain, and in general support themselves.	The labourers here are in general married men, except the sons of cottiers, who do not often continue with their parents after the age of 20.	Those who have families but seldom do so; when it does occur, their families support themselves by their own exertions.
Very few. Almost all the strolling beggars come from the neighbouring town of Newry. Alms given chiefly in provisions.	I cannot state the number of persons who subsist by begging. Alms are usually given in provisions.	Answered in No. 4.	Alms are usually given in money, but likewise often in provisions.
No house set apart for the purpose; but lodging is given freely without charge from motives of humanity.	I cannot state the number of householders who lodge strolling beggars; but I believe there never is any charge made for lodging them.	I believe they pay 1 *d.* for a night's lodging; but what number of cottiers let lodgings, I do not know; they are principally confined to the houses on the leading road through the parish, what we call the mail-coach road.	The strolling beggars are admitted by almost all the farmers and labourers for one night's lodging, without any charge.
None.	I believe not.	None.	No person died from destitution.

ULSTER—County Armagh—Baronies Upper Orier, Turaney and Armagh.

Meigh - - Pop. ——	Tynan - - Pop. 11,542.	Tynan - - Pop. 11,542.	Tynan - - Pop. 11,542.
Jonathan Seaver, Esq., J. P.	Sir *J. M. Stronge*, Bart., J. P.	Rev. *Wm. Mauleverer*.	*William Irwin*, Esq., J. P.
At present only one on the parish. Not any.	Three or four; supported by the parish. None are known or supposed to have perished through neglect.	They do not exceed six at present, and are supported by the parish I have not heard of a single instance of any one having perished through neglect.	I think I may say 10 or 12 who were formerly, that is, up to 1832, supported by assessment on the parish. I have not heard of any lost through neglect.
I do not know of any.	——	I cannot say, but fear there are too many.	Look to Answer to Query 1. I consider the deserted children in this parish bastard children.
I do not know of any.	——	I cannot say what the number may be, but am sure there are few who look to their relations, except they live with them, for support.	——
Not easily ascertained. They are supported by their families.	——	I cannot tell the number, but many of them are supported by the trustees of the late Bishop Sterne's charities, and others either by their children or by begging.	I cannot tell the number. The landed proprietors none. In many instances the infirm and others get some relief from the contributions made at church on Sundays.
No labourers leave home for work, except to England, where, I suppose, nearly 100 may go to English harvest.	None that I am aware of.	Very few from this parish.	I cannot possibly tell the number, but I should think 100 would overrate the number. Of those who go to obtain labour, I would say one-third go to Scotland, and two-thirds to England.
Some are married; their wives and children spin, work in the turf, or cut the corn in absence of their husbands.	——	I cannot say how they are supported in their absence.	In general it is unmarried who go to seek employment.
Alms are given in money, or bedding and clothes, as may be necessary. Where a beggar is, he goes out of his parish far from home.	Very few. The higher classes give money, the lower, provisions.	I do not think there are many who subsist by begging, indeed I might say very few who are resident in the parish. Alms are given in money, clothes and provisions.	I cannot tell the number. Alms given both in money and provisions.
None, except publicans.	——	In the villages a great many, and several in the country; but either the number, or the price they charge for a night's lodging, I cannot tell, but heard 1 *d.* or 2 *d.* per night.	None in particular that I know of. The poorer class of householders seldom refuse a night's lodging to a beggar for nothing.
Not any.	None.	Not one.	I believe not.

ULSTER—Counties Armagh and Cavan—Barony Castleraghan.

Kilcluny - - Pop ——	Kilcluny - - Pop. ——	Lurgan and Munterconnaght. Pop. 9,356.	Mullogh - - Pop. 5,960.
Rev. Dr. *Dillon*, P. P.	Rev. *L. Robinson.*	Rev. *Henry Gibson.*	Rev. *Charles Caffray.*
None. Not any.	There are three deserted children, who are supported by vestry assessment. None that I am aware of have perished within the time stated.	Cannot say. Three foundlings have been assessed for by the parish. None have perished from neglect.	A number of illegimate children are thrown upon the parish.
About 14 may be estimated. Some supported by the reputed fathers, the greater part by the mothers.	Three.	I know of no bastards belonging to protestants, save one which the mother supports.	I believe six.
About 12 families, who have no relations sufficiently able to support them, are maintained partly by the wages of their children that get service, and by begging.	About eight, in connexion with the established church, who are supported partly by their friends and partly by charity.	Cannot say exactly; should suppose many.	By begging.
About 200. Supported by their families, such as have families. When this is not the case, by public benevolence.	The number I have no means of accurately ascertaining beyond my own congregation, where, in about 200 families, there are 20 individuals who are incapable (from age or infirmity) of supporting themselves, and who are supported partly by their friends and partly by begging.	Cannot say exactly; but there are many who beg.	By begging.
From 100 to 120 go to Scotland periodically; of this number some proceed thence to the north of England in search of employment.	A good number go to England in harvest time. None that I am aware of go elsewhere in search of employment.	Not many, being employed in the summer months, and before harvest comes in, making turf.	A vast number.
Yes. They live by their industry when employment can be obtained, and when this fails, by the charitable donations of their neighbours.	Many of them are married men, whose families are supported in their absence as in Query 7, and occasionally by begging.	The wives of many labourers beg, particularly in the months of June and July, before their own potatoes are fit.	Mostly married men. Their families beg for their existence.
From 20 to 30. Sometimes in money; mostly in provisions.	The number of beggars I cannot state accurately; they are about 40. Alms are generally here, as in most, if not all country parishes, given in provisions.	Cannot say, but very many, the neighbourhood being very thickly inhabited. The alms (which are rather demanded as a right than as a favour, dare not be refused) are always given in provisions, and not unfrequently exchanged by the beggar afterwards for tea and other luxuries.	I cannot say.
Not any. They are lodged gratuitously.	In the country a beggar will get lodgings in the houses of most labourers, and seldom, I believe, is any charge made.	Cannot say. Poor strangers sometimes pay 1 *d.* for a night's lodging, but paupers that are known are not charged anything.	A great number give lodgings for charity.
None.	None.	None.	I fear some have from poverty and cold.

ULSTER—County Cavan—Baronies Castleraghan and Upper Loughtee.

Denn - - Pop. 5,915.	Kildrumferton - Pop. 9,687.	Killinkere - - Pop. 7,503.	One-third of Killenkere. Pop. 2,501.
Rev. *Joseph Druitt.*	*Pierce Morton*, Esq., J. P.	Rev. *H. F. Williams.*	Rev. *J. King*, P. M.
I do not know of any, nor have any perished through neglect.	There are four deserted children, and supported at the expense of the parish. The Foundling-hospital at Dublin being no longer open to their admission, there is considerable difficulty in prevailing on the vestry to lay on the cess for their support. By law (statute of some standing, amended by one in the late reign), 5 *l.* only is levyable, with the expense of transmitting to the hospital. This the judge at assizes is empowered to order, if the parish proves refractory, as commonly happens with every new foundling. The Grand Jury, however, without any law, from the necessity of the case, constantly present, on application of the overseer or churchwarden, 4*l.* yearly for each child. An enactment is very much required upon the subject. None perished through neglect in this parish; but a case of the kind occurred not long since in the parish immediately adjoining.	The deserted children are supported by assessment on the parish; at present they amount to about 10. None have perished through neglect.	There is only one deserted in my congregation; it is supported by the parish. None perished through neglect.
None.	They are not a few. The mother has no legal mode of compelling the reputed father to pay towards the support of the bastard. If, however, he has ever paid (be it ever so little) for that purpose, the assistant barrister will decree that he maintain it still, and at the same rate at which the parish pays for foundlings. I do not know by what statute he is enabled to do this, unless it is that the mother is then held to be the child's hired nurse, and the decree proceeds under the Wages' Act. The cases of hardship, from having no legal claim, are frequent; and the more so from the rule which, as above stated, governs the only mode of redress which is practicable.	I know of none, except those supported by assessment.	Only one.
I cannot accurately ascertain the number of widows and children. Those that are in the parish are supported by their relatives, and by begging; to some, relief is given from the church collections.	In the few instances I have observed, support was freely bestowed from house to house. I have known them entertained at one and the same house for a week at a time. There is a great deal of charity shown to objects demanding it, even by the lowest peasant that has a roof over his head.	I cannot say.	None.
300 incapable of labour; supported by their relatives and the liberality of their neighbours.	About 40. They are supported by their relations, except in two instances, in which the objects are drawn round occasionally in small covered carts, and receive charitable support.	I cannot state the number, but there are not many paupers. They are supported by charity.	In my congregation we have not more than four or five who are unable to support themselves. We invariably support our own poor in their own houses. We have no presbyterian beggars.
Very few leave this parish in quest of labour, especially these two years past. I have known them in some four or five instances go to England, and to return almost immediately, much disappointed in their hopes, and stating that they suffered a loss.	About 100 leave this parish periodically to obtain employment elsewhere. Few go to England.	I cannot exactly state the number, but do not think that any go from this parish to England.	Not more than one in 20 leave the country periodically. None go to England.
I know but one instance of a married man going to England, and he brought his wife with him, as he had no family.	Many of them are married. Of these, some get provisions on credit to support their families until they return, but always at an exorbitant interest; so much, for instance, as from 4*s.* or 6*s.* on the price of a single cwt. of oatmeal above the market rates. The wives of others beg during the absence of their husbands.	——	None of them are married.
This cannot be accurately ascertained, on account of the great influx of strange beggars. They are relieved at the farm-houses, by giving them potatoes and milk; they get no money.	The number varies; it is considerable; but this parish, I am informed, is remarkably frequented by strollers, owing to the plenty of fuel in every house, and the kind-heartedness of the inhabitants. Alms are usually given in provisions.	I cannot state the number. Alms, in almost all cases, are given in provisions.	As we provide for our own poor, none beg. What strangers come to beg amongst us get provisions.
No charge whatever is made for strolling beggars' accommodation; and to this circumstance I mainly attribute the great numbers that I must say infest the parish.	Very few will refuse a beggar a night's lodging. Nothing is expected for it; "a draft payable in the world to come—blessings and prayers."	In this parish the strolling beggars get lodgings free of charge.	Eight or 10, but they make no charge.
I am thankful no such occurrence has taken place.	None.	None.	None.

ULSTER—County Cavan—Barony Clonkee.

Bailieborough - Pop. 10,480.	Bailieborough - Pop. 10,480.	Knockbride - - Pop. 9,746.	Knockbride and Drumgoon. Pop. 21,785.
Rev. *John Gumley.*	*John Young*, Esq., M. P.	Rev. *B. Brady*, P. P.	Rev. *Samuel Crookshanks.*
There are four deserted children in this parish, who are supported by money voted at the Easter vestry in every year, for that purpose. Not one is supposed to have perished through neglect within the last three years.	It is impossible to ascertain; and my inquiries do not elicit the fact or supposition, that any have perished through neglect within the last three years.	There are four foundlings, supported by parish cess. None perished through neglect.	Not many deserted children. When deserted they are taken up by the parish. I have not heard of any.
I really do not know the number, nor have I any means of discovering it.	Seven.	It cannot be ascertained what number, but there are many such.	I do not know.
If there are destitute children they are supported by the parish, as mentioned in my answer to No. 1. Widows by their friends, or the charity of their neighbours.	Unknown. The charity of the benevolent supplies support to those so destitute.	There are several widows unable to support themselves but by mendicity.	Their number I cannot tell. When they have no relations, they must beg.
Those who from old age or infirmity are incapable of work are usually supported by their friends; some few by the charity of their neighbours.	Perhaps 30 or 40; principally supported by their relatives.	Great numbers are rendered incapable of work, without any means of support but by begging, as there are no charitable institutions.	I cannot tell their number. They are supported generally by their friends; if they have no friends, they beg.
Very few from this parish leave their dwellings periodically to procure employment elsewhere. None go to England for that purpose; some to Meath or Dublin.	Few, and not for any length of time.	The generality of the labourers go to the county of Meath, and a few to Scotland or England in harvest. Cannot ascertain what number.	A great number go to the harvest in Meath, Louth and Dublin. Not many from this parish go to England.
Answered above.	In general they are not married men.	Many of them married, leaving their wives and children in a state of starvation.	Some of them are married. They generally leave provisions for their families. When this is not the case, the family must beg.
Scarcely any persons belonging to the parish subsist by begging. On fairs many come from other parishes, but very few belong to this. Alms are given, most generally in provisions; sometimes in money.	Few; not more than 25. Alms are generally given in money.	A great number of poor; chiefly supported by provisions given as alms.	Not many during these cheap summers. Alms not given in money.
I believe when strolling beggars procure a lodging for a night, they are charged nothing.	Few; probably none. The price I cannot learn, if any be ever charged.	Several families admit beggars without charge.	The cottier lodges the strolling beggar. No price paid for a night's lodging.
Not one, nor in the last 25 years, during which time I have been incumbent of the parish.	I never heard of any.	Not any such known of.	I have heard of none.

ULSTER—Counties Cavan and Meath—Baronies Clonkee and Lower Kells.

Shircock - - Pop. 4,855.	Enniskeen - - Pop. 10,368.	Enniskeen - - Pop. 10,368.	Enniskeen - - Pop. 10,368.
Rev. *F. Fitzpatrick*, J. P.	Rev. *William Hewson.*	*John Pratt*, Esq., J. P.	*Joseph Pratt*, Esq., J. P.
Two at present; supported by private charity.	There are at present nine deserted children; they have hitherto been supported by a cess levied off the parish; but of late the parishioners have refused to pay any cess whatever, and consequently no support for the deserted children this year. None perished through neglect.	There are eight deserted children; formerly supported by church cess; but this last year that has been but partially raised. None have perished from neglect.	Eight; supported by the parish. None perished by neglect.
Impossible to say.	I do not know how many; of course there must be some such children.	Six; who are not acknowledged or supported by their fathers.	Six; not supported by their reputed fathers.
Not above 10 or 12 at the utmost.	There are six widows, supported partly by the contributions at church, who live in houses built for them by the late Mervyn Batt, esq., of Cabra Castle.	Every person of this kind in our parish is supported by relations or friends, except eight widows, who receive two cwt. of oatmeal each per annum from Colonel Pratt, by a bequest in a will. The houses of some of these are not of the best repute; whether as an additional means of support, I cannot say.	I know of none without relations able to support them; but there are eight of the poorest widows supported by Colonel Pratt, under the will of one of his ancestors.
Impossible to say. Such however are generally supported by their sons or daughters; a few also are supported by the money collected in church on Sundays.	There must be a considerable number incapable of working, who generally live among their relatives, and for whom there is no other support.	I could not find 35 residents of the kind in this parish; supported by their relations and old inhabitants who know them. I do not include the aged or infirm of decent farmers (who always take care of their own), but of the mere working class.	About 30; eight or 10 of whom beg, and the remainder are relieved by their friends and relations, and are above begging.
A few go to England and Scotland in harvest time.	There are vast numbers in the habit of seeking employment elsewhere, and all in general go to England, very few of them go to Scotland. I cannot state the number.	Upwards of 100 go to Meath, Kildare, &c. to reap; 30 or 40 go to England; not quite so many, I think.	About 150; of whom about 50 go to England.
If married men, their families subsist on potatoes during their absence.	They are chiefly married men. Their wives and children, for the most part, subsist by begging in the absence of their husbands.	Some are married; and generally, indeed always, leave a quantity of potatoes behind for their families, the remains of the year's crop of old, and their new potatoes.	Many of them married. The family live on their stock of potatoes, and anything else they possess, in their absence, and in very severe times of scarcity, when crops fail, they beg.
Impossible to say. There are not however many beggars in the parish, not 10, I am almost certain. Alms are usually given in provisions.	There may be 100 or more (I cannot exactly state the number). Alms are always given in provisions, uniformly a small portion of potatoes.	A number of itinerant beggars pass through this and the neighbouring parishes from the mountainous districts of Monaghan, Armagh and Louth, and receive alms in potatoes and meal. Not more than eight or 10 who reside here beg. No money given in alms.	Answered in Query 4. Alms always given in provisions.
Impossible to say. The charge to beggars is generally nothing. Travelling beggars are scarcely ever refused a night's lodging.	I know of no householders who are in the habit of doing so. Beggars generally pay nothing for their lodgings; but the usual price for strangers and travellers is 2 *d.* per night.	Two or three in the town of Kingscourt. Paid by a portion of the meal and potatoes obtained by begging.	About three. No money paid for lodging, nor can I find out that any remuneration is given.
None.	I have not heard of any persons who have died from actual destitution, nor do I believe there did.	None.	Not one. Even in the very severest seasons of scarcity, I never heard of any person dying from mere want.

ULSTER—Counties Cavan and Meath—Baronies Clonmahon, Demifore and Lower Loughtee.

Kilbride - - Pop. 4,658.	Kilbride - - Pop. 4,658.	West Annagh (Belturbet). Pop. 12,269.	East Annagh - - Pop. 12,269.
Rev. *Matthew Webb.*	*C. E. J. Nugent*, Esq., J. P.	Rev. *Hugh Fitzsimmons*, P. P.	Rev. *E. O'Reilly*, P.P.
I do not know of any. I have heard of one child perishing through the unkind treatment of a stepmother.	I do not think there are any.	Twenty-six. Two supposed to be lost by neglect.	There are very few; they are supported by the kindness of their poor neighbours. There are none known to perish through neglect.
I believe very few.	I believe none.	Ten.	Four or five.
I have not heard of any.	I have not heard of any.	189. Some by the labour of their children, in a miserable state; others assisted by their friends or neighbours, as the case may be.	Fifty; they are supported by their own little industry, assisted by their neighbours.
I am totally unable to say how many, but believe wherever such persons are, they are usually supported by their friends.	I cannot say how many, but they are in general supported by their own relations.	Ninety-two; partly supported by their children or their friends. They are in general distressed creatures.	There may be about 200; they are usually supported by their poor friends or neighbours.
About 50 leave this parish periodically to obtain employment elsewhere. Few go to England.	About 50 or 60 periodically. Few go to England.	None.	About 500; a great number of them go to England and Scotland, to the counties of Meath and Dublin, and many other places.
Many of them are married, and get provisions on credit to support their families until they return.	Some of them are married men, and get provisions on credit to support their families until they return.	——	The two-thirds are married men; some bring their family with them, the rest are supported by potatoes, purchased at trust until the father returns with his earnings.
I do not know what number. Alms are usually given in provisions.	I do not know what number. Alms are generally given in provisions.	Sixty-four. Alms given in provisions.	There may be 100; and alms are given in provisions, as the creatures that give them have no money.
I do not know of any persons who are in the habit of letting lodgings for beggars. I believe they generally obtain lodging free.	I believe none. They generally are lodged free.	112. No charge for their lodging.	Strolling beggars are generally lodged for charity. No householder is in the habit of letting lodgings to such in this parish.
None.	None.	None.	None.

ULSTER—County Cavan—Baronies Loughtee Lower and Upper.

Annagh - - Pop. 12,269.	Drumlane - - Pop. 8,764.	Drumlane - - Pop. 8,764.	Castleterra - - Pop. 6,502.
Jas. Sanderson, Esq., J. P.	Rev. *Patrick M'Cabe*, P. P.	Major *Bailie*, J. P.	Rev. *Francis Fox*.
I do not know of any.	There may be one or two; supported by money arising from a vestry cess. I have, however, no personal knowledge of such. None have perished that I have heard of.	I have seldom known more than four or five children deserted in any year, and they have generally been supported by contributions made at church or chapel.	I do not know of more than one, who is supported by a woman who chose to receive its mother, knowing her to be near her confinement of an illegitimate child. None certainly perished through neglect.
Perhaps two or three.	I cannot ascertain the exact number; it is not, however, great. I know of no case where the child is not supported either by the father or the mother.	I cannot say; nor have I heard very many complaints on the subject.	I do not know of any but that referred to in Query 1.
Cannot answer.	Those widows and children who have no relations to support them live by begging; and for the number, I refer to No. 7.	Not in my power to ascertain.	I do not know of many. Those who have no relations to support them generally are taken in as strangers, and made to work for their diet, or go out to service.
Can give no answer.	There are about 50 persons, who are generally supported by their children, and sometimes assisted by the bounty of the charitable.	The number of this description of persons I have no means of ascertaining, but it is great. They are generally supported by their children or relatives, or by begging.	I cannot answer this question as far as to the number of aged and infirm incapable of work, but I know that there is no means for their support. 20 aged people receive help at Christmas and Easter from the church collections.
Never heard of labourers leaving this parish for England.	Upon inquiry, I have ascertained the number to be about 30 or 40. Some go to England, some to Scotland, and some few to the county of Meath.	None from this neighbourhood or parish that I know of.	Very few in this parish, and I believe none to England.
——	They are generally married men, and their wives and children are supported in their absence on the little store of potatoes provided by con-acre.	——	All married that I know of. Many go away, their friends know not where. The wives and children are supported by their potatoes.
There are very few beggars when provisions are low.	There may be about 20 persons who subsist by begging, and who seldom leave the parish. Alms are generally given in provisions, seldom in money.	The people applying for alms are numerous, when I include strangers from other counties; those resident in the parish are not so, comparatively speaking. The lower order give alms in provisions, the higher in money.	To this question I cannot give a satisfactory answer. Those that beg go to other neighbourhoods; and all alms are in provisions.
No charge made for lodgings to strolling beggars, as they seldom stop more than one night in any house.	There are about 30 letting lodgings; the price generally paid is 1 *d.* or 1 ½ *d.* per night.	But few in my neighbourhood; nor is there any fixed price or payment. The straw and stolen turf left behind is considered by both party sufficiently remunerating.	The priest and I have set our faces against beggars being received into the parish, so that I cannot answer this query. A friend says 2 *d.* or 3 *d.* is the general charge.
Never heard of any.	No such case has occurred that I have heard of.	None that I have heard of, at least so authenticated as to produce conviction.	I trust not; it would be a slur upon the inhabitants to believe it, whose hands and houses are open to every cause of distress.

ULSTER—County Cavan—Baronies Loughtee Upper and Tullaghagh.

Castleterra - - Pop. 6,502.	Urney & Aunagcliff (including Town of Cavan) - Pop. 10,391.	Urney & Aunagcliff (including Town of Cavan) - Pop. 10,391.	Kinawley - Pop. 16,125.
Rev. *John Mathews*, P. P.	Rev. *James Collins*.	Rev. *P. O'Rielly*, J. P.	*Alex. Maguire*, Esq.
I do not know more than three or four deserted children. The children are generally exposed at church or chapel; when at the church, the rector, when at the chapel, the priest provides for them.	Four; supported by assessment. None have died by neglect.	There are four; supported by the Vestry Act. We do not know of any to have perished through neglect.	There are two foundlings, supported by the parish; there has been one exposed in a bog, which was found dead some time after.
I do not know more than three or four.	Cannot tell.	I do not know of any who are not supported, either by their mothers or reputed fathers.	None.
I believe there are 50 families in utter destitution.	About 20.	As well as I can ascertain, there are 30 widows, with from two to three children each, who have no relations to support them, and about 30 orphans; all of whom are supported by the charitable public.	There are five strange widows, who have no relatives in this country; they are supported by alms.
From 50 to 100, who are supported by their children if they have means; if not, they beg from door to door.	Cannot tell how many. They are generally supported by charitable contributions.	There are of this description about 150; and, with few exceptions, supported by their children or friends, who divide their pittance with them; the others are obliged to look for their bit.	There are between 30 and 40 labouring under old age and infirmity, who cannot work or want, living on their friends, the charitable and humane.
About 100 leave their homes to go to county of Dublin or Meath in the harvest season. About 40 or 50 go to England or Scotland in summer season.	Not very many.	The number cannot be easily ascertained; perhaps 40 go in the harvest time, and one-fourth to England.	About 100 leave their dwellings when they expect work elsewhere. Many of them go to England, and some to Scotland.
They are generally married persons, whose wives and children are starving in their absence; often they are obliged to beg.	Some are married. The wives live at home in their cabins.	Very few married men go from their own neighbourhood, and such as go a distance from home leave their wives and children, with few exceptions, depending on the bounty of the charitable and humane.	About the one-half of them are married men. The wives and children of some of them who leave home in summer go to beg to a strange neighbourhood until their husbands return, or until the potato garden is fit for use.
I cannot answer. The poor wish to leave their native parish through shame to beg; therefore, the beggars are generally unknown, and their number uncertain. Alms given in provisions.	About 100. Alms are given in both.	The number cannot be easily ascertained, it is so fluctuating from one parish to another; it may be set down as 100, who are served in the town generally by money, in the country by provisions.	There are not many beggars at present in this season (winter), but at the approach of summer they are seen in swarms. They get money in the town (Swanlinbar) and provisions in the country.
The beggars lodge (in the country parts) with poor cottiers. They divide the potatoes gotten by way of alms with the inmates. They pay no money; in the villages they pay 1 *d.* or 2 *d.* per week.	Above 50. One penny per night is paid.	I cannot ascertain the number, but the beggars are never charged in the country places; in the town they pay 6 *d.* per week.	There is no instance of a householder in the country charging beggars for lodging. In the town, they are charged 3 *d.* per week.
I cannot say that any died of actual starvation; but I believe many died through want of necessary comforts of life.	No.	I do not think any such thing occurred.	None.

ULSTER—County Cavan—Baronies Tullaghagh, Tullygarvey and Tullaghgarvey.

Tomregan - - Pop. 4,118.	Killoghter - - Pop. ——	Killsherdiney - - Pop. ——	Killsherdiney - - Pop. ——
——	Rev. *James Gumley.*	Rev. *E. Hales.*	*M. J. Boyle*, Esq., J. P.
We have only one deserted child in this parish, who would have perished had not great exertion been made to provide for it, as the parish were very unwilling to undertake its support.	There is one deserted child, supported by the parish; there are none others. Such a thing as any person to perish through neglect is never known nor heard of.	About four; supported by vestry assessments or parochial contributions. None known to perish through neglect, though many badly nursed.	There are three on the parish books. None have perished through neglect.
About three or four; but their fathers would support them if their mothers would part with them.	None.	None, except foundlings.	Not one, that I know of.
I think we have about 10 widows thus circumstanced, depending on occasional charity, and the children usually meet relief the same way; but there is a very charitable spirit in the people.	As to children, there are none. Perhaps a score of widows, or near that number, might be found in the parish. All who cannot support themselves are supported by charity voluntarily.	About 10 widows and 20 children, who are partly supported by public alms or private benevolence, by the Sunday collections in the parish church.	No person in this state has come under my knowledge.
We have 37 paupers on our poor list; several of them, however, have friends who give a little; and we collect on Sundays what gives them about 3 *s.* to 8 *s.* a year each.	There may be 20 of both sexes. They are supported by the charity of neighbours.	About 50; some supported by their children or relations, without having recourse to begging. About 15 perhaps of these go and beg in other parishes, being ashamed to do so in their own.	There are few old persons in this parish incapable of working; those that are, are supported by their children.
In this parish, I think very few go to England; however, some do at times; I suppose about 10 or a dozen at most.	There may be about 20 who go to Scotland or England.	About 30 to England or Scotland. About 15 to the southern counties during the harvest season.	Very few labourers leave their dwellings periodically to obtain employment. Some go to England, but not many.
In general they are married lads.	All who go in search of work are single men.	Some are married men; their families live upon their savings, or beg during their absence.	In almost every instance they are unmarried men. In their absence their families live as if they were at home.
We have about 10 or 12 of of our own; but 60 or 70, I suppose, stroll through the parish in the year, or even more. They usually get a handful of meal or a few potatoes from house to house, but very little money.	The beggars in this parish are mostly strangers. The native beggars are very few. Alms are given in both provisions and money.	There are about 20 known beggars in the parish, except in years of scarcity, when the numbers increase. Money and clothing given by the gentry, provisions by the farmers, and lodging by the cottiers.	About 20 belonging to the parish. Provisions are generally given.
Several persons let lodgings at 1 *d.* per night, and some at 2 *d.*, with beds. Beggars get lodging at 4 *d.* per week.	It is the very poorest who lodge such persons. They never get anything except news.	About 400 householders are in the habit of lodging beggars gratuitously. It is not usual for beggars to pay for a night's lodging; sometimes, but very seldom, they give some share of their provisions to their hosts.	The country people do not charge lodging-money to beggars.
None.	It never was known to happen.	None, though many have suffered severely from want.	Not one.

ULSTER—Counties Cavan and Longford—Baronies Tullaghgarvey, Tologhonoh and Granard.

Killsherdiney - - Pop. ——	Killeshandra - Pop. 14,475.	Killeshandra - Pop. 14,475.	Killeshandra and Columbkill. Pop. 23,019.
Cosby Adams, Esq., J. P.	Rev. *Henry Martin.*	Rev. *J. Atkinson.*	Rev. Mr. *M'Gaver.*
There are three deserted children, who are supported by the parish. None have perished through neglect.	There are eight deserted children, supported by a cess laid on the parish in Easter week. I have heard of none perishing through neglect these eight years that I am connected with the parish.	There are at present four on the parish books, who were supported by a sum assessed at general vestries; but how they will be supported, if money can be no longer raised in that way, I know not.	Fourteen, who are supported by the alms of the parishioners. None are known to have perished through neglect within the last three years.
None.	There are a few only supported by their reputed fathers; the rest are by parish cess.	——	Six.
I know of none in this state.	Children unable to work live by begging; and widows who have no relations live in the same way.	——	Fifty, who are supported by the assistance which they crave from the christians.
There are very few in this parish incapable of working; and such as are, are supported by the younger branches of their families.	They are supported by voluntary charity, generally by their immediate neighbours.	——	Forty-seven. They sometimes live by the industry of their children, and sometimes by the charity of their neighbours.
Very few indeed leave this parish for other countries or England; and those few are in almost every instance unmarried men.	In this parish scarcely any leave it for employment elsewhere, and none go to England.	——	191 leave home occasionally, 10 of whom go to England.
On the produce of their con-acre.	The labourers are nearly all married, and reside at home with their families.	——	187, whose wives and children, in their absence, live on the con-acre potatoes, the rent of which is paid by the earnings of the men.
There are very few natives of the parish begging. Alms are generally given in both money and provisions, mostly provisions.	There are about 20 resident beggars who go about, and generally get provisions as alms.	——	Twenty, who for the most part are relieved with provisions.
A beggar is never charged lodging-money in any instance.	Any beggars strolling here get their night's lodging gratis, by bringing a little straw with them to lie on.	——	In almost every house they are harboured. We have no instance of a charge been made for such lodging.
Not one.	There have none died through want these three last years.	Not to my knowledge.	None.

ULSTER—County Donegal—Barony Bannagh.

Glencollumbkill - Pop. 3,752.	Glencollumbkill - Pop. 3,752.	Inver - - Pop. 11,785.	Inver - - Pop. 11,785.
Rev. *Con M'Dermot*, P. P.	Rev. *John Ewing*.	Rev. *James Owens*.	Rev. *Michael M'Gouldrick*, P. P.
Nothing relating to this query in this parish.	None.	There is only one, which is supported by the parish. Not any are known to have perished from neglect within the last three years.	I do not know of any, except two foundlings, who are supported by an act of vestry.
No number of this description in this parish.	None.	I do not know of any.	There are not many; and as many as are, they are supported by the father and mother; either by the father or mother.
Very few widows or children in this parish destitute of relations, and are supported as specified by No. 4.	We have hardly any but what are supported by their relations or the charity of their neighbours.	There are very few (if any) who are so circumstanced.	I do not know how many; and I find they are supported without begging.
Those from old age or infirmity, such as are incapable of work, and have no means to remain with their families, have no other support than to beg their maintenance.	Those who, from old age or infirmity, are incapable of work, are usually supported by their relatives. They generally prefer the most scanty subsistence to common begging.	I think there are about 120, supported partly by begging and by their friends.	By their relations. I do not know at present the number.
As any wages worth notice are out of the reach of the tenantry of this parish, so as to allow such wages as might furnish them with the necessaries of life, they retire to different quarters, some to America, some to England and to Scotland, and everywhere else they think to make a better of it.	——	Forty; chiefly to Scotland, and for a short time to England.	I do not know of any in this parish. Young men go to Scotland, and I suppose then to England.
Such of the labouring class as are men of families, their wives and children, during their absence, betake themselves to the gathering sea-weeds while the weather permits; and while this cannot be had, they beg their maintenance.	None.	There are not many of them married; those who are, leave behind provisions for their families.	I do not know any married men who go away to Scotland, without bringing their wives and children along with them.
Those who subsist by begging partly increase and decrease, as the times answer their distressed state, and get such as the people can give, either in money or provisions.	There are few who subsist entirely by begging. There are from 10 to 20 families, who, when the store of potatoes which they raise on other people's ground is exhausted, have no other resource. Alms usually given in provisions.	In or about 40. Alms given in money by the gentry; provisions by the farmers.	I do not know the number, but have a great number of strolling beggars. Provisions, potatoes and meal, and milk in summer, are sufficiently given.
Nothing relating to this query in this parish.	None.	The very few who let lodgings do so gratis.	There are none for beggars; they charge nothing.
None, to our knowledge.	Not one.	None.	I do not know of any.

ULSTER—County Donegal—Baronies Bannagh and Boylagh.

Kilcarr - - Pop. 4,319.	Kilcarr - - Pop. 4,319.	Killaghtee - - Pop. 4,760.	Killibegs Lower - Pop. 2,990.
Rev. *John Gallagher*, P. P.	Rev. *Hill Benson.*	Rev. *Joseph Welch.*	Rev. *John M'Garvey.*
——	I know of none.	None.	I think there are 10; supported by begging. None have perished.
None.	None.	None.	About 10, who are not supported by their reputed fathers.
I cannot account.	——	There are scarcely any such.	There are about 60 widows, with from two to five and some six children each; some supported by begging, and some by earning wages.
Those incapable of working are supported by the parish.	I cannot state the number who, from old age or infirmity, are incapable of work. Some assisted by alms, and the generality by their friends.	About 60 old and infirm persons, who are principally supported by their families.	There are 150 who are incapable of work, supported by their relatives and charitable neighbours.
Cannot tell.	Some few, I understand, of the lower classes not having work to do at home, go to England and Scotland, and some parts of Ireland.	I know not of any going to England, and a very small number, perhaps 20 or 30, annually go to Scotland; but none leave their houses waste.	About 60 persons leave this parish yearly; some go to England, some to Scotland and other places.
Supported by the produce of their small farms.	Some married men. Their wives and children in their absence generally supported by the produce of their small farms.	If any are so, they leave provisions for their families before they proceed on their tour.	Very few of them are married; and the wives and children are left in charge of some relative, or allowed to beg.
Cannot tell the number; but alms are given in provisions.	Very few resident beggars in this parish; generally assisted with provisions.	About 20. Alms are given partly in money and partly in provisions.	About 100. Alms given in provisions.
None.	No regular houses; but where they do get lodging (and indeed they are seldom refused), no charge made.	Strolling beggars are lodged without any charge by the charitable and humane.	None, for they are lodged gratis.
None.	None.	No.	None.

ULSTER—County Donegal—Baronies Bannagh and Boylagh.

Killybegs Lower - Pop. 2,990.	Killybegs Upper - Pop. 4,287.	Killybegs and Killaghtee. Pop. ——	Killymard - - Pop. 4,798.
Rev. *G. B. Moore.*	Rev. *G. Stewart.*	Rev. *Wm. Drummond*, P. P.	Rev. *N. O. Callaghen*, P. P.
I know of none. None have ever perished from neglect.	Only one known; supported by the person with whom it was left. None have perished through neglect.	There are three, who are supported by the persons upon whom they were accidently thrown. None have, as far as I can collect, died of want or neglect within the last three years.	There is one deserted child; supported by parish cess. None have perished through neglect.
None that I know of.	I know only of one or two.	Two, as far as I can know.	I believe three.
I cannot state, but consider there are very few.	I am not aware of more than one or two.	There are very few, if any, widows here who have no relations able to support them. Three or four widows come under 30; there are 9 or 10 others; some having small houses, built by their neighbours, for which they pay no rent; others supporting themselves by dealing in eggs, and as in No. 6, all these become beggars in time of scarcity.	About 10 widows, with about 16 children; supported partly by their own industry and partly by begging.
I cannot tell, but they are supported either by their friends or by begging.	At present I know only of 10; half subsist on charity, half are supported by their friends.	There are, I imagine, about 80 or 90 such; some of them supported comfortably by their families, others not in easy circumstances supported by the hire of their children, and others by the charity of their neighbours.	About 14; partly supported by their friends, and partly by collections in the church and chapel.
Some few go to Scotland. None to England.	From 12 to 20 annually. About the half go to Scotland.	None of the labourers that I know leave their dwellings periodically; but the children and sons of small farmers go sometimes to Scotland. This happens so rarely that it is not easy to make an average; it may, however, be estimated at about 20 annually.	I believe about 40 go in the harvest to England or Scotland.
Very few are married. In such cases their families generally lock up their houses and go out to beg until their crops are fit for saving.	Some of them are married. Those left behind subsist on any remains of provisions left or got on credit, and some in bad seasons beg.	There are few of the periodical emigrants married. It sometimes happens that improvident husbands leave their wives and families without any provision. There are of this description about 15 families, who are supported by their industry, in spinning and the hire of their children, and the gratuitous assistance of their neighbours.	A good many are married men. Their families are supported in harvest by the few potatoes they cultivate, and if the potatoes are not for digging, they sometimes get oatmeal on trust until they return from the harvest.
I cannot ascertain; not very many. They have alms given in both money and provisions, which they frequently sell for money.	Not more than three or four. Alms usually given in provisions.	There are of the natives of these parishes 18. Alms are given in provisions, not often in money.	About 20. They generally get provisions. In addition to this number, in bad years a great number of small farmers are obliged to beg.
Several people lodge beggars, but never charge them anything.	None let lodgings to them; many give it gratis.	Beggars are in no case charged rent for lodgings in these parishes.	Beggars are not charged.
None that I ever could hear of.	None.	None	None.

ULSTER—County Donegal—Barony Boylagh.

Inniskeel - - Pop. 8,872.	Lettermacward - Pop. 2,093.	Lettermacward - Pop. 2,093.	Templecroan - - 8,198.
Rev. *D. Early*, jun., P. P.	Rev. *Neal Hewston*, P. P.	Rev. *James Kilpatrick.*	Rev. *James M'Davitt*, P. P.
There are none. There are none supposed to have perished through neglect.	There are very few. None.	I do not know, nor have I heard of any.	Not more than five. None have perished through neglect.
There is only one such in this parish; but although the father denies the child, the child is well supported by the mother.	I have known only two.	I have not heard of more than two or three.	None.
I would suppose that there may be 20 such persons in this parish. In all such cases they are supported by their charitable neighbours.	There are a few; supported by their charitable neighbours.	I believe there are none who are not supported by their relations.	Thirty or thereabouts; supported by their poor neighbours carrying them potatoes.
There are many individuals in the parish unable to work, but they are in almost every instance supported by their children or near friends.	This parish is small. There are not many old or infirm in it, and they are generally supported by their relatives.	I am not aware of any person (being from old age or infirmity incapable of working) who is not supported by their family or friends.	About 200; supported by their poor relatives.
I think from 100 to 200 go from this parish, some to England, some to Scotland.	I think about 100 leave this parish periodically, a few of whom go to England and Scotland, the rest elsewhere.	I am of opinion that not more than 20 leave this parish annually to obtain employment (principally in the harvest season), and that about one-half proceed to Scotland & England.	About 200. Some to England, others to Scotland.
About one-fourth. On the potatoes they have left them. Others by begging.	About one-fourth are married; some of whom are supported by the potatoes their husbands have planted, and the rest by gathering shell-fish.	They are almost without exception unmarried men.	About one-fourth. On potatoes left them; others by begging.
There are very few mendicants in this parish; I know of only nine or ten.	There are not many actually begging, though a great number are in want. Alms always in provisions.	I believe there are none who can be classed under this head. Alms are always given in provisions.	About 100 leave here every summer to beg in other quarters. About 30 begging through the parish.
Strolling beggars are not charged.	None.	Letting lodgings to strolling beggars, I believe, is not known in this parish, but they are often sheltered for the night without cost.	Strolling beggars not charged.
None.	None.	Not one.	None.

ULSTER—County Donegal—Barony Ennishowen.

Cloncha - - Pop. 6,682.	Cloncha and Culdaff. Pop. 12,677.	Clonmany - - Pop. 6,450.	Desertegney - - Pop. 1,913.
Rev. *John Canning*, P. M.	Rev. *Richard Hamilton.*	Rev. *F. L. Molloy.*	Rev. *G. W. L*——, Curate of Desertegney.
None that I am aware of.	I know of none who perished by neglect; and I have heard of but one deserted child, which is supported by charitable persons.	There are a few deserted children, who are supported by benevolent persons. Not any that I have heard of perished through neglect.	I have been two years curate in this parish, and have never heard of the slightest intrigue. The lower order of the Irish are extraordinarily virtuous, generally speaking.
The number is small; I suppose there may be about 10 or 12. These are supported either by their mothers or charitable persons.	I cannot say.	Not any that I am aware of; but in so populous a parish, I ought not to answer in the negative.	——
I cannot state the number, but it is small. Some of them are supported by their own industry, and others subsist by begging.	I cannot exactly say.	There are probably many, but this parish being mostly catholic, I cannot answer this otherwise than by saying there are no protestant widows and children who are not supported by their relatives.	By begging.
I should suppose there may be about 70 or 80 whose relatives cannot without difficulty support them. Of these, a considerable number are principally supported by voluntary contributions from charitable persons. Such persons, when connected with my congregation, receive aid from the ordinary collections for the poor, and I believe that such is sometimes the case with respect to those in connexion with other places of worship in the parish.	The people who, from old age or infirmity, are unable to work, are generally supported by their relatives. Few subsist by constant begging.	How many, I know not; but I am sure there are many, some of whom are supported by their relatives, and others by beneficent persons.	The lower order are very charitable to one another. I have seldom seen a beggar leave a cabin door without receiving a few potatoes, or some trifle of food.
I cannot state the exact number. I should suppose that from 20 to 30 annually go to the Scotch and English harvests; the greater number to England.	Some few go to England or Scotland in the harvest time.	From 50 to 60, or perhaps 100, which I only guess at, from the poverty and population of the parish.	Thirty left this for America last spring. From 40 to 50 generally leave this in autumn for England.
Most of them are unmarried; and those who have wives and families, usually leave them potatoes to subsist on during their absence.	Some are married, and their wives live on the potato crop, which is generally ripe when they go away.	Those who go, if they have a family, leave some potatoes for them; and others go who are unmarried, and no charge behind them.	Married men seldom leave home, they have too much to attend to. When married, they send their wives and children to beg through the country.
I cannot state exactly the number of beggars. A holy well at Malin, sea-bathing, and small fish obtained from the fishermen, attract great numbers from distant parts of the kingdom in summer, but in winter there are few. I do not think there are more than about 20 or 25 families in the parish, natives of it, who subsist by begging. Alms are usually given in provisions.	Not a great number. Provisions are generally given.	There are many beggars, who are supported both by money and provisions.	The number of itinerants is surprising, but few local, considering the pauper appearance of this district. I know but seven resident beggars belonging to the parish. The itinerants are innumerable. Provisions are always bestowed.
I believe there is only one. The price charged is one halfpenny per night, the beggars finding straw for themselves.	I believe there is no charge for lodging a strolling beggar.	There are many give lodgings to strolling beggars; but I do not imagine they charge anything for entertaining them.	One penny "per nocte."
I have heard of none.	I have heard of none.	I have not heard of any.	——

ULSTER—County Donegal—Barony Ennishowen.

Fahan Lower - Pop. 5,614.	Fahan Lower - Pop. 5,614.	Fahan Lower - Pop. 5,614.	Fahan Upper and Lower, and Dysertigney.—Pop. 10,830.
Rev. *David Hamilton*, P.M.	Rev. *H. Stuart.*	Rev. *William Hankshaw.*	Rev. *Edward Maginn*, P.P.
None.	Two or three; supported by charity. None.	I know of but two in this parish. They are supported by Mrs. Hankshaw.	I merely know two of that description. One of them receives its subsistence by going from house to house; the other is supported by a collection annually made at the catholic chapel. Within these three years, there were three children found dead; whether they were exposed or not, we cannot say.
None.	None known of.	I know not of any, except one, the child of a young woman of weak understanding.	In the parishes of Lower Fahan and Dysertigney, if we except Bunuana and its immediate vicinity, there are few bastards, the population of the said parishes being for the most part poor little farmers living by themselves, and roman-catholic. In Upper Fahan, however, where there are large protestant farmers, having annexed to their farms many dependencies, cottiers and cottagers, illegitimate children are more numerous. I cannot exactly say the number, as the inquiry on my part, in many cases, would be out of place. Scarcely any of them, as far as I know, are supported by their reputed fathers. The mothers support them by their own little industry, or by begging in the neighbouring parishes.
None.	From 20 to 40; by charity.	I rather include this description in the 200 spoken of at No. 4.	There are in the three parishes from 120 to 130 widows. From the returns we have received, each widow, on an average, may be said to have two children to support. The greater part of the said widows support themselves in a kind of way, by occupying the tenements left them by their husbands, or reside with their married children. The others support themselves by huckstering or begging.
They are generally supported by the collections taken up in the church and presbyterian meeting-house in our parish.	From 60 to 70; by their friends or by charity.	I think there are 200 of this description; and my astonishment is, how they live at all. Some have a few potatoes yearly of their own planting, on a neighbour's land; some have the privilege of a relation's house and fire-side, and there, half clothed and half starved, they sit, in bad weather, and in good, they go about the neighbourhood seeking relief, which is never denied in provisions.	In the three parishes there are about 200 persons incapable of earning their bread by manual labour, from old age or infirmity. The greater part of them are supported by their children; others, who have no children, support themselves by begging, or when unable to walk from their wretched cabins, receive assistance from the benevolent and charitable in the neighbourhood.
——	I cannot say. Very few indeed.	This question I really cannot answer.	About from 20 to 30 leave the three parishes for Scotland. Some, but the fewer in number, go to Liverpool. There are also some young men who go to Derry periodically, and work there.
——	——	By a miserable sort of subsistence, half begging, and half supported by spinning.	Many of them are married men. Their wives and children remain in their cottages, and live on potatoes, should their husbands have left any with them; if not, they go beg until such times as their consorts return.
Alms are generally given in provisions to common beggars.	About 50. Both.	——	In the united parishes there are, on an average throughout the year, about 120 persons, including children, who support themselves by begging. Alms, except in two or three cases, are given in provisions. A few resident gentlemen give the poor, who call every Monday or every second Monday, each a halfpenny, or perhaps a penny in some but very rare instances. The truth is, it is the poor farmer who supports these poor.
None.	Unknown. Seldom any charge.	A night's lodging is seldom refused when asked of the very poorest householders, gratis, and no others are troubled in this way.	Every house in the country is open for the beggar and the stranger. No recompence is demanded from them, except their blessing.
I am not aware of any.	None.	Not any.	I know of none, though in the years 1830 and 1831, many of them were badly off. I have myself known many families about that period who were whole days without provisions. They concealed their wants through a false delicacy, or otherwise they would have received some assistance from them; for such is the feeling of the poor inhabitants of this district, that if they had only one meal, they would willingly divide it, for God's sake, with a distressed fellow christian. Even the most wretched amongst them, keeping a house, would consider it a crying sin to permit a single beggar to go from their door unhelped.

ULSTER—County Donegal—Barony Ennishowen.

Moville Lower - Pop. 5,785.	Moville Upper - Pop. 4,902.	Inchisland, part of Templemore - - Pop. 1,135.	Inchisland, part of Templemore - - Pop. 1,135.
Rev. *Charles Galwey.*	Rev. *Stewart Marks.*	Rev. *Henry Scott.*	Rev. *Samuel Armour*, P. M.
I know but one, which is supported by parochial assessment. I have not heard of any having perished through neglect.	There are no deserted children in this parish; nor have any perished that have been heard of.	None.	There are none of this description here; and none have perished through neglect during the last three years.
I know but of one.	None.	I am not aware of any.	Only two of this description.
I cannot state the number.	I cannot say, but suppose the number does not exceed 10 or 12 at most, who have no relations to support them.	None, I believe, without relations, who contribute what they can to their support, and their inability is supplied by the charity and kindness of the parish, whose pride it is to support their poor, and prevent the necessity of begging.	This query is answered in No. 4; only there are three children of this description, and they are supported by liberality.
I do not know the exact number, but there are many, who are generally supported by begging.	This I cannot answer, as there are few, very few indeed who have not some relations to support them; but am confident I should be within the number, when I said 12.	I should think there are from 26 to 30 incapable of work, who are supported by their friends and occasional aid from the collections made at the different places of religious worship.	There are about 30 of this description in the island; and they are supported partly by their children, and partly by the liberality of the people.
I cannot say how many; there are some who do so, but they are not very numerous.	I cannot say what number; great numbers go both to Scotland and England in harvest time, not only of labourers but small farmers.	I know of none.	None leave this parish to look for employment in England or elsewhere.
In some cases the wives and children beg.	Mostly married; their wives and children remain in their cabins, and live on the potatoes they have made previously.	—	—
There are many, as well resident as itinerant strangers; they generally receive a small quantity of provisions from the poor farmers, and money from the richer classes.	I cannot specify the number; as those who are obliged to beg leave their own parishes. Beggars are generally helped by the farmers in provisions.	There are no beggars belonging to the parish. When a case of distress occurs, two persons go round, and collect potatoes, meat and money.	There are only three of this description; and they are supported by provisions and money.
I am not aware of any in the habit of letting lodgings for beggars; they obtain their night's lodging in general for charity.	Strolling beggars are lodged by the poor people without any charge.	The cottiers are in the habit of letting them sleep by their fire-sides free of any charge.	The cottiers lodge the beggars, and the farmers supply them with straw without price.
I never heard of any.	None.	None.	None.

ULSTER—County Donegal—Barony Kilmacrenan.

Aughanunchon - Pop. 1,848.	Aughnish - Pop. 1,938.	Clondehorkey - Pop. 6,479.	Clondehorkey - Pop. 6,479.
Rev. *M. M'Menaman*, P. P.	Rev. *Hugh M'Faddin*, P. P.	Rev. *Joseph Magee*, P. P.	Rev. *David Reid*, A. M.
I have not heard of any deserted children. Not one.	Nine or ten. None have perished through neglect.	There are about 100; and support themselves in begging; many of them half starved.	I do not know of any, except two. And I never heard of any to perish through neglect, that I recollect.
About nine or ten.	Not more than 10.	There are about 20.	——
About 20; and supported by their charitable neighbours.	Forty or thereabouts; supported by charitable neighbours.	I know not the exact number; I know there is a considerable number wretchedly supported.	——
I think about 50; supported by their relatives.	From 60 to 70; supported by their relatives.	There are 200 and upwards; and are supported by the charitable small farmers.	I cannot specify the number; and believe they are principally supported by their relations.
I think that 10 did not leave this parish last year; a few went to England.	From 30 to 50; both to Scotland and England.	About 200 leave this parish for employment; some to Scotland and some to England.	——
One of them was married; supported by her charitable neighbours.	Very few of them are married; and their wives are supported by their relatives.	About the fourth part are married; the one half of the women and children support themselves by begging.	Those who are married and leave home, their families generally support themselves by begging.
From 50 to 60. Alms generally given in provisions.	About 100. In town in money, and in the country in provisions.	There are 200 and upwards who subsist by begging, and get alms always in provisions.	I cannot specify the number. And alms are given both in money and provisions.
None.	None.	No charge made on strolling beggars.	The number I cannot tell; but there is no charge.
None.	None.	I have not heard of any.	Not that I ever knew or heard of.

ULSTER—County Donegal—Baronies Kilmacrenan and Raphoe.

Clondevadock - Pop. 9,596.	Conwall - - Pop. 12,979.	Conwall - - Pop. 12,979.	Kilgaran - - Pop. 3,643.
Rev. *Peter Gallagher*, P. P.	Rev. *M. M'Menaman*, P. P.	*John Hazlett*, Esq., J. P.	Rev. *Robert Anderson*, P. M.
About nine or 10; supported by begging.	I think there are 40 or more; some supported by their charitable neighbours, and some by begging.	Very few; these are supported by a parochial tax.	One deserted child in our parish, and was formerly supported by the parish; but no provision made this year for deserted children; and none perished at any time in our parish.
There are not 10 of that description in this parish.	About 20 or more; supported by the parish.	I believe about five.	A few bastard children in our parish; their mothers sometimes work for their support, and sometimes seek for alms.
I think there are upwards of 60, supported by the charitable small farmers.	About 50 widows and as many children, who beg one part of the year, and live in miserable huts; the other part are supported by their charitable neighbours.	Very few.	A few widows and children seek for alms in our parish.
There are 200 and more, supported by their friends and kind neighbours.	I have not been able to ascertain the exact number; I know of 150; I think there are as many more supported by their friends and relatives.	——	The number of persons residing in our parish of old age and infirmity, in number about 30; and must seek for alms, or distress their families to support them.
Nearly 100; some to England, and some to Scotland.	How many leave this parish I cannot say; a great many go to Scotland and England; I think not more than 100.	Very few from this parish go to England.	Labourers periodically leaving their dwellings to obtain employment in England and elsewhere, are in number about 50.
About the one-fourth; wives and children supported by their friends, and some of them by begging.	Some of them, though very few, are married; and their wives are supported by some kind relative or charitable neighbour, and sometimes begging.	Principally by begging.	Some of them married; and in their absence seek for alms or perish.
From 100 to 150.	I think there are more than 300 who subsist in this parish by begging. Alms are given in the town in money and provisions; in the country, principally in provisions.	Provisions.	The number of begging persons in our parish are about 20; and alms usually given in provisions.
None.	None in country places; in town they charge a trifle.	——	No lodgings let for strolling beggars, and no charge made.
None.	Not one.	I am not aware of any.	None within the last three years.

ULSTER—County Donegal—Barony Kilmacrenan.

Kilgarvan and Tully. Pop. 9,739.	Mevagh - - Pop. 6,048.	Ryetulloghobegly - Pop.——	Tully and Aughnish. Pop. 8,034.
Rev. *Wm. Carolan*, P. P.	Rev. *Daniel O'Donnell*, P. P.	Rev. *David Irwine.*	Rev. *Samuel Gamble.*
Very few. Not any.	There are 10 or 12 deserted children in this parish, who support themselves by begging. None have perished through neglect.	I do not know of any deserted children at present in this parish; nor have I heard of any perishing by neglect.	Few; and hitherto supported by vestry assessments. None have perished through neglect that I have heard of.
Five or six.	There have not been more than 10 bastard children in this parish these 20 years.	None, so far as I know.	I do not think more than two or three, except those kept by the mother, or friends of the mother.
Not more than 50 in these parishes; supported by their relatives and the small farmers.	There are poor widows and children, who are supported by their relatives.	I do not know of any.	I do not know. There may be a few of this description; but unless totally unable, the women generally beg.
A considerable number; supported by their neighbours and relatives.	This parish is small. I think there are about 20 who cannot support themselves, and are of course dependant on their relatives.	I do not know the number; but they are usually supported by their families and relations, and by poor-money collected in the church.	Not a great many; they are supported generally by contributions of humane persons.
About 100, and principally to England.	A considerable number go to Scotland, and not many go to England.	Some of the sons of small farmers go to England or Scotland for about two months in harvest; I do not think the number amounts to 20.	A few, not many; I do not think 20.
One-fourth married; and the wives and children of some are supported by the little stock of provisions their husbands leave them, and others by begging.	Scarcely a married man goes from this parish, either to England or Scotland.	Scarcely any married men leave home.	When married, they obtain a little provision on credit, if they have not potatoes to do them, and pay for it on return.
100; and alms always given in provisions.	About 15 or 20 families; and alms are given in provisions. There is an influx of strange mendicants always in this parish.	There are not many beggars, except in the time of scarcity; and alms are given in provisions.	There are a considerable number, though not half in proportion to some parts of country around. Alms mostly in provisions.
Not any.	Beggars are never charged for lodging in this parish.	I never knew of strolling beggars being charged anything for their lodgings in this parish.	They are generally lodged for nothing, except some cases, where a few potatoes are exacted of them; but this is rare.
Not any.	Not one.	None.	I did not hear of any.

ULSTER—County Donegal—Baronies Kilmacrenan and Raphoe.

Tully and Augnish. Pop. 8,034.	Clonleigh - - Pop. 5,941.	Clonleigh - - Pop. 5,941.	Clonleigh - - Pop. 5,941.
Rev. *E. Reid*, P. M.	Rev. *James Houston*, P. M.	Rev. *Arthur M'Hugh*, P. P.	Rev. *Wm. Knox.*
There are few deserted children, and they are supported at the expense of the parish. None perished through neglect.	There are few or none depending on the parish at present. When there are such they are supported by a church cess. None have perished through neglect, one excepted, who died shortly after it was found.	Few or none depending on the parish. Some years back there were 14. None died within the last four years; one only excepted, that died shortly after it was found.	Five are now depending on the parish rate; we have had 14. I do not believe any perished through neglect within the last four years. One died very shortly after it was found.
Very few of this description; and they are generally supported by their parents.	I do not know that there are any bastard children under three years of age in the parish; it may be that there are, but I am ignorant of it.	I do not know of any; there may be some, but I am not aware of them.	I do not know of any, except those included under the head of deserted children.
Many poor widows and children; daily begging.	I do not know any of this description; if there are any such they must be supported by begging.	Cannot say how many, but I conceive they must be supported by begging.	—
The aged poor have generally to beg, and I know not the number.	I do not know the number; it is rather small in this parish. If they are capable of going about they are supported by begging; if not, they receive some little assistance from collections made at the different houses of public worship.	Cannot ascertain the number. Supported by begging if they are capable of travelling, and by their charitable neighbours. Collections are made at the different houses of worship also.	—
Many go every year to England and Scotland in harvest.	There are none go from this parish, as far as I know.	None from this parish to my knowledge.	Very few, if any; perhaps one year eight or ten, and the next not one. Labour is so much in request here, that during the harvest we have numbers of strangers, who come from a distance of about 40 miles to cut down our crops. The labouring population, though quite enough for usual purposes, are not so for that particular season.
Some few are married, but they are generally single. Their wives and children have generally a few potatoes provided, and if not, they must beg.	—	—	—
Many subsist entirely by begging, and generally get provisions.	This I do not exactly know; 20 might be the amount. In dear seasons, when they were badged, they did not amount to much more than 50. Alms are generally given in provisions; no money.	In this parish we had the poor badged at a time, I think the number was 50, or thereabouts. Chiefly in provisions are alms given.	We had all our poor badged, and the number who required relief was 54. I cannot say they all subsist by begging, but chiefly do. Alms are generally potatoes or meal; very little in money.
Not many; expense probably halfpenny.	Strolling beggars are lodged gratis in the cabins of the poor.	Strolling beggars are lodged in the cabins of the poor. They always carry their own little bedding, and get some little straw from the neighbours for the night.	The number I cannot tell. The rate by the night is whatever straw they sleep on, for they bring their own, and 1 *d.*, by the week 3 *d.*
None.	None, as far as I know.	None.	There has no case of this kind occurred within the last 13 years.

ULSTER—County Donegal—Barony Raphoe.

Donaghmore - - Pop. 13,344.	Donaghmore - - Pop. 13,344.	Donaghmore - - Pop. 13,344.	Donaghmore - - Pop. 13,344.
Rev. *Charles Irving.*	Rev. *R. Delap.*	*Johnston Mansfield*, Esq., J. P.	Rev. *Wm. Dickey.*
From three to five annually. They are supported by a foundling cess, agreed to in vestry, and collected throughout the parish. None of these children have perished for want of care or nourishment.	Four; supported by vestry cess. No.	The average number for the last three years is four; they are supported by assessment laid on the parish. None have perished for want.	The average number for the last three years is four; they are supported by assessments laid on the parish. None have perished through neglect. Some of the resident gentry
and others have great feeling for the distressed; and could a plan be devised to encourage the cultivation of the soil, to imbue the minds of youth with knowledge of the Scriptures, and to promote habits of industry and strict temperance among them, the reign of pauperism would soon be at an end, and the wilderness of our isle would speedily rejoice and blossom as the rose.			
None.	There are very few.	The number is small in proportion to the size of the parish; their support generally devolves on the mothers, unless they are acknowledged by their fathers, which seldom happens.	——
Very few protestants are so circumstanced; but I believe there may be 40 widows, with children, who have no relations to support them. *See* reply to No. 4, which is applicable to this query.	Above 50; they subsist on charity.	About 55 widows and their children are destitute, and consequently must beg. About 5 *l.* a year, at the present rate of provisions, would fully maintain one infirm person.	Of the number of widows and children in a state of destitution, I am not certain. I have visited some from time to time
who would have been in great want but for the kindness of friends, and yet hitherto they have been supported with great decency, without being placed as a burthen upon the parish. There are at present on the books of the congregation one family and seven individuals, two of them widows, receiving occasional supplies, as the fund will allow.			
About 300; mostly supported by their relations and connexions. The few who are totally destitute either beg or are relieved from the church collections, or the contributions at the different houses of worship.	I hear above 300; they either beg or are supported by their relatives.	There is no registry kept, the number is about 330; some are supported by their friends, some by collections from the protestant houses of worship, the remainder beg.	I cannot state the number. There is a pride of family that will not stoop to be enrolled in a poor list. Some are supported by their friends, some by collections from houses of worship, others beg.
Perhaps not 50. Such as leave the parish to seek employment mostly go to Scotland.	Some few go to Scotland in harvest time.	Very few leave this parish periodically. Scotland is generally their destination.	Very few leave this parish periodically. They generally go to Scotland.
Some few are. Their wives and children maintain themselves by their own industry, and upon the stock of potatoes and oatmeal left with them.	——	Some are married. In the absence of the men, their wives and children live poorly; some beg.	In the absence of married men, their wives and children live poorly.
Alms from church, the presbyterian meeting-house and roman-catholic chapel, are given in money. Provisions (potatoes and meal) are given by the farmers. The number I cannot ascertain, as many do not belong to the parish.	Thousands, mostly from the west of Ireland, pass through the parish begging in the spring. They receive provisions.	When the poor are obliged to beg, they generally leave their native parish from a motive of pride. The number of travelling beggars is not known. Alms are usually given in provisions.	The number of beggars is not known. Alms are usually given in provisions.
Almost every cottager in the parish gives lodgings to beggars, &c., because they invariably get a truss of straw from a neighbouring farmer, which is left with the cottager as payment for the night's shelter.	The poor admit the beggars for the night without any charge.	The poor householders are very humane to the strolling beggars. No charge is made for their lodging.	The poor householders are very humane to the strolling beggars. No charge is made for their lodging.
None.	None, I believe.	None, I believe.	——

ULSTER—County Donegal—Barony Raphoe.

Donaghmore - Pop. 13,344.	Killea - - Pop. 928.	Killea - - Pop. 928.	Killea - - Pop. 928.
John Cochran, Esq., J. P.	Rev. *Samuel Craig*, P. M.	Rev. *Wm. Lodge*, J. P.	*Robert M'Clintock*, Esq., J. P.
Cannot answer the first. I am not aware of any having perished from neglect.	I believe there have not been any deserted children in this parish during a long time past; and I never heard of a child perishing here through neglect.	None.	None.
—	I do not hear of any left in this condition.	I know of only two or three, which are kept by their mothers.	I should there are several, but cannot ascertain the exact number.
—	They are very few, and are supported by begging in part, and working a little; yet it is usually found, that when persons begin to beg, they cease from working in a short time.	Four poor widows, without children; supported by charity and alms, as stated in Nos. 4 and 7.	There may be five or six widows, that are supported by the aid of their neighbours.
—	The greater number of aged and infirm persons in the parish who cannot work are supported by their near relatives.	Only two or three, who are maintained by the charity of their neighbours, aided by the small collections made in the church.	This is not easily ascertained; but there are very few applicants for aid from the collection made in church, and I should think any old people that are past work are supported by their friends.
Very few go from this parish; cannot state the number.	They are very few, yet sometimes three or four go to England or Scotland in the time of harvest, but these are rather persons who are not stated residents in the parish.	Very few, not more than five or six, who usually go to Scotland.	Very few labourers go from this parish to seek employment elsewhere; perhaps not more than six or eight, usually to the harvest in Scotland and to Liverpool.
—	When a married man goes abroad in harvest, his wife has usually some potatoes, which, together with her spinning, afford support.	Sometimes they are married men, whose families are supported on their stock of potatoes, aided by such small wages as they can earn.	I do not think any of them are married men.
Alms are generally given by the farmers in provisions, and by the upper classes in money. Cannot state the number of persons who subsist by begging.	There are, I think, about a dozen in the parish, who are supported by begging; and alms are usually given in provisions.	Three or four. Alms usually given in provisions.	Not more than 10 or 12. The alms given are provisions.
—	Beggars are never charged for a night's lodging; they are usually lodged gratis in cottiers' houses. As farmers support the poor chiefly, cottiers show a remarkable degree of readiness in affording them lodging.	None. Beggars are lodged occasionally by the cottiers, and that gratis.	The beggars, I believe, are received by the cottiers, without having to pay for their lodgings.
None, that I am aware of.	Not one.	None whatever.	None.

ULSTER—County Donegal—Barony Raphoe.

Leck - - Pop. 4,036.	Leck - - Pop. 4,036.	Raphoe - - Pop. 6,227.	Raphoe - - Pop. 6,227.
Rev. *James M'Ginley*, P. P.	Rev. *John Chambers*.	*William Fenwick*, Esq., J. P.	Rev. *W. D. Killen*, P. M.
Two. None.	Two foundling children, supported by the parish. Never heard or knew of any that perished by neglect.	There are none supported by the parish. None are known or supposed to have perished through neglect.	There may be one or two. They are supported by a vestry assessment.
Fifteen, or thereabouts.	Do not know of any, except the two foundlings already mentioned.	Twenty-eight. In Raphoe, two.	There may be two or three.
Twenty, or thereabouts. The neighbours sometimes collect provisions for them.	Cannot ascertain the number of widows and children. Those who have not any relations, and cannot support themselves, generally beg.	As in reply to Query 5, the answer is 63 widows and 103 children. The answer I generally got as to their means of support is, that they support themselves by their own industry, by spinning and making manure, which may just save them from starving. In town of Raphoe, 17 widows and 10 children.	I cannot tell.
From 60 to 80.	Cannot ascertain the number. The aged and infirm are in general supported by their children, and some by charity.	By inquiry as in No. 5, the answer is 85; but sure it is short of the number. Many are supported by their own families, but the greater number subsist by begging. In Raphoe, 21.	Persons of this kind are usually supported by begging. I cannot state their number.
From 40 to 60; mostly to England and Scotland.	Cannot form an opinion.	By inquiry from the farmers, I find that the number would appear to be 56, of whom 21 go to England.	Very few, perhaps not a dozen.
One half married. Some of their women are left a few potatoes, others are supported by their relatives and charitable neighbours.	Some of them are married, and their wives support themselves by spinning or begging.	Eighteen are married. Their families are supported by whatever the husband may leave, and by meal and potatoes given on trust, at 20 and 25 per cent. additional charge.	Sometimes by begging.
About 40. Mostly in provisions.	Cannot say what number. The alms given in provisions.	By the same mode of ascertaining as in Query 6, the answer is 82; but I am satisfied that there are very many more. In town of Raphoe, 14.	Alms are usually given in provisions.
None.	Beggars get lodging gratis.	It is not common to require a price for a night's lodging. The poor willingly help the poorer. The mendicant seeking a night's shelter, asks it generally at the hands of those who have little to give and as little to lose, and by whom a denial is seldom given.	Persons receiving strolling beggars usually receive no remuneration.
None.	Not any.	None.	None.

ULSTER—County Donegal—Barony Raphoe.

Rayemoaghy - Pop. 5,754.	Rayemoaghy - Pop. 5,754.	Stranorlar - - Pop. 6,128.	Stranorlar, Donaghmore, Kiltevock and Convoy. Pop. 29,142.
Rev. *James Rentoul*, P. M.	Rev. *John Usher*, D.D.	Rev. *Thomas Fullarton.*	Rev. *J. Steel*, P. M.
There are three deserted children on the parish; they are supported by a parish cess. None perished by neglect.	Three; paid by a parish cess. None are known to have perished, but two found dead.	There are not any that can be actually called deserted. There is one whom its mother deserted for a while, but on being apprehended, she pleaded poverty, and it is now supported by a monthly allowance from the church collections. None have perished by neglect that I am aware of.	None. None.
There are not more than four or five in the parish.	Three, mentioned in No. 1.	To my knowledge four, including the child mentioned in reply to Query No. 1.	Three or four.
There are about 20 widows and 50 children; some supported by industry, some by begging, and some by neighbours.	—	I do not know the number, but I should think they are few, and supported by begging.	About ten; supported by begging.
I should think that there are upwards of 100 persons resident in the parish answering the description in the question. About the one half are supported by begging, and the other half by the contributions of neighbours.	—	The number in the parish, I cannot exactly state; but of my own congregation I should suppose about 20, who are supported either by their own relations or by the church collections; their employment is very trifling.	About 100; supported either by begging, or friends and relatives.
Few or none from this parish.	—	Between 30 and 40; they go principally to England or Scotland.	About 50.
Any who do go, leave their families to beg.	—	The wives of the greater part, I believe, beg.	About half married; meanwhile the wives and children either work or beg.
About 50 persons belonging to this parish beg, and more than 100 come to us from poorer parishes. Alms given mostly in provisions.	Alms usually given in provisions, which are never refused. The country swarms in summer with beggars, that go from house to house.	I cannot state the number precisely in reply to this query, but it might be about 40. Alms are principally given in provisions.	About 30 beggars. Alms given chiefly in provisions.
The poor cottiers mostly lodge travelling beggars; and nothing is demanded for lodging.	Beggars are admitted gratis into the cabins, and get a night's lodging.	These, I should think, are few, as the lodging of beggars is considered an act of charity, but where they are charged, the price paid is 1 ½ *d.* or 2 *d.* per week.	About 30 such householders, who receive for such lodging about 3 *d.* per week.
None.	None.	Not any.	None.

ULSTER—County Donegal—Baronies Raphoe and Tyrhugh.

Taughboyne - Pop. 6,343.	Donegal - - Pop. 6,260.	Donegal - - Pop. 6,260.	Drimholm - - Pop. 8,501.
Rev. *John Lecky.*	Rev. *Neal O'Callaghan,* P. P.	Rev. *Wm. Niblock,* P. M.	Rev. *Patrick Kelly,* P. P.
I am not aware of any having through neglect; neither do I know of any coming under the denomination of deserted.	There are not more than 20. Not one.	I think three; supported principally at the expense of the parish. None have perished by neglect during the last three years.	I do not know of any; and none have perished through neglect
Not more than three in my knowledge.	About six in this parish.	About five or six, that are not supported by their reputed fathers.	I do not think that there are more than five in this parish.
There are no public charities for the maintenance of such persons.	Twenty-four; and all are supported by charity.	There are from 15 to 20, that have no way of being supported but by begging.	Including widows and children, there are about 40, who must support themselves by their labour.
I cannot state the precise number; but such are supported by their relatives, or the bounty of the more opulent.	By friends, by neighbours and by charity, and all the people who are the supporters of these people are all poor and unable to support them; and the number of these persons is 62.	There are about 30 or 40; principally supported by begging. Some few get a trifle from the parish church at Easter, but they are all generally thrown on the public charity.	I think that there are from 60 to 70 aged persons who have no support.
There are very few labourers who leave their dwellings periodically to look for employment, because at such season of the year, in this agricultural country, they can obtain plenty of work at home.	I think about 30; few go to England, some to Scotland.	From 30 to 40 leave the parish annually during the harvest, but generally return again; about the one half of these go to England.	I think about 20 to 30 go to Scotland and England.
—	A few of them are married. Mostly by their friends, some begging.	A considerable part of them married men; their wives and children are wretchedly supported in their absence, some of them by begging.	There are a few married; wives and children supported by their friends.
There are not more than six belonging to the parish. Alms generally given in provisions.	There are about 100. Alms are given in town in money, in provisions in the country.	About 60. They receive alms in the country in provisions, in the town in money.	There are about 30. Alms given in provisions.
Most cottiers would give a night's lodging to any poor person who would ask it; but in no instance, I believe, is anything charged.	They do not charge in country places.	There are a good number of houses both in town and country who entertain beggars, but seldom charge them anything.	They are not charged.
None.	I do not know of any.	None.	Not one.

ULSTER—County Donegal—Barony Tyrhugh.

Drumholm - - Pop 8,501.	Kilbarron, and part of Innismacsaint - - Pop. 15,751.	Kilbarron - - Pop. 10,521.	Kilbarron - - Pop. 10,521.
Rev. *M. G. Fenwick.*	*Charles Ferguson*, Esq., J. P.	*Thomas J. Atkinson*, Esq., J. P.	Rev. *John Cummins*, P. P.
There are no deserted children just now on the parish books, to be supported by vestry assessment; and none, that I am aware of, have perished through neglect within the last three years.	There are four children of this description in care of nurses, who are paid 4*l.* a year for each, which is levied off the parish by vestry assessment. None have perished in this way.	Deserted children are supported by the parish out of the vestry cess; they are at present, I think, four in number. I have not heard of any person having perished through neglect.	I know of none at present. None.
I cannot obtain any return from the overseer of the parish.	Cannot say how many.	Think very few; about 10 or 12 have come within my knowledge.	I know of very few.
I cannot accurately state the number. I know of 47 supported by weekly allowance from the gentry, but I am sure there are far more requiring aid.	The widows and children of all persons who are direct tenants on Colonel Conolly's estate, are paid a yearly allowance by his order, and in some cases their farms are given to the widows free of rent, till the orphans grow up or are provided for. I cannot say how many there are provided for in this way, nor how many are supported by other means.	Can form no opinion. I suppose by the help of their neighbours.	About 20; supported by charity.
I am not at all prepared to say what number, nor how supported. I make an allowance to 20 or 22, and I believe other gentry act similarly.	There are at present in this town (Ballyshannon) 111 persons of this class, who are on the list of the Mendicity Society, who are paid a small weekly allowance of from 4*d.* to 1*s.* to keep them from street begging. This sum generally pays their rent; and from begging through the country and other means they scrape up a miserable subsistence. Such of them as are not able to travel out and are sickly, are supplied from another charitable institution in town, called the Indigent Sick Society, with a quarter peck of meal weekly, and a pint of sweet milk per day. These two institutions are kept up by subscriptions collected in the town.	About 100 are actual beggars. Many of the old and infirm are supported by their children or friends.	About 300, who are supported by the public.
I will not pretend to say what what number do go, but I have known four or five every year to go to Scotland for the spring work.	Not more than from 20 to 30 annually; and it may be about two-thirds of them go to England.	Very few from this parish, I think not above 50. They generally go to Scotland and the north of England.	About 25 or 30 are in the habit of going to England and Scotland in the harvest season.
Some of them are, and the families are left to live on the produce of the potato garden and their own spinning.	Many of them are married men; and it is not easy to state how their wives and children are supported during their absence. In many instances they support themselves by begging.	Few married men; when married they usually leave their families in their own houses, providing a supply for them in their absence, they being seldom depending on their daily labour.	Some married, whose families are generally supported by the private contributions of their neighbours.
I cannot say what number, but of actual beggars I do not think there are many.	——	Alms given by the better classes chiefly in money, by the country farmers (who are liberal in proportion to their means) in provisions.	About 200. Alms given in money and provisions.
In this country almost every house is ready to give a night's lodging, and if there be any charge, it never exceeds 1*d.*	Cannot say, but suppose that 3*d.* or 4*d.* a week is common, and there is seldom any charge made for a single night or two.	Strolling beggars very rarely pay for a night's lodging, the poor classes being almost all too willing to receive them through charity.	About 20, where payment is demanded. Night's lodging is from about 4*d.* to 6*d.* per week.
None.	Cannot recollect that there have, but many have died in a state of great destitution.	I have not heard of any.	I know of none.

ULSTER—Counties Donegal and Down—Baronies Tyrhugh, Boylagh and Ardes.

Kilbarron, Innismacsaint, Drumholm, Killybegs, Glen, Inniskeel, Lettermacward and Donegal—Pop. 54,057.	Templecarne - - Pop. 5,461.	Ardquin - - Pop. 2,176.	Ardquin, Ballytrustin, Ballyphilip, and part of Wity. Pop. ——
Colonel *Edward Conolly*, J.P. Dep.-Lieut.	Rev. *Neal Ryan*, P.P.	Rev. *Andrew O'Beirne*, jun.	Rev. *James M'Aleenan*, P.P.
None have perished from neglect that have been heard of.	Very few of such, perhaps not one in any time.	None deserted by both parents. None are known to have perished by neglect.	I have not heard of any deserted children, neither have I known any to die through neglect.
The young people marry so early in life, that bastardy is not prevalent except in towns.	——	The Church of England population of numbers about 50 souls out of upwards of 900. In this small minority	There are three bastard children, who receive parochial aid; there are a few supported by their mothers.

there are three cases of illegitimate children supported by their mothers in the house of the mother's parent. The rest of the population, consisting of a mixture of roman-catholics and presbyterians, the former constituting a large majority, are certainly not more moral than their Church of England brethren; so that it is to be feared that the above number of illegitimate children must be multiplied in proportion to furnish an estimate of the total. So common in fact is this crime among the lower orders of this part of Ireland, that the female does not incur the same degree of moral degradation, nor so decidedly lose caste as elsewhere.

I give 50 *s.* a year to every widow on my estate, who has brought up her family well, and educated them in my schools, which is not paid till the children are examined, and found qualified by proper proficiency according to their ages.	I do not know of any.	——	I am not able to mention the number of widows and children who have no relations to support them. Such generally become beggars. They are pretty numerous.
There is a mendicity establishment at Ballyshannon. 100 persons are relieved weekly by subscription.	Such as are in that state support themselves by begging.	Two, one woman and one man. The former receives 1 *l.* per annum, laid on at the general vestry; the rest of her support is derived from the liberality of her neighbours. The man begs about this and the neighbouring parishes.	I am incompetent to inform you how many old and infirm, incapable of working, are in my district. Those in the country are supported by the benevolence of the farmers; in the town, viz. Portaferry, by the Mendicity Association.
It is not the custom of the Donegal labourers generally to leave their homes periodically; young men often go to seek employment, but do not frequently return, unless to settle on any little capital they have made.	I cannot be accurate as to this, but I can say some go.	Scarcely any, if any.	We have not many instances of labourers going to England or elsewhere in quest of employment. My parish is a peninsula. Those who in another parish would be obliged to emigrate for employment are here engaged in fishing.
——	Some married. In their absence children and wives in abject poverty.	——	The wives and children of fishermen, who often leave our shores in pursuit of herring, sometimes receive remittances.
Alms-giving is general among the roman-catholics, who set much value on the prayers of mendicants, and prefer it to any systematic general plan of relief.	In provisions.	Only the two stated in No. 4. The alms obtained by begging consist wholly of provisions.	I am not able to mention the number of beggars in my parish; they are very considerable, and frequently from other parishes. Many of ours, I think, leave their native places also.
Innumerable.	They pay nothing at all.	Not more than two or three. The usual price of lodging for the night is 3 *d.*	In the country the householders are in the habit of lodging strolling beggars gratuitously, in town they pay 1 *d.* per night.
None.	None.	None.	I have not heard of any person dying from destitution within the time specified.

ULSTER—County Down—Baronies Ardes and Castlereagh.

Bangor (including Town). Pop. 9,355.	Bangor - Pop. 9,355.	Bangor (including Town). Pop. 9,355.	Bangor (including Town.) Pop. 9,355.
Rev. *H. G. Johnson.*	Rev. *H. G. Johnson.*	Rev. *Hugh Woods*, P.M.	*W. S. Crawford*, Esq., J.P.
Ten deserted children; supported by parish assessment. None that I am aware of.	Ten deserted children; supported by parish assessment. None have been known to have perished through neglect within the last three years.	I think seven or eight; supported by a cess upon land laid on at vestry. None.	Eight; supported by vestry assessment. I have never heard of any having perished from neglect.
I cannot say exactly, but do not think they are numerous.	Cannot say, but believe the number not to be great.	Perhaps 20; as in this kingdom the law does not compel the reputed father of an illegitimate child to contribute to its support.	I know of none, unless some of the eight above mentioned be of that description.
Forty three widows, two orphans; supported by the Mendicity Society.	Forty-three widows, two orphans; supported by the Mendicity Society.	*See* Query No. 4.	Fifty widows and 30 orphans, on the Mendicity establishment.
102 persons; supported by the Mendicity Society.	Number of persons unable to work, 102; they are supported by a Mendicity Society.	Say 120 old and infirm poor; supported in food and raiment by a Mendicity Society, which has been in operation for the last six or seven years.	The average number on the list of the MendicityInstitution of such persons is 112. They are supported by rations of of food supplied at their own houses, with an allowance of clothing and fuel in winter.
——	It is impossible to say exactly, but I believe the number to be very small, almost all being employed at home.	A few, say 10 or 12, go for the harvest to England, where they obtain higher wages than with us.	Several single men go to Scotland and England for the harvest. I cannot say what proportion go to England.
——	——	Some of them married, but can leave means for support of their families during their absence.	If married men go, they always leave sufficient provision for their wives and children during their absence.
——	None. The poor are taken care of by the Mendicity, and are forbidden by the rules of the society to beg.	We have no travelling beggars belonging to this parish.	None, in consequence of the above-named institution. Previous to its commencement the poor had no resource but begging.
——	Very few, but impossible to say exactly.	I cannot say there are any reputed houses of this description. Our own poor are, by voluntary subscription, supported in their own cabins, and foreign beggars find their occupation so unproductive here, that they seldom make a lodgment with us, even for a night.	The Mendicity Institution prevents any inducement to the lodging of travelling beggars, as they would not be supplied in this parish.
One woman.	None.	None.	None at any time, so far as I know.

ULSTER—Counties Down and Antrim—Baronies Ardes and Kilconway.

Donaghadee - Pop. 7,826.	Donaghadee - Pop. 7,826.	Donaghadee - Pop. 7,826.	Donaghadee, Newtowncrumlin and Layd - Pop. 13,208.
Rev. *John Hanna*, P. P.	Rev. *John M'Auley*.	Rev. *David Park*, P. M.	*N. D. Crommelin*, Esq., J. P.
There are a few not supported by their reputed fathers, the number small. Never knew or heard of any that perished here through neglect. Either supported by the parish out of the church rates, or by their nearest neighbours.	There are two deserted children. None have been known to have perished through neglect within the last three years.	There are not many deserted children by the mothers, but many by the fathers. The mother endeavours in such cases to provide for them.	Very few, if any; and none died from neglect.
Bastardy prevails here to a considerable extent, but I have no means to ascertain the number, or give a correct answer to your question.	Of this sort of children there are many, for the most part supported by their mothers.	There are many bastard children. I cannot say how many are supported by their fathers.	A great many supported by their mothers, little given by their fathers.
Do not know the precise number. There are some widows in the parish supplied with 2*l.* a year from a fund bequeathed by Lady Montgomery, of Donaghadee, and paid by her heirs.	The number I cannot exactly state; they support themselves by the flowering of muslin, but when idly inclined, by begging. A few are supported by a fund left for that purpose by the late Lady Mount Alexander.	There are some widows and some not widows, who have been supported by individuals going through the neighbourhood, and leaving money and potatoes for them.	Could not tell.
Could not state the exact number, as I have not intimate knowledge of some parts in north division of the parish, where I have no hearers. In this division we have more than 20 on our books in poor list. There may be some that get nothing from us, but all supported by nearest neighbours, or a small sum from Sunday collection in meeting-house. I speak of those connected with our own congregation, but think the chief number here included.	These persons are partly supported by the members of the families that are inclined to work, partly by charitable contributions from the houses of worship to which they have belonged; and when without a family, or when the family is not inclined to work, by begging.	I cannot tell how many; but there are 25 poor widows who have 2*l.* each on the property of N. D. Crommelin, esq.	In Newtowncrumlin none. Impossible to tell in the other two parishes.
There are few who are properly speaking labourers that leave this parish for other places, except at harvest. These are principally weavers, and the sons of individuals having small pieces of land, that have not full work at home; some of these go to Scotland, but the two-thirds to England.	I think that from 20 to 30 leave this parish, the most of them go to England.	I cannot accurately state how many, but I should suppose about 80. Some to Scotland and some to England.	Some go to England, but very few.
Many of them are married men, but their wives generally engaged at harvest, and their children supported on the con-acre potato ground that is got from the farmers.	Some of them are; they generally leave little behind, and the wives and children support themselves.	Their wives and children in many cases have to ask support of their neighbours.	They generally remain at home, and have potatoes, which with spinning, support them.
The number not considerable. The alms given in provisions chiefly. I have ascertained from one well fitted to judge, that the families that have no means of support are 6 in south division, 8 in north and 31 in town of Donaghadee; total 45.	I cannot positively state the number, but there are many. Alms usually given in provisions.	A good number Alms both in money and provisions.	Alms generally given by the farmers in provisions. Impossible to tell the number.
In this division no houses of that description; beggars get lodging either with farmers or their cottiers. In the town of Donaghadee, I am told the lodging is from 1½*d.* per night to 3*d.*	There are many both in town and country. The price usually paid is 1*d.* or 2*d.*, and 6*d.* per week.	There is nothing paid for the lodgings of such persons, as far as I can learn, and a good number of houses who keep them.	There are some houses which receive beggars, and probably get part of their provisions for the lodging.
Never heard of any person so dying in this parish, either in the last three years or any year.	None.	No. There is more humanity in our parish than to allow any to die in that way.	None.

ULSTER—County Down—Barony Ardes.

Grey Abbey - - Pop, 3,700.	Grey Abbey - - Pop. 3,700.	Newtonardes - - Pop. 9,981.	Newtonardes - - Pop. 9,981.
Rev. *W. H. Brett*, P. M.	Rev. *J. Watson*, P. M.	Rev. *Alex. M'Ilwain*, P. M.	Rev. *Daniel Kelly*, P. P.
None. One child was found exposed and cast over the battlements of a bridge.	None. No; but one child was found exposed, being thrown over a bridge, and found dead.	Seven or eight are supported by the house of industry. None, as far as I know, have perished through neglect, though two or perhaps three have died, having been exposed.	—
Forty or thereabouts.	Fifty in all.	The exact number I cannot say; but from every source of information to which I have access, it is much greater than might have been expected.	—
Perhaps 50 widows with children. By the humane relief of their neighbours.	Thirty widows and their families. By the humane support of their neighbours.	Three-fourths of the inmates, and four-fifths of those receiving rations out of the house, are women and children.	—
150 or thereabouts are incapable of work; supported generally by their friends, or relieved by aid from the parish.	From 100 to 150.	In a house of industry established 10 years ago, the absolutely destitute are lodged, fed and clothed. The number of inmates for that time would average 25; besides, about 130 have annually received rations out of the house. There are 33 townlands in the parish, that for the three first years after the commencement of this institution subscribed on an average 3 *l.* 8 *s.* 7 *d.* The town contributed nearly as much. These subscriptions, together with the Sabbath-day collections from different places of worship, donations, fines, legacies, &c. have hitherto enabled the managing committee to meet an annual expenditure of about 220 *l.* It is but justice, however, to say, these subscriptions, both in town and country, have of late greatly fallen off.	—
Thirty to 50 go to England and Scotland for harvest labour.	From about 30 to 50 go to England and Scotland to the harvest.	A very considerable number of those not hired by the half year, and a few tradesmen, go for about six weeks to the Scotch or English harvest.	About 50 go to England or Scotland in harvest.
Many of them are married. Their wives and children are supported by the produce of their garden and their own industry, in the absence of the husbands.	Some are; and during their absence, their wives live by their own industry, and what was left them by their husbands.	By their own early potatoes; by the surplus earnings of job work; or by their children and some of their aged relatives turning mendicants.	Most of them subsist by begging.
From 15 to 20. Generally in provisions.	From 15 to 20. Alms given in provisions.	In making the permanent provision for the poor alluded to in No. 4, it was expected that mendicity should be suppressed. Alms, when given, especially in the country, are usually in provisions.	—
Ten; 2 *d.* to 3 *d.* a night.	Few. In town, from 2 *d.* to 3 *d.* per night paid.	The strolling beggar in the country usually call on the farmers for a sheaf or two of straw for their bed; then this straw pays their lodging in the morning.	—
No.	No.	Not any, as far as I know. A sub-committee in the house of industry makes provision for cases of extreme and unexpected distress.	—

ULSTER—County Down—Baronies Ardes and Castlereagh.

Newtonardes - Pop. 9,981.	Newtonardes - Pop. 9,981.	St. Andrew's - - Pop. 7,618.	St. Andrew's - - Pop. 7,618.
David Maxwell.	Rev. *Hugh Moore*, P. M.	Rev. *Alex. M'Ewen*, P. M.	—— *Allen*, Esq.
No desertion of children, on the score of the indigence of parents, has happened for 20 years in this parish. Nor have any perished through neglect, I mean wilful neglect, arising from indigence.	——	Five deserted children. Not aware of any perished through neglect.	There are very few deserted children, and these are supported by a portion of church cess. None are known or supposed to have died from want or neglect.
I cannot tell; I know of none.	——	——	I do not know that there is one of this age.
Any indigent widows in my congregation obtain a dividend of the Sabbath-day's collection. The house of industry also gives allowances to indigent widows.	——	The answer to Query 4 might be here applied.	I have no means of knowing accurately, but should think the number must be considerable; and, as in the case of the old men, they are chiefly supported by private charity.
Nothing but a mere conjecture could be made as to the number of persons incapable of work. We have a house of industry in Newtonardes, supported by subscription; but it does not, and cannot receive the half, nor perhaps the fourth of those who are unable to work.	I may mention in reply to this question, and to Nos. 1, 2, 3 and 7, that we have a poor-house or house of industry, where such persons, if they have resided for seven years in the parish, or if their parents have resided so long, are provided with the means of support. Old people and children reside in the house, and are comfortably lodged and clothed and fed; others reside in the town, and are provided with meal or potatoes once a week, in proportion to their necessities. With regard to the relative numbers of the persons specified in these five queries, I have no means of ascertaining. I may mention, however, that on the books of the house of industry there are 17 inmates, and 135 receiving rations. There are many others who, from delicate or other motives, do not apply; and I think the number of those who, from infirmity or other causes, are unable altogether to support themselves, might be stated at 200. In country places, alms given in provisions; in town, in money.	Cannot say, with any degree of accuracy. They are supported partly by the contributions of benevolent gentry; by bequests left for that purpose; by congregational collections, and by the benevolence of the farmers.	I should say about 100, who are in general supported by private charity. A very few beg.
Perhaps every tenth man.	If I should say that 24 leave this parish periodically to obtain employment, I think that I would overrate the number. Some go to Scotland, some to England.	Cannot exactly say. There are a few who go annually to the Scotch and English harvests.	Not more than 30 or 40 leave their homes in the harvest season, and of these the greater number go to England.
As it is generally in harvest that they go, the women find employment in reaping at home; but they are generally unmarried men who go.	Generally unmarried men; servant-boys who are out of employment, who think they can make higher wages.	Some of them are. Their wives and children are supported in their absence by the products of their little potato gardens; by the potatoes they have set in their own manure, with their landlords; and by the products of their plaiting and sewing.	Some of them are married, and their wives and families are sometimes supported by making straw plait; and in other cases, live on the potatoes which their husbands had planted before their migration.
The house of industry has limited, not annihilated, begging. Provisions are given to beggars, at least generally.	——	As they are not badged or numbered, cannot say. Alms are sometimes given in money, but more generally in provisions.	Very few natives of this parish beg, but a great many frequent the parish from distant places; and alms are usually given in provisions.
——	In country places strolling beggars are lodged by almost all the small farmers and cottiers gratuitously. In the town they pay 1 *d.* per night.	Strolling beggars generally either lodge in the barns of farmers or in the houses of poor people, to whom (the latter) they give a portion of their eleemosynary collections, as an equivalent for their shelter and accommodations.	Cannot state any number; but they are lodged in a great many cottages, and in some farm-houses; but in no cases is there a charge made, except in sharing what they have collected, or in receiving news.
No.	None.	There are none to my knowledge.	None.

ULSTER—County Down—Baronies Ardes and Castlereagh.

St. Andrew's - - Pop. 7,618.	St. Andrew's - - Pop. 7,618.	Comber - - Pop. 8,276.	Comber - - Pop. 8,276.
Rev. *Geo. Tyrrell.*	Rev. *James Sinclair.*	Rev. *John M'Cance*, P.M.	*John Andrews*, Esq., J. P.
Six or seven on the church books; but there are probably many more. No.	None. Never heard of any.	There are at present six deserted children (from about five to 12 years of age) on the parish books, who are supported by assessment made at vestry. There never has been an instance of any perishing through neglect.	The number of deserted children supported by vestry assessments, may average about six. I never heard of any having perished through neglect.
I have no means of ascertaining.	Not any, to my knowledge.	There are others except the six deserted children, who are supported by the parish, as already mentioned. The number of bastard children is very considerable; it would be a work of labour to be able to give the exact amount. It is a great evil the parish labours under. The daughters of poor parents become acquainted with young men like themselves, and in an evil hour are seduced by them, under promise of marriage. Afterwards, having little principle, less inclination, and almost no property, they are abandoned to become burthens to their parents, and these parents are thrown on our houses of industry.	There are too many of these. I could not guess at the exact number.
I have no means of ascertaining.	Not any.	There are about 30 widows and their families, who receive support from the two houses of industry before mentioned.	The answers to Nos. 4 and 1 will explain this.
Great numbers of old people. By charity.	——	By the census of 1831, there were 60 superannuated labourers in the parish. There are probably as many aged and infirm females. They are generally supported by their own families, and some get subsistence from the two houses of industry which have been established in this parish by voluntary subscriptions.	The number of such persons, I presume, will be in fair proportion to the whole population. The support is not very burthensome upon the public; few are thrown off by their friends. On the average, 12 or 14 are supported in our house of industry, by private subscription.
I am unable to state the actual number. About one-third go to England.	The labourers in this part of the parish are not in the habit of going abroad to look for work. As they live on the sea coast, they are generally employed in fishing and boating; some cutting sea-weed, and preparing it for kelp, &c. In general, they support their families tolerably well.	Very few labourers leave their dwellings to seek employment, and those who do go to England or elsewhere are generally young men, the grown up sons of the occupiers of the cabins.	We know nothing of this.
Jointly, by produce of garden, credit, and their own endeavours.	——	Scarcely any of those labourers who go abroad for employment are married.	——
I may say, the inhabitants of all the cabins without gardens. Alms given in provisions.	We have not more than six or seven travelling beggars belonging to this part of the parish, but a number of strangers from other parts of the north. Old people get generally a handful of meal; others potatoes.	Very few beggars belonging to the parish, as most of the paupers incapable of working are supported by the two houses of industry before mentioned.	Mendicity has been suppressed for above nine years. About 60 receive aid in rations of meal and potatoes from our house of industry.
Given gratis.	There are several poor lodge strolling beggars, but I never heard of anything taken for a night's lodging.	There are no lodging-houses in the parish used exclusively by strolling beggars. In those in which poor travellers are lodged, 2 *d.* per night is charged.	I cannot say what number. I would think they cannot be many. I think the price for a night's lodging might be 2 *d.* to 3 *d.*
No.	I never heard of one.	An instance of death by destitution has never been known.	I feel confident, none.

ULSTER—County Down—Barony Castlereagh.

Comber - - Pop. 8,276.	Comber - - Pop. 8,276.	Drumbo - - Pop. 7,851.	Drumbo - - Pop. 7,851.
Rev. *R. F. Blake.*	*Fletcher Blakely*, Esq.	*Andrew Durham*, Esq., J. P.	*Robert Batt*, Esq., J. P.
Five now on the books. They have always been supported by assessment at vestry. None have been neglected.	About seven, and they are supported by vestry assessments. None have perished.	Seven deserted children; supported hitherto by parish cess. None have perished through neglect or want.	There are seven deserted children now on the parish. Not any are supposed to have perished.
I cannot say how many; but I regret to say, I do know them to be very numerous. Mother and child are continually left totally deserted by the reputed father.	About 10, and they are supported either by their mothers or by the public.	None.	*Vide* Nos. 1 and 4.
All such have hitherto been supported entirely in, or partially out of, the house of industry or poor-house; but I remark that every year we find it more and more difficult to collect voluntary subscriptions for it.	About 30, who have no near relations able to support them. They are supported by the above-named mendicity associations.	Twenty-one widows, some of whom beg; others spin and knit, and receive relief as stated in No. 4. The children, when fit, are hired out.	——
The proportion of old and infirm is of course much as in other places. Many are maintained by relations, and about 12 are supported in an institution called the poor-house, which supplies rations of potatoes and meal also to about 60 families. This institution was established here in 1824, and is supported by voluntary subscriptions.	About 120. They are supported by mendicity associations, which associations are supported by voluntary subscriptions and Sabbath collections.	Forty-one persons. Some spin, knit or beg. These receive a proportion of the alms collected in church on Sundays, and also of the produce of the annual charity sermon for purchasing cloaks, blankets, &c.	About 40 aged paupers on the clergyman's list; supported by the collection at the parish church and by voluntary charity.
Few or none, that I know of.	About 15. Five to England, and 10 to Scotland.	None, that I know of.	Not any.
——	Few, if any, are married men.	Answered in No. 5.	——
The above-mentioned institution has tended greatly to suppress public begging here.	Those who are supported by the associations are prohibited from begging; and those who refuse to submit to the regulations, whether inhabitants or strangers, get alms in provisions.	About 40 occasionally beg. Of these, about a dozen may be said to subsist by begging. Alms are given by the gentry in money and provisions; by farmers, in provisions only. These also get some of the Sunday collections and charity sermon funds.	It is impossible to say, situated as the parish is, near so large a manufacturing town as Belfast. The better classes give money, and the farmers potatoes, to the beggars, who are numerous.
Some, but I think not many here. Price from 2 *d.* to 3 *d.* I believe, per night.	Perhaps not more than 10 at present, and these are paid in meal or potatoes.	Probably about 20 accommodate beggars at night; but as far as I can learn, they do not make any charge.	Impossible to say.
None.	Not any.	None.	None.

ULSTER—County Down—Barony Castlereagh.

Dundonald - Pop. 1,669.	Dundonald - Pop. 1,669.	Hollywood - Pop. 4,693.	Hollywood - Pop. 4,693.
Rev. *R. M. Dillon.*	Rev. *William Finlay*, P. M.	The Committee of the Hollywood Mendicity Society.	*G. O. M'Kittrick*, Esq.
There is only one deserted child in the parish, who is supported by funds assessed on the parish at Easter Vestry. None have perished from neglect.	I can give no answer as to the exact number of deserted children; a cess is laid on for their support at Vestry. None have perished from neglect.	Eight, and they are supported by a vestry cess. If any child perished, there was only one suspicious case.	Eight, and they are supported by a vestry cess. If any child perished, there was only one suspicious case.
Very few, I believe.	I cannot say, but I believe very few.	There are about 12.	There are about 12.
——	*See* Answer to Query 4.	Widows, 41; children, 16; supported principally by the Mendicity Society.	Widows, 41; children, 16; supported principally by the Mendicity Society.
From inspecting the list of the poor on the books of the church and meeting-house, it appears there are 26 individuals who receive relief and assistance from the different funds hereafter mentioned. The first is the quarterly distributions from weekly collections in church and meeting-house, and, in cases of emergency, from collections made in the houses of worship from charity sermons; 2dly, a charitable and humane gentleman who resided in London, but who had been born and bred in this parish, bequeathed to the poor for ever the sum of 14*l.* 12*s.* 8*d.*, being the interest arising from a sum placed in the public funds; 3dly, annual collections and contributions for the purpose of purchasing coals, which in the winter season are distributed to the poor according to their necessities; 4thly, clothing for the poor, which is either provided by charitable individuals or by subscription. In my humble opinion, there is not a parish in which the wants of the poor are better supplied; and, in confirmation, I can state there is not one itinerant or strolling beggar belonging to the parish. If Government would grant a power to parishioners assembled at vestry to assess the parish in certain sums for the use and support of the poor in times of scarcity or dearth, every humane and charitable purpose would be completely answered.	On the poor's list there are 26 individuals; with the exception of two, they are all able to do something for their own support. The collections taken up in the Established Church and Presbyterian meeting-house (the only places of worship in the parish), are divided among them according to their necessities, as also the annual sum of 14*l.* 12*s.* 8*d.*, being the amount of the interest of a sum placed in the funds by a benevolent gentleman deceased, and which annual sum is to be paid to the poor of the parish for ever. [*See* Note * at foot of page.]	There are about 50, supported or relieved by the Mendicity Society.	There are about 50, supported or relieved by the Mendicity Society.
No case of the kind.	There are few, if any, cases of the kind.	The whole number we consider would not amount to 20; these generally go to England, a few of them to Scotland; this occurs only during corn harvest.	The whole number we consider would not amount to 20; these generally go to England, a few of them to Scotland; this occurs only during corn harvest.
Not applicable.	——	A few of them are married, and their wives and children support themselves in their absence by weeding, reaping, &c.	A few of them are married, and their wives and children support themselves in their absence by weeding, reaping, &c. &c.
Notwithstanding we have no strolling beggars, yet this parish is daily pestered with strolling vagrants, who come from other districts; all strangers.	There is not a travelling beggar belonging to the parish; the strolling beggars are strangers.	Begging by our own poor is suppressed by the Mendicity Society; but some strangers frequently obtrude themselves, and are supplied with provisions by some of the farmers.	Begging by our own poor is suppressed by the Mendicity Society; but some strangers frequently obtrude themselves, and are supplied with provisions by some of the farmers.
There are very few in this parish, if any, who lodge beggars for payment, and I do not know their terms.	Strolling beggars certainly do obtain lodging in this parish; but so far as I know solely from motives of charity. I never heard of such persons being charged any thing.	We only know of three houses, and the charge is 2*d.* per night. It may be observed, that the Mendicity regulations prohibit those receiving aid from lodging mendicants, under the penalty of forfeiting all assistance.	We only know of three houses, and the charge is 2*d.* per night. It may be observed, that the Mendicity regulations prohibit those receiving aid from lodging mendicants, under the penalty of forfeiting all assistance.
I never heard of any.	None.	None.	None.

* In addition to the funds for the support of the poor mentioned in the above Query, it is proper to state, that in seasons of scarcity and dearth we have been in the habit of making extra contributions, either by making collections after charity sermons in the houses of worship, or by appointing collectors to go from house to house through the parish; an annual contribution is likewise made at the approach of winter, to purchase for the necessitous clothing and coals. There is only, I conceive, one provision required to enable us in this parish to administer efficiently to the necessities of the poor, and that is, to give a legal power to the majority of the parishioners assembled at vestry to lay on a cess, when they may consider it expedient, for the better support of the poorer classes.

ULSTER—County Down—Barony Castlereagh.

Killany - - Pop. 1,298.	Killinchy and St. Field. Pop. 14,794.	Kilmore - Pop. 6,602.	Kilmore - Pop. 6,602.
Rev. *James M'Cartney.*	Rev. *Hugh Green*, P. P.	Rev. *Charles Oulton.*	Rev. *Joseph Lawry*, P. M.
There are not any.	A small number; I cannot speak to exact number. I know of none who have perished through neglect during that period; however, there might be several, but not reported.	There are three deserted children on the parish books, for whose maintenance the parish pay this year altogether 7 *l.* I have not heard of any children perishing by neglect within the time mentioned, or at any former period.	Two or three, supported by the parish. None.
Not any.	I cannot say the precise number.	I baptized nine bastard children within the last three years, and the one-half of them, I am sure, are not supported by their reputed fathers; the burden of that falls mostly on the females, there being no law to compel men to support their bastard children in this country.	Perhaps 15 or 20 females are carrying about children of this description, and are employed in begging.
There are two, supported by subscription.	There is a considerable number who are often left without any relations, in a most poor and indigent state, and in consequence are great objects of charity, chiefly when they have small families.	I know of none, save those mentioned in the answers to Queries 1 and 7.	Such as have no means of their own, or no relations able to support them, are principally supported by begging.
There are not any at present.	I think this and Queries 1, 2, 3, 7, 8 & 9, appear to be difficult to form correct answers to; but as to persons from old age, &c., there is a considerable number, and most are partly supported by their children, and I must say sometimes shamefully neglected by them; in consequence of that, they are thrown on the parish for relief.	I suppose from 80 to 100; they get a small pittance from the weekly collections made in the church and meeting-houses, and for the rest depend on the charity of their neighbours; and all does not amount to more than barely enough to support nature.	Perhaps 80; some supported by their friends, some by begging, and some are assisted by small contributions from the places of worship.
Not any.	A very small number; I think not more than 1-100th part of the whole, as near as I can estimate.	Very few leave this parish with that intent; and those who do, go to the neighbouring towns to seek employment.	The number is not great; a few go to Scotland, and a very few to England occasionally, about the time of harvest.
——	About one-half of the preceding number are married men; their wives subsist upon the credit of their husbands until they return, and often their credit is very limited, which occasions great distress.	——	The wives and children of married men, generally supported by begging.
There are only five, who receive both money and provisions.	A small number of beggars belong to the parish, but we have visitants from other parishes, where they are more numerous. Alms are given in provisions.	Probably 50. Alms are mostly given in provisions, sometimes however in money.	About 40. Alms generally given in provisions; a little money is occasionally given.
There are not any.	A small number. I consider strolling beggars generally get a night's lodging or so for charity, and remove in the morning; the middle and low class farmers are those who favour them with this indulgence.	Perhaps 100, who are paid with a share of the alms received.	Perhaps 100, who are generally paid with a part of the alms received.
Not any.	I have heard of none.	None.	I know of none.

ULSTER—County Down—Baronies Castlereagh and Kinelearty.

Kilmore - Pop. 6,602.	Kilmore, Inch and Killeleagh. Pop. 16,276.	Kilmud - Pop. 2,219.	Knockbreda - Pop. 9,068.
Rev. *Moris Black.*	Rev. *Richard Curoe*, P. P.	*David Gordon*, Esq. J. P.	Rev. *J. Kinahan.*
There is one deserted child about seven years old, that has been supported by a tax upon the land of the entire parish voluntarily assessed by the tax-payers. None are supposed to have perished through neglect within three years.	No deserted children in any of the three parishes belonging to my congregation. None perished through neglect during the last three years.	Not any; when such children are produced, they are usually suported by their parents or connexions. No instance is known of any having perished through neglect.	I believe there are about 30, supported by parish cess, and also from the Knockbreda Benevolent Society. The cess laid on for that purpose is generally 40*l.* None ever perished through neglect.
Only one, as far as I know, and it is supported by the relatives of the unfortunate mother.	There are no bastard children of this description belonging to my flock, nor do I think there are any belonging to any of the other congregations; if any, the number is very small.	There are not any bastard children who are burthens on the parish, but they are supported by their parents or other relatives.	I believe one.
There are scarcely any persons of this description natives of the parish; because when they are unable to support themselves, they prefer going to a place where they are not known; but we have a constant ingress and egress of strangers who subsist by begging, not residing more than a few months in particular parishes, others becoming permanently resident in certain districts far from their native place; so that farmers are called upon to serve six or eight poor on an average every day.	No widows or children of this description, except beggars. *See* Queries 4 & 7.	None further than is mentioned in Answer to No. 4.	There are about 20 widows, who all receive relief from the Knockbreda Benevolent Society.
It is only about six months since I came to reside in this parish, and consequently I cannot form any definite opinion as to the number of persons in it who are incapable of work, but of those who are unable to work some are supported by their relatives, who allow them a small pittance of their wages; some receive assistance from collections taken every Sabbath in the church and in the different Presbyterian meeting-houses; and those for whom these means are not sufficient are obliged to beg.	In the three parishes there may be between two and three hundred persons, including both those who subsist by begging from door to door, and those who, from old age and infirmity, are not able to go in search of food. About 40 of these receive money from the parish church of Kilmore.	There are about 30 persons resident in the parish, who from old age or infirmity are incapable of work. They are usually supported by the kindness of friends, the weekly collections at the church and the donations of other charitable persons, aided by a sum of 20*l.* contributed by Lords Londonderry and Dufferin and Mr. Gordon, and paid into the hands of the churchwardens yearly for the use of the poor.	I should think there are about 90 persons superannuated, who individually receive from 6*s.* to 2*s.* 6*d.* per month from the Knockbreda Benevolent Society, which is an institution supported entirely by voluntary subscriptions and the Sunday collections of church; it has now existed these seven years, and in that time has distributed 1,000*l.* I have been the treasurer to it.
None.	Never more than 20 or 30 from the three parishes; the few who at any time chance to leave it, generally go to the harvest in England.	None whatsoever.	None.
This query is not applicable to this parish.	Some of them are married, some not. If the husband before his departure should have been able to lay in a quantity of potatoes, their families live on these, anxiously awaiting his return; if they have not even this scanty provision, they are supported, and very poorly, by the charity of their richer neighbours.	——	*See* No. 5.
There are scarcely any natives of this parish who subsist by begging here, but a great number of strangers. When people become incapable of working they generally feel ashamed to beg in their native place, and retire to a district where they are not known. Hence in every parish the inhabitants complain of being distressed with strange poor, while they do not reflect that their own poor have gone to other parishes. Alms are usually given in provisions.	Alms are given both in money and provisions. *See* Query 4.	None; the only poor in the parish being maintained in manner mentioned in answer given to the Query No. 4. *Note*, There is a resolution of the parish against giving aid to itinerant beggars.	No parishioners by begging, unless I am misinformed.
None are in the habit of receiving compensation in money for lodgings from strolling beggars; but poor householders who are unable to give any thing else, sometimes give a night's lodging free. Some receive a portion of the beggar's alms as compensation; there might be 100 instances of this latter description in the parish.	Beggars are generally lodged by farmers for one night through charity.	It is not known that there are any.	None.
None.	None.	No person ever was known to have died from actual destitution in this parish.	None whatever.

ULSTER—County Down—Barony Castlereagh.

Knockbreda - Pop. 9,068.	Saintfield - Pop. 7,154.	Saintfield - Pop. 7,154.	Saintfield - Pop. 7,154.
Richard Blackiston, Esq. J. P.	Rev. *Henry Simpson*, P. M.	Rev. *William Moffat*.	Rev. *H. Wolsely*.
Eight or nine, supported by money laid on at vestry. None.	None.	There are none.	There are none at present under support, nor are there any known to have perished through neglect.
Not more than three.	None on the parish; but there are several bastard children who are supported chiefly by their mothers, as their reputed fathers contribute little or nothing to their maintenance.	There are none at present on the parish list.	The number it is to be feared is great, particularly in the class of servants, beggars and prostitutes.
I have not been able to ascertain the exact number, but those who apply receive relief from the benevolent society.	A good many mentioned in Query 4, are of this description, and are supported as stated in No. 7.	A good many of those mentioned in the answer to Query 4. are of this description, and they are supported as stated there and in the answer to Query 7.	There are 20 widows, 12 of whom reside in an almshouse rented by N. Price, Esq.; and 10 deserted children are supported partly by contributions, partly by begging.
There are about 50 from old age, infirmity and widows left with young families; they are partly supported by a benevolent society, and partly by assistance from their wealthier neighbours.	About 60 are at present on the list of applicants for assistance from the parish. They are supported by collections at the church and Presbyterian meeting-house, and by donations of individuals in the parish.	About 60 are at present on the list of applicants, and they are supported by collections at most of the houses of worship, and by the donations of individuals.	As nearly as can be discovered, from 40 to 50 are supported by collections in the Protestant places of worship, and by private donations.
I should not think more than ten or twelve, and they go principally to Scotland.	There are a few labourers that go to Scotland for work in harvest time.	A few labourers, but only a few, cross the Channel for work in harvest.	There are a few go to Scotland for harvest work, but there are no means of ascertaining how many.
The married men that I have heard of going, leave their wives and families either with their friends or in a house of their own.	Those that go are mostly single men.	Those who go are in general single.	Very few; no public aid demanded by their families.
None.	A great many of these comprised in answer No. 4. beg throughout the parish, and numbers of strangers, which is counted a great grievance. Some charities are given in money, but mostly in provisions, say oatmeal and potatoes.	Many of the applicants referred to in No. 4, in addition to swarms of strangers, by whom the parish is overrun. Alms are sometimes given in money, but generally in provisions.	Thirty persons; alms given in both money and goods.
None; the parish is so near Belfast that the beggars go there for lodging.	Beggars lodge mostly wherever they can prevail on a poor family to take them in free; they sometimes get the shelter of an out-house from farmers.	Beggars are lodged in a few houses in town for 3 *d.* per night; but they generally lodge wherever they can prevail upon a poor family to take them in free, or for the straw which they procure for bedding, or some other trifling allowance.	Beggars lodge wherever they can have lodgings free, in general in the country. In the town the general price is 3 *d.* a night, and there are about 20 houses which take in beggars in town.
None.	None.	None.	None.

ULSTER—County Down—Baronies Castlereagh and Iveagh (Lower.)

Tullynakill - Pop. 1,386.	Annahilt - Pop. 3,755.	Annahilt - Pop. 3,755.	Annahilt and Hillsborough. Pop. 10,141.
Rev. *R. A. Parke.*	Rev. *William B. Forde.*	Rev. *R. Moorehead,* P. M.	Rev. *William Wright,* P.M.
There is just one child, for whose support we occasionally raise a subscription; we know of none perishing through neglect.	One, supported by act of vestry. None.	—	In Annahilt, one; in Hillsborough, two; supported by Church cess applotment. None perished through neglect.
I do not know any children who are absolutely supported by their reputed fathers; but occasional assistance is very commonly given by them to the mothers of the children.	I am sorry to say a great number, but generally supported by their fathers.	—	—
I think I might safely state that we have not any, with the single exception in No. 1.	—	—	I cannot say the number, but they are generally supported by begging.
I believe I know the parish sufficiently well to state, that there are but three such persons, and they are supported by voluntary subscription among the parishioners, and money collected at church.	I cannot say the number; very few support themselves by begging. There are almshouses about to be built by a bequest, for the aged of this parish.	There are perhaps 12 or so; the majority of them support themselves by travelling from house to house, and asking alms.	In Annahilt, 8; in Hillsborough, 20; by the benevolence of the parishioners.
Very few indeed; those few go to Scotland; I should say none go to England.	I do not know any instance of any going from this parish to obtain employment.	Very few leave this parish in that way.	A few go to Scotland during harvest; none to England.
Any who do go are but a short time absent, and sometimes, if married, their families accompany them.	—	—	Generally single men go; if married, their wives and children are supported by their industry and former earnings.
Exactly two persons; alms are more usually given in provisions.	Very few, and those generally assisted by provisions.	There are from 30 to 40 known to me, who are beggars in this parish, besides numerous strollers, who are discouraged by all possible means from intruding on our parish, but without effect.	In Annahilt, 12; in Hillsborough about 30. Alms generally given in provisions.
Quite unknown. No. 7 answers this query.	Strolling beggars are casually sheltered by cottiers; generally gratuitously, as they mostly bring a bundle of straw	Generally 3*d.* per night is paid, but very frequently free lodgings are given, or the strollers provide their own bed and bedding, and share the provisions they have collected the previous day with the person who lodges them.	Beggars usually accommodated by benevolent householders without any charge.
Not at all.	None.	No one has died from such cause, so far as I have had an opportunity of knowing.	None.

ULSTER—County Down—Barony Iveagh (Lower.)

Donaghcloney - Pop. 5,661.	Donaghcloney - Pop. 5,661.	Dromore - Pop. 14,911.	Dromore - Pop. 14,911.
Rev. *John Beatty.*	Rev. *James Moorhead*, P. M.	Rev. *S. C. Nelson*, P. M.	Rev. *James Collins*, P. M.
Six, supported by parochial assessment. None known to have perished.	When any such are, the churchwardens have them provided for, and the expense is levied on the parish by an assessment of vestry. None have perished to my knowledge, or neglected, within the time mentioned. Six are supported.	At present four, supported by cess levied at parish vestries. None have perished from neglect for many years.	Twelve, and supported by parish assessment; and I have never known any to perish from want of care.
—	—	Twelve or thirteen.	—
—	The number is small, and they are supported as the other poor of the parish.	About 25 such families; they support themselves poorly by their own work, when they can get employment; when out of work, or sick, they are generally supported by their poor neighbours, who are more charitable than the rich here.	Persons under such circumstances are supported by the kindness of the humane in their neighbourhood.
There are about 40, supported by the Sunday contributions and other alms.	The number of aged paupers I cannot well find out; on the poor funds of my congregation there are 12 of that description, who receive a weekly allowance from the Sabbath's collection.	About 50; those in town receive a small sum weekly from our Mendicity Association; for those in country, some neighbours occasionally collect contributions of meal, potatoes, &c.; some receive a little money from the Sunday collections of different houses of worship; a few, when unusually distressed, are assisted by their old employers or more benevolent neighbours.	I would suppose from 100 to 200, and their support arises from congregational collections and the benevolence of individuals.
None.	None known to me.	Not probably a dozen; they go to Scotland.	The labourers here very rarely are induced to leave home to obtain work, and when they do, it is in England or Scotland they are employed.
—	—	None married.	They are nearly all unmarried men.
About 36. Alms generally given in provisions.	We have a good many travelling beggars, who from the farmers receive provisions as alms, and from some, money; they may be about 36 in all.	About 15. The Mendicity Association prevents begging in town; both town and country beggars travel through the country, where they generally receive alms in provisions; we are occasionally inundated by shoals of sturdy beggars from Armagh and Tyrone counties.	About 120, and they receive alms in both money and provisions.
—	—	About 10 or 12 in town let lodgings to strollers at 2 *d.* per night, or two pennyworth of provisions; in country, the poor labourers lodge them gratis.	There might be 50 or more such householders, who lodge beggars at 1 *d.* per night.
No.	None.	None have died immediately from destitution, but I know very many cases in which extreme poverty has superinduced diseases that soon proved fatal.	None.

ULSTER—County Down—Baronies Iveagh (Lower and Upper.)

Dromore (part of), &c. Pop. 14,911.	Dromore - - Pop. 14,911.	Dromore and Garvaghy. Pop. 19,947.	Drumara (part of.) Pop. 10,129 of entire parish.
Rev. *Samuel Crory*, P. M.	Rev. *William Filgate.*	Rev. *Hugh M'Conville*, P. P.	Rev. *Michael M'Cartan*, P. P.
Cannot tell the number of deserted children, but I have known or heard of none that perished within the last three years.	There are thirteen at present supported by vestry assessment. I know of none having so perished.	Not more than two or three, supported by vestry cess. I have not heard of any having perished through neglect.	Five, supported by assessment. None.
I cannot tell; this I consider to fall more particularly within the knowledge of the rector or curate of the parish.	——	I could not ascertain the number; perhaps eight; who are supported by their mothers.	There are about ten or more. I know the general practice is for the reputed fathers to disown such children, that they may evade the law for their support.
Cannot tell; and I have not heard of any making application for support.	Cannot state the number; but such are supported generally from the sources already mentioned.	Twenty; perhaps more. They are generally supported by the charitable contributions of those who are themselves not far removed from poverty.	I am informed there are about fourteen.
I cannot exactly tell how many old and infirm persons may be in the parish; but such characters are generally supported by money collected in the different places of worship in the parish, and by the charity of their neighbours.	Cannot state the number; chiefly supported by money from the houses of worship, and by the collection of potatoes, meal and sometimes money.	Forty or more. Many of whom reside in town, and receive a little aid, weekly, from the Poor's Fund.	I suppose about 80 or 90; they are supported partly by begging, and partly by collections in the houses of worship made occasionally.
I cannot tell how many labourers in the parish may be in the habit of leaving it to obtain work elsewhere, but in the part where I live in the parish, very few leave it; and those who do leave it, go to England and Scotland in the harvest time only.	Few, if any.	Very few; some young men go to Scotland in the harvest season.	In the harvest season about 50 or 60 persons leave their dwellings to seek employment elsewhere, of whom from 20 to 30 pass over to England or Scotland.
Few married men leave the parish; and those who do leave it, in their absence their wives generally support themselves and children by begging.	——	I do not know an instance, but one or two, of a married man leaving his family to seek employment. These two went to America. One of them sent for his wife and children.	Some of them are married men. They are supported by their husbands' earnings or credit.
Cannot tell the number; but beggars generally get provisions, and sometimes halfpence.	Cannot state the number. Alms mostly given by the farmers in provisions; in the town, in money.	There are not many resident, but a great many strolling beggars. Alms are usually given in provisions, especially in the country.	About 30, chiefly in provisions given by the farmers.
No such thing exists here as letting lodgings to strolling beggars; where they get liberty to stay all night, they have to pay nothing in the morning.	I believe those who may be called strolling beggars seldom are called upon to pay for their night's lodging.	There are eight or ten in the town, who charge 2*d.* to beggars or others for a night. Beggars are not charged for lodgings in the country.	The householders afford lodgings to beggars; not for money, but from a feeling of christian charity. The number I cannot exactly ascertain.
None that I have ever heard of.	None have, as I am convinced.	None that I have heard of.	Not one that ever came to my knowledge.

ULSTER—County Down—Baronies Iveagh (Lower and Upper.)

Drumara - Pop. 10,129.	Drumara - Pop. 10,129.	Garvaghy - - Pop. 5,036.	Magherally - Pop. 3,189.
Rev. *H. E. Boyed.*	Rev. *Michael M'Cartane*, P. P.	Rev. *H. S. Hamilton.*	Rev. *W. Simpson.*
There are only five deserted children, supported by assessment on the land. None are known to have perished by neglect.	Five, I am told, supported by assessment. None are known to have perished.	Five, supported by parish assessment. I know of none that have perished.	There is but one deserted child, supported by the parish. None have perished, as far as I know.
Only one.	Ten or upwards. I know the general practice is to disown them, that their reputed fathers may escape from the burthen of their support. Hence the burthen of rearing those unhappy beings generally devolves on the female, who often has no resource but to beg.	I only know of three, at the parish charge.	Cannot tell.
There are about 14 widows, with their children, on the poor's list, who receive assistance from charitable resources.	I am informed there are about 14. Partly by fines levied at petty sessions, and partly by begging.	I cannot answer this question at all accurately; part of it is included in the 4th; there are few who have not some friends to help them; but I know some families of this description wretched enough.	There may be about five or six widows and 10 or 12 children in a destitute state, supported by begging.
There are about 80 resident poor who are incapable of working, and who are supported by collections and the assistance of their neighbours.	About 80 or 90. They are supported partly by begging, partly by alms, and partly by their children's aid; by alms I mean collections made sometimes in the houses of worship.	I average such disabled persons at about 70; some have friends who contribute to their support; some beg (they are best off); others are altogether dependent on what their neighbours are able or inclined to do for them, and are indeed wretchedly off.	There may be from 30 to 40, usually supported by begging, or casual alms from their more opulent neighbours.
The number of persons who seek for work in any other country is very small, probably not exceeding 20 in the season; they are generally younger sons of small farmers, and go to Scotland from the convenience of the passage.	In the harvest season, about 80 or 90 persons leave their dwellings to seek employment elsewhere, of whom from 30 to 40 pass over to England or Scotland.	I suppose 30 at least go to Scotland, especially every harvest. I believe they can get from Belfast to Glasgow for 1 *s.*, sometimes for 6 *d.*	From 30 to 40 go over to Scotland in the harvest; seldom to England.
——	Some of them are married men. They are supported by their husbands' earnings or credit.	They subsist as they best can on their small stock of potatoes; some of them beg.	If married, their wives and children usually subsist by begging.
About 30 subsist by begging, and receive alms both in money and provisions.	About 40; chiefly in provisions given by the farmers.	The number of regular professed beggars is about 15. Farmers give a great deal in meal and potatoes (I never saw these refused), not only to those of our own parish, but to hordes from other places who invade us in summer. They never get money, except from the few clergy and gentry.	Not above 20. Alms seldom given in money; meal and potatoes are generally given.
There are some few cabins in which beggars are received for the night; they pay for the lodging by giving a share of their provision.	None are in the habit of letting lodgings for money. They are lodged by the farmers from feelings of humanity and charity.	I have only heard of one man who regularly did so, and he charged, I think, 1 *d.* per night. The farmers often let them sleep in their out-houses; and the small holders* and "cotters" let them in to their dwelling houses, but make no charge.	Cannot tell.
None.	None that ever I could learn.	No, it is a very unlikely country for such a thing to happen; but I am sure the health of some must be injured by scanty and bad food.	None within my knowledge.

* A great many persons in this parish hold from five to ten acres of land.

ULSTER—County Down—Barony Iveagh (Lower.)

Moralin - - Pop. 5,058.	Moralin - - Pop. 5,058.	Moira - - Pop. 3,801.	Moira - - Pop. 3,801.
Rev. *William Dolling.*	*Charles Douglass*, Esq., J. P.	Rev. *Thomas Beatty.*	Rev. *William Moffatt*, P. M.
Two, supported by vestry assessment.	Two, supported by a parish assessment. None.	Two, supported by parish.	There are two, supported off the parish, but do not know of any having perished through neglect.
——	I am unable to answer this query.	Impossible to ascertain.	——
Probably the half of the 40 paupers mentioned in No. 4.	Perhaps from five to ten, supported by voluntary contributions.	——	Cannot tell the number.
About 40, supported by charitable assistance of the people.	They are supported by their families, or by voluntary contributions.	——	About 60, generally supported by the parish, with the assistance of some charitable bequest left for that purpose.
None.	None.	None.	Seldom any from this parish.
None.	——	——	——
About 40.	The number is said to be from 25 to 30. Alms are given in money by the gentry or in clothing; by the farmers in potatoes or meal.	Sixty or thereabout. Alms are generally given in provisions.	They are but few, but cannot say the number. Alms sometimes in money, and sometimes in provisions.
I am not aware of any such.	None who let lodgings, but some who receive strolling beggars occasionally; no regular charge made.	Strolling beggars pay nothing.	Cannot tell the number; generally no charge.
None.	None.	None.	Not any.

ULSTER—County Down—Baronies Iveagh (Lower and Upper.)

Moira, Maralin and Aughalee, &c. - Pop. ——	Seapatrick - Pop. 7,585.	Tullylish - Pop. 10,501.	Tullylish - Pop. 10,501.
Rev. *P. Devlin*, P. P.	Rev. *James Davis*.	*James Foot*, Esq., J. P. *Henry Hamilton*, Esq., J. P. and others.	*Henry Hamilton*, Esq., J. P.
Six, by parochial assistance. None perished through neglect within the last three years.	I scarcely know of any of this description, and I am persuaded none have perished from destitution or neglect.	Ten deserted children, supported by vestry assessment. None known to have perished through neglect.	Ten, supported by vestry assessment. None known to have perished through neglect.
See reply to Query 1.	I cannot give any distinct answer to this query. I know of none but one or two.	Ten; those mentioned in the answer to Query 1.	Ten; those mentioned in the answer to Query 1.
See reply to Query 4.	There are few of this description who do not regularly beg, if they be not able to support themselves. I know more than one widow who contrives by her own industry, aided a little, and but a little, by her children, to support herself and three children, the eldest of whom may not be more than ten or eleven years old. She may sometimes get small helps of a shilling, a little meal or so, from persons who know her situation, and wish to encourage her in her exertions.	About 40 widows and 10 children; widows supported partly by the funds mentioned below, and partly by the charity of their neighbours; the ten children by the vestry assessment.	About 40 widows and 10 children; widows supported partly by the funds mentioned below, and partly by the charity of their neighbours; the 10 children by vestry assessment.
About 100 poor, including beggars and widows; some supported by the industry of their children, some by their benevolent and charitable neighbours, and occasional Sunday collections.	As far as I can ascertain, I do not find that there are more than six or eight persons who do not actually beg, less or more, of the description in this query; they are supported by weekly or monthly contributions from the poor funds, collected at the different places of public worship, and by the charitable contributions of neighbours who know their wants.	About 75 or 80, supported from collections at the places of worship, principally the parish church, and a small weekly subscription contributed by a very few of the resident gentry of the parish.	About 75 or 80, supported from collections at the places of worship, principally the parish church, and a small weekly subscription contributed by a few of the resident gentry of the parish.
None.	We have none of this description.	None leave this parish for the purpose mentioned in this query.	None leave this parish for the purpose mentioned in this query.
——	——	——	Answered, No. 5.
See answer to Query 4. Alms usually given in provisions, and sometimes in money.	There are from 40 to 50 travelling beggars; several of whom, who are very weak and infirm, get 5 *d.* per week out of the above-mentioned poor funds, which generally pays their lodging. Alms are given both in money and provisions; country people generally in provisions, town's people more frequently in money.	The contributions mentioned in No. 4 act in a great measure as a mendicity fund to the prevention of strolling begging. Those that continue the practice, are about 30 or 40, and sometimes collect money and sometimes provisions.	The contributions mentioned in No. 4 act in a great measure as a mendicity fund to the prevention of strolling begging. Those that continue the practice, are about 30 or 40, and sometimes collect money and sometimes provisions.
Small farmers and cottiers give free lodging to strolling beggars. When they go to a lodging-house they pay 2 *d.* or 3 *d.* for a night's lodging.	I do not know that there are many who make a practice of letting lodgings, but I am told that where a charge is made for a common beggar, 2 *d.* or 2½ *d.* is the usual sum.	This practice I think general among the lower orders of persons, but principally in the village of Gilford. The price usually paid for a night's lodging is 1 *d.*, or value for so much.	This practice is chiefly confined in this parish to the village of Gilford. The price usually paid for a night's lodging is 1 *d.*
None.	Not any.	None.	None.

ULSTER—County Down—Barony Iveagh, Lower.

Tullylish - Pop. 10,501.	Tullylish - Pop. 10,501.	Tullylish - Pop. 10,501.	Tullylish - Pop. 10,501.
Thos. Christ. Wakefield, Esq.	Rev. *W. H. Wynne.*	Rev. *W. Egnew.*	Rev. *John Johnston*, P. M.
——	Ten, supported by vestry assessment; none known to have perished through neglect.	The number is small; I know but of one instance, and a nurse is paid by the parish for taking care of it.—Since I wrote the preceding answer, I have been credibly informed there are 12. I know of none to have perished through neglect within the last three years.	Ten, supported by vestry assessments; none known to have perished through neglect.
——	Ten; those mentioned in the answer to Query 1.	I know none but those alluded to before.	Ten; those mentioned in the answer to Query 1.
——	About 40 widows and 10 children; widows supported partly by the funds mentioned below, and partly by the charity of their neighbours; the 10 children by vestry assessment.	I know of some widows, but of no children, the above instances excepted, and they are supported by public charity.	About 40 widows and 10 children; widows supported partly by the funds mentioned below, and partly by the charity of the neighbours; the 10 children by vestry assessment.
Two hundred, supported by voluntary contributions; from old age and infirmity incapable of work.	About 75 or 80, supported from collections at the places of worship, principally the parish church, and a small weekly subscription contributed by a very few of the resident gentry of the parish.	I know not the number, but I believe it is considerable, and they are supported by their charitable neighbours.	About 75 or 80, supported from collections at the places of worship, and a small weekly subscription contributed by a very few of the resident gentry of the parish.
Very few indeed from this parish.	None leave this parish for the purpose mentioned in this query.	I believe it is but small.	None leave this parish for the purposes mentioned in this query.
——	Answered in No. 5.	But how their wives and children are supported in their absence I know not, but probably by their own industry.	Answered in No. 5.
About one hundred; money and provisions.	The contributions mentioned in No. 4 act in a great measure as a mendicity fund, to the prevention of strolling beggars. Those that continue the practice, are about 30 or 40, and sometimes collect money and sometimes provisions.	I know not the number, and alms are given both ways, but more frequently in provisions.	The contributions mentioned in No. 4 act in a great measure as a mendicity fund, to the prevention of strolling beggars. Those that continue the practice, are about 30 or 40, who sometimes collect money and sometimes provisions.
A great number, and they receive from ½ *d.* to 1 *d.* per night.	This practice is chiefly confined in this parish to the village of Gilford; the price usually paid for a night's lodging is 1 *d.*	I know not the number; and I believe there is no price paid by strolling beggars for a night's lodging.	The practice is chiefly confined to the village of Gilford. The price usually paid for a night's lodging is 1 *d.*
I fear such cases may have existed.	None.	I recollect none.	None.

ULSTER—County Down—Baronies Iveagh (Lower and Upper.)

Tullylish, Seapatrick, and two others - Pop. 26,936.	Aghaderg - Pop. 8,981	Anaghclone and Drumballyroney - Pop. 11,970.	Anaghclone - Pop. 3,426.
Rev. *Edward M'Guinness*, P. P.	Rev. *Wm. Reid*, P. M.	Rev. *James M'Key*, P. P.	Rev. *Alexander Orr.*
Do not know of any at present; I have not heard of any.	I think eight, supported by a parish cess; children have been found in an exposed situation, and some found dead.	There have been seven in parish Anaghclone, but at present there are but three; they have been supported by vestry assessments; none perished through neglect.	There are about 13 children not supported by their reputed fathers, and none have perished through neglect.
To my knowledge not any of that age.	*See* answer to the 1st question.	There are about 32 not supported by their reputed fathers.	There are about 12.
They are numerous; but no provision made for such.	Such not distinguished from the other paupers of the parish.	There are 10, mostly supported by private contributions, and six persons, as mentioned in answer to query 7, by public aid.	There are four families who do not travel in the way of begging, who are supported by the contributions of the charitable.
Cannot exactly tell the number resident, but they are pretty numerous; they are supported at intervals by collections on the Sabbath; besides, the benevolent often exert themselves by going out to seek a subsistence for them amongst the farmers.	Aged persons in need are not many; such as are not able to beg, collections of money and provisions are made for them in their respective neighbourhoods.	In my parishes there are 304 incapable of work, and who are mostly supported by their own families.	In 1831 there were about 202, supported partly by their own families and partly by the charity of their more opulent neighbours.
About 20, one-half of whom go to England in the harvest season.	Very few, if any, leave the parish seeking employment.	Very few go to England in harvest, and those who go are commonly sons of those who hold small farms.	A few labourers and small farmers' sons go to Scotland or England in the time of harvest.
They are not married men.	——	All single men.	They are generally unmarried men.
Cannot tell the number, but the alms are given chiefly in provisions.	About 25 beggars, assisted by some with money, but generally with provisions.	There are about 18 persons in my parishes; but mostly every season there are four or five hundred persons assisted in the parishes; alms generally given in provisions.	There are six travelling poor connected with our parish, but above 400 from other places are assisted by us, and generally in meal or potatoes.
Cannot tell the number of householders, but nothing is paid.	Cottiers are the persons that lodge beggars; no remuneration is given in country places; in the villages, 1 *d.* or 2 *d.* per night may be charged.	There are none letting lodgings to beggars, but strolling paupers obtain lodgings readily from charitable views.	Generally the poor householders give shelter to strolling beggars from charitable motives.
Though many are in want of the necessaries of life, yet I think none died from actual want.	None by destitution.	There were none.	None.

ULSTER—County Down—Barony Iveagh (Upper.)

Anaghclone - Pop. 3,426.	Clonallon - - Pop. 9,047.	Clonallon - - Pop. 9,047.	Clonallon - - Pop. 9,047.
Rev. *David M'Ree*, P. M.	Rev. *P. Murphy*, P. P.	Rev. *John Davis.* Rev. *James Anderson.* Rev. *Joseph M'Cormick.*	Rev. *Thomas Logan.*
Deserted children are rare; the parish vestry have some years one or two to assess for. None ever perished by neglect.	As far as I can learn, there are only two deserted children: one is supported by the Protestant church; the other by the uncle of the child. None have perished through neglect within the last three years.	None.	There is one deserted child, supported by the parish. None known or supposed to have perished through neglect.
There may be three or four.	Two.	None.	If any, I know not.
There are a few aged people resting on such as seem scarcely able to maintain them; but support is rarely demanded for them from the parish.	About 70; 12 of whom receive relief from Mrs. Hall; the rest are supported as is answered in No. 4. Of the 12, some are included in the query referred to.	We cannot ascertain.	——
Generally by their own, without seeking assistance. Some would seem to need help.	There may be 100. About 20 get from 6*d.* to 1*s.* per week from Roger Hall, esq. and his lady; others receive support from congregational contributions; and the remainder is supported either by begging or benefactions from kind neighbours, which they receive in some instances at their own places.	We have at present on the Church Books, receiving alms at Midsummer and Christmas, about 30 men and women, who in general are unable to support themselves from old age and infirmity.	I believe there are about eight or ten persons, chiefly supported by Mrs. Hall, and partly by church collections. A few are also supported by the collections taken on the Sabbath in the Presbyterian chapel.
Almost no annually migrating labourers in this parish. Many travel to England and Scotland to sell Union Cloth, as it is called; that is, mock linens.	About 250; 50 of whom go to Scotland; the rest to England.	Not to be exactly ascertained; but we are of opinion that the number of persons who leave the parish periodically, in order to get work elsewhere, is very inconsiderable when compared with the parish at large.	The number is very small; but such as do leave us go to England.
Not absent, except a few instances.	Many of them are married men; their wives and children are supported by remittances, whatever they may be able to get on the credit of their husbands or fathers, or procure by their own exertions.	Not to be exactly ascertained; but if they have families, we know of no instance where they have required assistance from the parish authorities on those occasions.	Some of them are married; and if they succeed in obtaining employment, they remit a portion of their earnings for the support of their family.
There are few beggars natives or residents in the parish; perhaps not 20, but a good many visitors. Their alms are usually oatmeal or potatos.	Not more than 50 belonging to the parish. Alms are generally given in provisions.	About 10. Alms are given both in money and provisions.	There are very few strolling beggars in the parish; and alms are usually given to them both in money and provisions.
Almost all cottiers occasionally lodge the travelling poor; never for stipulated payment. It is said the beggars sometimes remunerate generously with a cup of tea, the straw of their bed, &c., which they beg from the farmers.	In the country this never takes place. In the town of Warrenpoint, I understand they pay 1 *d.* per night when the poor individual brings straw, or 1½ *d.* without straw. I could not ascertain the number of householders who are in the habit of letting such lodgings.	Cannot ascertain.	The number is very small, and they usually pay 2 *d.* per night.
Not any.	None.	None.	Not any.

ULSTER—County Down—Barony Iveagh (Upper.)

Clonallon - - Pop. 9,047.	Clonduff - - Pop. 7,914.	Donaghmore - Pop. 4,463.	Drumballyroney and Drumgath - Pop. 13,029.
Rev. *M. Arnold.*	Rev. *J. M'Leigh*, P. P.	Rev. *Alexander Bryson.*	*Thomas Scott*, Esq. J. P.
No deserted children, as far as I know; nor any that have perished through neglect.	There is only one child of this description here, for whom a nurse has been provided. Not one is known to have perished through neglect.	One deserted child within the last three years; it was sent to Dublin. None.	Very few; I cannot say the number.
If any, I know not.	Five or six.	None.	This I cannot answer.
I have not been able to ascertain the number; but several, I think, are supported principally by Mrs. Hall of Narrow-water.	Near to 10 widows and 30 children. These helpless children and their widowed mothers depend in some measure upon what these poor mothers can earn by spinning; the charitable of their neighbours also give them occasionally, and in a private manner, some help; and in cases of evident necessity, provisions are collected for such persons in a public manner, and with considerable success.	——	This I cannot answer
I feel unable to say what number; but several, I know, receive weekly aid from Narrow-water House; and the church collections, &c. are distributed for their support.	From 40 to 50, who generally depend for their miserable support upon the feeble yet willing exertions of some almost equally helpless relatives, who seek for bread during the day that they may have wherewithal to break at night to these debilitated children of poverty, frequently upon the benevolence of their poor neighbours, and occasionally upon collections made at divine service.	I cannot tell the number. Generally by begging.	I cannot say.
The number is, I believe, not great; but such as do leave, go to England.	There may be 100; most of whom go to England and Scotland; some occasionally to the Isle of Man.	——	I cannot exactly answer this question; a number go to England for the harvest.
Some of them married men; and if they succeed in getting a good job of work, they send some money for the support of their families.	Nearly the one-third are married men, whose wives and children subsist during their absence partly by spinning, partly by the potatoes raised from the con-acre, and in some instances by begging; sometimes remittances are made by those husbands to their families.	——	Both married and single men go. The married leave their wives something to support them during their absence.
The number varies throughout the year; at present, perhaps, amounts not to more than a dozen. Alms sometimes in money, sometimes in provisions.	From 20 to 30. Alms given commonly in provisions; in money seldom.	I cannot tell their number. Alms are usually given in provisions.	There are a number of poor persons in both parishes, who subsist by begging; and get alms in both money and provisions.
——	No such custom is known to prevail here.	I believe that strolling beggars are not charged for their lodging.	In general beggars do not pay for lodgings.
As far as I have learned, not any.	Not any.	None.	None.

ULSTER—County Down—Barony Iveagh (Upper.)

Drumgath - Pop. 4,448.	Drumgooland - Pop. 10,281.	Drumgooland (Lower.) Pop. 10,281 of entire Parish.	Drumgooland (Upper.) Pop. 10,281 of entire Parish.
Rev. *A. Polin*, P. P.	*Francis C. Beers*, Esq., J. P.	Rev. *P. Morgan*, P. P.	Rev. *Michael O'Loughlin*, P. P.
There are not any.	Only one at present. None.	I believe there are only three or four deserted children, who have been supported by a vestry cess. None, that I have heard of, have perished through neglect.	I know of none, except one, and this one has been supported by the parish.
Nine children.	I cannot tell.	I think about 10; their mothers support them, and the reputed fathers refuse to assist.	I am aware of only three.
About 20; they support themselves by begging.	I cannot tell.	There are only a few who are not able to support themselves; these have to beg. I think there may be four or five widows.	I know only five, and they are supported by their charitable neighbours, and collections made at our chapels.
Twenty-six not able to work; they are supported by their friends and charitable neighbours.	I cannot exactly tell.	Supposing this question to refer to persons not in easy circumstances, I think there are about 20. By their children begging for them, or, if hired, giving them some of their wages.	I cannot tell the precise number; there are a great many; some supported by their families and relatives; some by begging, and some are relieved by collections made at our chapels.
I do not know of any that are in the habit of leaving their dwellings to look for employment elsewhere.	Very few.	I think about 50 or 60 persons go to England or Scotland in harvest.	I know of no fixed number; I know of 40 or 50 who are in the habit of going to England to look for employment.
See No. 5.	This I cannot exactly say.	Some of them are married men, who have small pieces of land; the wives of some of them have to procure something to support them from their neighbours on credit, till the arrival of their husbands.	Some of them are married men; their wives and children are generally supported by potatos in their absence.
There are 56 beggars who belong to the parish, but more than three times that number look for alms from time to time, which are given in money and provisions.	We have at present 21 on the poor list.	Alms are usually given in provisions. As those persons who beg change their place so often, and take so extensive ranges in their travelling, it would be very difficult to ascertain how many are generally in the parish. I think about 30 persons.	I cannot tell, for the number may vary, as to the rate of provisions being high or low. Alms are usually given in provisions.
They are generally lodged from charity.	Very few. Beggars pay nothing for lodging.	Few householders refuse a night's lodging to strolling beggars; they charge nothing.	I know not an instance of a strolling beggar being charged for a night's lodging in this parish.
Not any have died from destitution.	None.	None.	None, to my knowledge.

ULSTER—County Down—Barony Iveagh (Upper.)

Kilbroney - Pop. 4,257.	Kilbroney - Pop. 4,257.	Kilcoe (Upper.) Pop. 6,520 of entire Parish.	Kilmegan - Pop. 6,920.
Rev. *P. M'Evoy*, P. P.	Rev. *B. Jacob.*	Rev. *Hugh O'Neill*, P. P.	Rev. *John O'Neill*, P. P.
I know only of one, and that one is supported by a collection occasionally made in the chapel. I am not aware that any have perished by neglect.	I believe there are very few such; there is no fund for the support of any such, so that they are supported by private persons. I never heard that any perished through neglect.	Four or five; and none perished from want.	There is only one, which i supported by the person wh found it. None have bee known to perish through neg lect.
I believe not more than two at present; we have very few of such in the parish.	——	About six or seven.	Only one, as noticed in No. 1
The number of widows who have no relations able to support them is about 33; the	I cannot say what number; those on the poor-list are chiefly widows.	Nine or ten widows, with helpless orphans, supported partly by begging and a *chance* day's work.	There are about 56, who ar supported in part by thei neighbours and partly by industry.
number of children about 40. Some of them get 2*s.* 6*d.* monthly from the Protestant church, viz. the widows; and they get the shelter of a cabin and some little support from their relations, if they are able; in a few instances some of the ladies assist them to pay for a cabin; the children are hired out as soon as possible; the young ones live upon very little, and that supplied by charity of the neighbours. A collection is made occasionally in the chapel for poor widows, and sometimes small subscriptions are made for them.			
I think there are about 36, and they are usually supported by their families or friends, where they have any, and where they have not, they get something from the church, and from charity of individuals.	There are a great number of persons incapable of work; some supported by their friends, some by private charity, and others, about 40, receive monthly contributions from the church.	Forty or fifty, who are worn down by infirmity, and are miserably supported, partly from the charity of the neighbours and their own relatives.	About 120 old and infirm per sons unable to support them selves; one-half of whom are supported by their friends the others by their charitabl neighbours.
I think about 50, and about 30 or 35 of those go to England; the remainder go mostly to Scotland; some to other parts of Ireland.	Not fewer than 20 or 30 emigrate yearly in the latter end of summer, and return in October; they go over to Liverpool and obtain employment, as near to the sea-port as they can.	From 100 to 120; the greater number of these go to Liverpool, and through England.	About 150 are in the habit o leaving their dwellings perio dically to obtain employment elsewhere; about 100 of whom usually go to England or Scot land.
Some of them are; and their wives, &c. are supported partly by little remittances sent by the husband, and partly by the wages of the older children who are hired out, and sometimes by their neighbours' charity.	Very few married men leave this parish to get employment in England, and when they do they send home some small part of their earnings to support their families.	Fifty or sixty are married men, who usually remit small sums, a part of their wages, for the support of the little family.	The wives of perhaps abou 100 are employed in taking care o their family, and small farm of one two or three acres, whilst their hus bands go to earn what will pay th rent, and any debt they may hav contracted during the summer.
We have no native beggars; sometimes, indeed regularly, strollers come, who get alms mostly in provisions; but we have many more distressed than beggars.	Begging does not prevail here.	About 40 subsist by begging, who receive alms in provisions, and perhaps they may get some halfpence.	There are not more than 2 resident in the parish, who live by begging exclusively; bu there are not less than 100 who beg in the parish. Alms given in provisions in the country in money in the towns.
About six or seven, and these in and about the village, at from 3*d.* to 2*d.* per night; in the rest of the parish the poor are lodged gratis.	No strolling beggars have been allowed to lodge in this neighbourhood during the last two years, since cholera appeared.	Beggars are lodged gratis, and take up their quarters with persons as humble in circumstance nearly as themselves.	It would be difficult indeed to state the number of house holders in the habit of lodging strolling beggars, who are al most always lodged gratis, or, for God's sake; there may be two or three in the town of Castlewellan, who charge 1*d.* per night.
None whatever.	Not any.	I have not known of any; the neighbours of the distressed deprive themselves sometimes of the necessaries of life, in order to share with the destitute.	None.

ULSTER—County Down—Baronies Lecale, Iveagh (Upper,) &c.

Kilmegan - - Pop. 6,920.	Maghera - - Pop. 1,514.	Maghera Hamlet. Pop. 1,514.	Maghera Hamlet. Pop. 1,514.
Rev. *Thomas M'Kee*, P. M.	Rev. *William Duffin.*	Rev. *Richard Archer.*	Rev. *T. Clarke*, P. M.
There is only one, supported by the person who found it. None known to perish through neglect.	None.	There are none. I have not heard of any having perished through neglect at any time.	There is only one deserted child in this parish. The persons with whom it resides told me that they never have received any thing towards its support, but have supported it at their own expense. None are known or supposed to have perished through neglect.
Only one.	Fourteen.	I cannot tell, we have none on the parish.	There are about 12 bastard children in this parish of the age of three years or under, who are not supported by their reputed fathers.
There are about 56, who are supported partly by the charity of their neighbours, and partly by their own industry.	I only know of three widows who have no friends, who give them some relief. They by their own industry make some provision for themselves, and get something in charity.	They are generally able to support themselves by industry, spinning, &c.	There are about 16 widows and 13 children, some of whom are supported by their industry and others by the kindness of their neighbours, and a few by begging.
There are about 120 persons, old, infirm and unable to support themselves; the one-half of whom are supported by their friends, the others by charitable neighbours.	About 12 or 13, supported by the alms collected at the church, and occasionally given at the houses of the better provided for.	It is impracticable to answer this accurately. There are many old people incapable of work, but they are usually supported by their families. I have on the church list 14 who have little other means of support; they receive about 7 *s.* per year each.	I have only heard of eight, some of whom are supported by their families, and others by the kindness of their neighbours.
About 150 are in the habit of leaving their dwellings to obtain employment elsewhere: about 100 of whom go to England or Scotland.	None.	I am not aware that any leave our parish; if any, they are very few.	There are, as near as I am able to ascertain, about 20 labourers who are in the habit of leaving their dwellings in this parish in the harvest to obtain employment elsewhere, of whom two go to England and one to Scotland, and the remainder to the lower part of this county.
Their wives (perhaps 100) are employed in taking care of the small farm of one, two or three acres, or the cabins, whilst the husband goes to earn the rent, or what may pay any other debt.	——	No married men follow the practice with us.	There are about 10 or 11 of them married men; their wives and children are mostly supported in their absence on their potato crop, which they begin to use about the time their husbands go away.
There are not more than 25 residents in the parish who live by begging of alms. There are not less than 100 who beg in the parish. Alms given in provisions or in town's money.	Three, who are relieved by money or provisions & clothes according to the circumstances of the persons who help them.	I cannot say; if we have any beggars, they go to other parishes, and strangers are continually traversing this parish. Alms are usually given them in provisions.	There are about 10 persons in this parish who subsist by begging, and besides there are also many strangers who are continually begging through it. Alms are usually given them in provisions.
It is impossible to state the number of householders who lodge beggars. The night's shelter is given gratis or for God's sake. There are two or three in the town who take a penny per night.	I do not know. They generally give some portion of the provisions (either meal or potatoes) which they collect.	Strolling beggars are mostly received by the house nearest them at night, where they get a night's lodging gratis.	I am unable to answer this query, as there are very few householders in the parish who would refuse to lodge a beggar for a night gratis. In no case that I can hear of is there any thing paid for a night's lodging.
None.	No.	I have never heard of any.	I believe not; I have not heard of any.

ULSTER.—County Down—Barony Kinelearty.

Loughanisland - Pop. 6,604.	Loughanisland - Pop. 6,604.	Loughanisland - Pop. 6,604.	Magheradroll - Pop. 7,530.
Rev. *Robert M'Cormick*, P.M.	Rev. *J. C. Gordon.*	Rev. *William M'Mullan*, P. P.	Rev. *C. Boyd.*
——	No deserted children in the parish. None have perished through neglect.	About two or three, deserted by both parents. In such cases the public support them. It seldom happens that any one perishes through neglect. I do not recollect a case during the last three years.	There are very few; the mothers generally support them. We have not one on the parish. One was deserted by its mother last year, but it died, I fear, through bad care.
——	Cannot state the number, but it would be considerable; in fact it is one great source of poverty in the parish.	I do not know the number, but I know that there are a few whom their reputed fathers do not support, and a few for whose support their reputed fathers were compelled to contribute.	I am not certain as to the number, but I venture to say that there are not 40.
——	——	There may be about 30 or 40 poor widows and children for whom it is very difficult to live, from destitution. When their own relations fail, they are a burthen to the community.	Perhaps 40 or 50.
——	I cannot exactly state the number that are incapable of any work. Are supported by begging and alms collected at the parish church and meeting-houses, which is dispensed to all without distinction of sect. The collection at the Roman Catholic chapel goes exclusively to their own poor; it is, however, small in amount, as they seldom take up money for this purpose, although five-sixths of the poor are of that persuasion. The principal landed proprietor (Col. Forde) gives some article of clothing annually, at Christmas, to each of the poor on his estate in the parish, amounting probably to 60, besides clothing 25 poor women, who attend the parish church on a Sunday. Several who attend the Roman Catholic chapel are also clothed by him.	Perhaps about 200 of both sexes, who from old age or infirmity cannot work. If they have been regular, and have good children, their children strive to support them. If they have been irregular and improvident, and have undutiful children, they are in a very bad way, sometimes obliged to beg if they can walk, and sometimes thrown on the generosity of the public.	About 27. They travel from house to house, and are helped to alms, either once a week, or by some once a quarter. There are others, of a more respectable class, who do not beg, but are assisted from a clothing fund, raised annually by the minister and congregation of the church.
——	Cannot state the number, but few go to England. Some seek employment at harvest in other parts of the county where farms are larger.	About 50 periodically depart for some time. The most of them go to England, some to the neighbouring parishes.	The labourers seldom leave this parish for employment elsewhere; the young weavers often go to Scotland during the harvest.
——	If industrious, they get employment during harvest from the neighbouring farmers; but otherwise beg with their children.	Some of them are married: as well as they can; badly enough.	By spinning generally.
——	Perhaps 120. There are upwards of 70 on the church poor's list. It would be difficult to ascertain all that subsist by begging, as they go to a distance, and frequently beg unknown to their nearest neighbour; probably 120, or a few more, would include all the poor in the parish. Alms are usually given in provisions.	The number of original natives is not great. Perhaps about 20 travel, but thrice that number in their houses solicit aid, and get some. The alms are usually given in provisions; and very, very few refuse to bestow a little even out of the bought stone of meal or potatoes. But though the number of natives who beg is small, a great many from all quarters, whom we do not know, go about begging; to relieve all these is not easy; and such is the general picture.	——
——	Cannot state the number. In general, the price for a night's lodging is confined to a bundle of straw, which the beggar brings for his bed, and leaves behind next day. A profit is occasionally derived from the beggar wishing to exchange his sack of provisions for money, and disposing of them at a reduced value to the householder, perhaps half price. The village grocers frequently buy or give value in groceries to the beggar for his meal or potatoes. Money is, I believe, never paid for a night's lodging; but by the week 3*d.* is usually charged for lodging.	Very many occasionally give lodging to strolling beggars, but generally always for God's sake, or gratuitously. I have heard of a very few cases in which 3*d.* per week was charged for the one set of beggars for night lodging.	I know of a few houses who let lodgings to strolling beggars from 1*d.* to 3*d.* a week.
Know of none.	None.	I have not heard of one person who from actual destitution died within the last three years.	None.

ULSTER—County Down—Baronies Kinelearty and Lecale.

Magheradroll - Pop. 7,530	Ardglass - Pop. 1,628.	Ballee - Pop. 2,598.	Ballyculter - Pop. 2,221
Rev. *David Edgar*, P. M.	Rev. *Charles Campbell.*	Rev. *William Bond.*	Rev. *Charles Wolesley.*
I know of none.	Four, by voluntary contribution. None are supposed to have perished.	There are two, supported by order of vestry; and I think there may be in the parish two or three supported by the kindness of poor neighbours, who received and kept them, without seeking aid from parish, till it became a difficulty whether the parish could be obliged to afford relief and support.	None.
I know of none.	——	Not more known than two or three.	None.
I know of none.	As stated in reply to 4th query.	——	Twelve included in list of the poor, and assisted as mentioned in No. 4, and who receive 5*s.* per month from Lord Bangor.
I know of none.	Twenty-six; supported by collections in church, and other charitable means, such as the kindness of their neighbours.	Probably from 60 to 80 persons. They are obliged to depend on the kindness of neighhours and friends, and sometimes many of them apply for and receive a little trifling assistance from the poor money collected at the houses of worship.	Twenty-five, partly supported by alms from church and chapel.
A few did leave this parish this season; it may be 10 or 12 persons.	Cannot answer this question correctly. I suppose not at any season more than 50, who go to England.	There are scarcely any who leave their dwellings periodically. There is periodically, at harvest and other times, an influx of strangers into this parish from the surrounding parishes, to assist in cutting down the harvest, &c.	None.
Some married, but generally single men: when married, their wives in their absence live on credit or by begging, till they return.	Many of them are married; wives and children very destitute in their absence.	Answered in No. 5.	None.
There is not, to my knowledge, more than 16 or 18. They are generally relieved with provisions in country, and with money in town.	——	The number of families who subsist by begging, and are natives of this parish, do not exceed 20; but the number who come in the summer season from other districts, and subsist by begging, is very great. Assistance is usually given in provisions to the beggar, who carries a bag to receive the same.	Three, helped with money or provisions, mostly provisions.
A few give accommodations now and again, but receive no remuneration.	I do not know, but believe beggars give but the straw they beg or steal for a night's shelter.	Lodging to the travelling beggar is seldom refused by the poor cottier; and I believe that a charge is never made.	About 40, mostly for charity.
None, to my knowledge.	I hope and believe none.	Some travelling beggars being overtaken with the pains of labour in confinement may have died in consequence of destitution. Had the case of any so destitute been made known, they would have received relief.	None.

ULSTER—County Down—Barony Lecale—Town Downpatrick.

Bright - - Pop. 2,030.	Down and Ballygally. Pop. 4,784.	Down and Ballygalley. Pop. 4,784.	Down - - Pop. 9,203.
Rev. *Richard M'Mullen*, P. P.	Rev. *William M'Carten*, P. P.	Rev. *William M'Carten*, P.P.	Rev. *William Leahy*.
There are no deserted children in the parish, nor have any died in this way.	I think the churchwarden told me 21, some of whom were put to trades, besides some applications for a portion of the fund, out of which they are supported. I do not know of any perishing through neglect.	The churchwarden says 21, besides some applications. I know of none perishing.	Twenty-five deserted and orphan children, supported by vestry assessment of 5*l.* late currency to each child. None understood to have perished.
I believe there is one or two.	The number of bastard children is very small, compared with the extent of the parish. There may be six, or more or less, not supported by their reputed fathers.	I do not know precisely. Few bastard children.	Unable to say.
There are none exactly of this description, though there are some who would be very ill off, were it not for the collections mentioned in No. 4.	I do not know the precise number. They live by begging.	Number not known to me; considerable. *See* answer to Query 4, for the rest.	I have no present means of answering this question satisfactorily.
There may be about 100 paupers, who are assisted by alms, generally collected at the different congregations on Sundays.	—	The number is considerable. They live by begging, or are supported by their friends.	In such a populous parish as this, it would be very difficult to ascertain the number of those who, from age or infirmity, are incapable of work; it is a task which no individual could easily accomplish, but the number is certainly great. It may be observed, that there is a fund supported by subscription for the relief of the aged and infirm of the borough, who receive a weekly allowance proportioned to their circumstances. The number of names on the list at present is 73. But I must say that the fund is wholly inadequate to the demands upon it.
I may say there is no such custom here.	—	Very few, if any.	Scarcely any one leaves his dwelling periodically in quest of work abroad.
—	—	Same as in No. 5.	—
The persons above alluded to, receive money and provisions.	—	Number great Alms given both in money, provisions and clothes.	There are some who are supported by their friends or relatives, but in general they subsist by begging, or occasional relief from church contributions. The alms are usually given in money. The number who subsist by begging is very considerable, but I am unable to say particularly.
Beggars usually get lodging gratis from farmers.	—	I do not know. I know of nothing paid for lodging beggars.	Farmers and cottiers generally lodge strolling beggars without any charge.
None.	None to my knowledge.	None to my knowledge.	Not that I am aware of.

ULSTER—County Down—Barony Lecale.

Dunsfort - Pop. 1,680.	Dunsfort and Ardglass. Pop. 3,308.	Inch - - Pop. 2,857.	Rathmullen - Pop. 2,742.
Rev. *A. Collion.*	Rev. *P. Denvirs*, P. P.	Rev. *A. Bullock* and *J. W. Maxwell*, Esq. J.P.	Rev. *Geo. H. Young.*
Not any living in the parish at present. One was exposed by a stranger, and died, it is supposed, from the cold it sustained.	There are two. Last summer an infant was exposed, and having suffered much cold during the night, it expired in a few days after.	Two deserted children.	No.
I do not know of any.	There are two.	None.	None.
About six widows, who partly assist themselves, and receive part of the poor's money.	About 30 widows and children in Ardglass, three of one family, who lost their parents by cholera; perhaps there may be a few others; their support is precarious and uncertain.	What few there are, are supported by the church; perhaps six or seven.	Thirty-three widows, chiefly of drowned seamen or fishermen; they are on the poor list during the winter months; supplied with fuel and blankets by Lord Bangor.
About 10, who receive subsistence from the contributions at church, and other houses of worship.	There are from 16 to 20 souls, and there is no regular established provision for them. Private charity, Sunday collections at the different places of worship, penny a week subscriptions, &c. lighten, in some small degree, the pressure of their urgent wants. Far removed from the public eye by infirmity, they are almost forgotten, and suffered to pine away in sorrow and distress; they eke out a life of wretchedness, till death kindly comes to the relief of exhausted nature, and terminates their woes.	About 40; about 15 receive alms from the church.	Fifty-four names on poor list. During the winter months supplied with fuel and blankets by Lord Bangor; they receive some help from the collections in the church and chapel. Some are able to contribute.
Not more than half a dozen. Very few to England.	But few quit this parish periodically. A few at times are forced to fly the domestic hearth, to which they cling with a desperate tenacity, and to seek better fortune in the Isle of Man, Scotland and England. They leave behind perhaps some potatoes, perhaps none, so that their half-clothed, half-starved wives and children, are obliged to struggle on from day to day in want and misery, in painful and anxious hope, till their labour-worn and care-consumed protector and parent returns.	None.	Very few; only four or five last season during harvest.
Mostly married men, who struggle to leave behind a few bushels of potatoes; the family must depend on Providence for the rest.	——	None go out of the country.	Two married; at that season their wives can obtain employment.
About three. Alms are usually given in provisions; there are many strolling beggars from other parts.	About three public beggars; many strangers come in at times. Alms are usually given in provisions.	About six beggars; generally by provisions.	About 12; in both kinds; they are on the poor list. The poor list contains the names of those relieved by Sunday collections, who are also supplied with fuel by Lord Bangor. There are none.
About a dozen farmers and cottiers are in the habit of lodging beggars for God's sake.	In the county, strolling beggars get lodging for God's sake. There are one or two houses in Ardglass where money is taken.	About 15; perhaps a little meal or straw.	I cannot ascertain the number. Shelter for the night is seldom or never refused, and no price charged.
I do not know of any.	I hope not. I am convinced, however, that some few have suffered dreadful privations in sickness, and such privations (every thing considered) might, nay must, hasten their dissolution.	None.	No.

ULSTER—County Down—Baronies Lecale and Mourne.

Rathmullan - Pop. 2,742.	Saul - Pop. 2,410.	Kilkeel - Pop. 14,806.	Kilkeel - Pop. 14,806.
Captain *Browne*, J. P.	Rev. *Edward Curtis*.	Rev. *George Nesbitt*.	*Alexander Chesney*, Esq.
I believe there is not one. I cannot learn that a case of the kind has occurred.	There are no deserted children at present in the parish. None have perished through neglect within the last three years.	None.	I cannot say their numbers; formerly money was laid on at the vestry to assist in their support; lately that has been refused, and they are now supported by their mothers.
The churchwardens can give no accurate information on the subject.	Not any.	None.	I do not know their number; but there must be many.
I am not aware of any.	About twelve widows, and four children, who have no relations able to support them; they are supported by alms received from house to house, and the poor's money.	From 40 to 50; supported by charity.	By charity and begging.
Those people who are unable to work are supported by their own families or friends. I cannot hear that there are any wholly dependent on fortuitous charity.	There are about 20 persons ordinarily resident in the parish, who, some from old age, and others from infirmity, are incapable of work, and supported partly by their friends, and what they receive from the funds belonging to the church.	From 60 to 80; supported by charity.	I do not know their number. Supported either by their friends or begging.
None.	None.	About 100; some go to England and some to Scotland.	Many labourers go to England for employment for a few months, and return. I could not state their number.
See No. 5.	——	Some married, some not; and if married, their families and wives endeavour to live by spinning and begging.	Some of them married; they support themselves by spinning, begging or with money sent by their husbands.
I am not aware that there are any reputed beggars resident in the parish. Strolling beggars are generally relieved by provisions.	There are few persons living in the parish subsist by begging, not more than seven or eight; but a great number come from the bordering town of Down, who receive alms in money and provisions, but chiefly the latter.	Above 100; alms generally given in provisions.	I do not know their number exactly; but I suppose there may be on an average six in each townland, about 250. Charities given in money and provisions.
Strolling beggars are generally lodged gratuitously. I believe there are no houses exclusively appropriated to this purpose.	Not any.	——	Many let lodgings to strolling beggars, usually from 2*d.* to 4*d.* per week. They do not charge for one night.
I never heard of one.	Not any.	Not any.	None that I know of.

ULSTER—Counties Down and Armagh—Barony Mourne—Lordship of Newry.

Kilkeel - Pop. 4,806.	Newry - Pop. 13,065.	Newry - Pop. 25,117.	Newry - Pop. 25,117.
John Moore, Esq. J. P.	Rev. *M. Blake*, D. D. R. C. B.	Rev. *M. Blake*, D. D., R. C. B.	Rev. *John Mitchell*, P. M.
There are none.	About 22; 10 are supported by the parish rates, and 12 by the Protestant Benevolent Society. I am not aware that any have perished through neglect.	There are four; they are maintained partly by the charity of their neighbours, and partly by the assistance of distant poor relatives.	——
None.	Besides the 22 before mentioned (No. 1.), there are from 20 to 30 bastard children with their mothers not receiving any support from their fathers.	I believe there are not any.	——
Forty to fifty; they are supported by voluntary contributions.	About 200 widows and 500 children who have no near relations able to support them; 300 or 400 of them receive, weekly, some small relief from the Mendicity Association, and about 70 are supported or assisted by a bequest of the late Sir Isaac Corry, and by collections on Sundays at the Protestant church.	I know of none besides those to whom I have alluded in answers to Nos. 1, 4, 7.	I do not take it upon me to answer this as to the country parts; but in town, there are at present on our Mendicity lists 119 widows having 66 children: there are besides about 30 orphans.
There are from 60 to 80, who are supported by charity.	Perhaps not more than 250 who are so debilitated by old age or infirmity as to be unable to do any species of work; but the number of paupers in this town is very little short of 3,000, all dependent on contingent alms.	Upwards of 100; they are generally supported by their children, when these have employment. Those who have not such assistance, are relieved by their charitable neighbours.	As to the country parts, I cannot answer this question; in town, there are something more than 100 such who are supported chiefly by a Mendicity Society.
About 50, one-half go to England, and one-half to Scotland.	——	About 150; they go to England or to Scotland.	I understand there are not very many labourers who seek employment elsewhere; any that do so, go to England in the harvest. These are probably on the increase.
Few of them are married; if so, their wives live by spinning.	——	About 50 of them are married; they leave their families provided with potatoes, while themselves go to earn money to pay their rent. Several families, in the absence of the fathers, are obliged to beg the means of subsistence.	During their absence, their families, if unable to support themselves by industry, are dependent on the charity of their neighbours.
About 100; alms are given in provisions and clothing.	——	There may be about 200, without any home of their own; they go from house to house, and when night comes they are never refused a lodging by the farmers. Alms are always given in provisions.	The beggars in our streets are chiefly from the country, and they receive alms both in money and provisions. A few of those on our Mendicity lists are occasionally seen begging.
Most of the cabins will lodge a beggar, and a few potatoes or a little firing is the charge.	——	The farmers always give lodging to the travelling paupers gratis.	I have not means of answering this query.
None.	As hundreds in this town have no beds but the cold damp earthen floor, without even straw in many cases, and with no other covering but the wet rags they wear in the day, and frequently cannot procure as much potatoes as would support nature, it is to be feared that in many cases they fall victims to an untimely death.	Many, I fear, have been hurried to an untimely grave by want of fire, food and clothing; but I have not heard of any who actually fell dead in their houses, or on the road, through starvation.	I think not, in any other sense than that of destitution, exposing them more to disease.

ULSTER—County Down—Lordship of Newry—Barony Dufferin.

Newry, part of - Pop. ——	Newry - Pop. 25,117.	Newry - Pop. 25,117.	Killyleagh - Pop. ——
Mr. *Thomas Greer.*	Rev. *John Kerr.*	*Wm. N. Thompson*, Esq. J. P.	Rev. *Edw. Hincks*, D. D.
I believe none. I have not heard of any perishing through neglect.	The number of deserted and orphan children and of widows is very great, but I cannot exactly state it. None have perished through neglect, as far as I know.	A number cast upon private individuals. None known to have perished.	Two deserted children are now supported by parochial assessment. None have perished.
Probably about 10.	I cannot tell what number of bastard children are in being not supported by their reputed fathers.	Many.	I am not aware of any at present.
I should think there are about 30 widows and 100 children, some of whom are supported by their own industry, assisted by the elder children; others beg.	All the poor are supported by public charity.	——	*See* the answer to query 4.
I should think about 360; the greater part have families, and are supported by them; some by their old masters or employers, and some beg.	In the town alone the number is very great. Those belonging to the different communions of protestants have been principally supported by the contributions of the congregation. There has been a mendicity society in active operation these 16 years, which has greatly alleviated the wants of the poor, by affording them weekly relief, according to the urgency of their distress.	——	There are about 35 or 40 old people, widows or orphans, who obtain relief from the collections in the church and meeting-house, which relief amounts to about 24*s.* a year, on an average. Some of them work occasionally, some beg occasionally, and some are partly supported by their friends.
Probably about 50; three-fourths of which go to England.	There are very few who make periodical migrations from home; I do not know of any.	Very few.	Not above a dozen, all of whom go to England, where the harvest is earlier than here. Great numbers of labourers come to this parish in harvest time from other parts of the country, otherwise the wages in harvest would probably rise to 2*s.* a day.
Some of them are. Their wives and children are supported by remittances from their husbands, or by begging.	I have heard of individuals who, having gone abroad for employment, their families supported themselves by begging in their absence; but this has not fallen under my observation.	——	Some are married, and their wives are supported out of their previous earnings, or by their own labour.
There may be about 86 or 130, including children. Alms are usually given in provisions.	Street begging has been very annoying to the inhabitants, and still is practised by many, though various attempts have been made to suppress it. The poor receive money and rations weekly from the Mendicity Institution.	A great number in town. Alms generally given in money.	There may be 20 beggars in addition to those mentioned in answer, No. 4; but they only beg one or two days in the week in general. Alms are given in provisions, except by a few families.
Very few. Strolling beggars carry their bed-clothes, and are lodged free of charge.	I cannot say; nor can I state what is the number of individuals who let lodgings to beggars. The price they pay is usually from 10*d.* to 1*s.* per week.	Many.	One or two in the town let lodgings at a penny a night; but beggars have generally a fixed lodging, for which they pay 4*d.* or 5*d.* a week; and if they stop a night away from home, they are generally received without charge.
None.	There has been no instance of an individual having died through destitution during the last three years, or at any time.	None.	None.

ULSTER—Counties Fermanagh and Monaghan—Baronies Clonkelly, Dantry, Monaghan, Coole, Knockninny and Clones.

Clones, West - - Pop. 22,203.	Galloon - - Pop. 10,507.	Galloon - - Pop. 10,507.	Galloon - - Pop. 10,507.
Rev. *James Duffy*, P. P.	*Thomas Baily*, Esq., J. P.	Rev. *John Graydon*.	Rev. *Francis Goodwin*, P. P.
There are six deserted children; supported by vestry cess. None have perished through neglect that I am aware or heard of.	There are two at present. The majority of the parish having refused to support them, their names are placed on the poor books. None are supposed to have perished from neglect or want; but I have no doubt many have had an untimely end, through the shame of the mothers and their supposed fathers refusing to give any support either to mother or child, the laws not compelling them.	Two foundlings, and no means of supporting them for the year and a half.	I know of only five deserted children within the last three years. I heard of one found lifeless. They are supported by charitable people.
There are, as far as I can learn, two besides those enumerated in Query 1.	The number of bastard children are very numerous, no support being given, unless the father, on whom the child has been sworn, is induced through shame to contribute in a small degree to its maintenance. This comes particularly under my immediate knowledge as a magistrate. The women in general suppose if they make affidavit before a magistrate before the birth of the child, the person on whom they swear it is bound by law to maintain it; but as the laws have in nowise provided for such children, I much fear they frequently are put to death, either from the shame of the mother (her friends in many instances casting her off), or die from the ill-treatment they receive between father and mother in the many instances of leaving them at home; the alleged father disowning them, the mother insisting on leaving them, the churchwardens refusing to support them; in fine, I could scarcely give you an idea of the misery suffered by those offsprings of illicit intercourse.	None.	I know of but very few bastard children in the parish; when such be, the mothers generally have to rear them, which often causes them to contract the habit of begging. The fathers, for the most part, either deny or take means to evade giving support, &c. &c.
I cannot state the number; but such as are so circumstanced support themselves by industry, or are forced to beg.	None, to my knowledge.	I cannot say.	There are many widows and children in very low condition; still they find some relations or good neighbours to aid and assist them in their necessities.
Number considerable. Supported by begging.	There is scarcely a family that has not some aged or infirm person; but the very poorest (common beggars excepted) would think themselves degraded by accepting alms in any manner for their support, and they are continually attended with care and attention.	100; either from the poor-list of the church, or from charity and begging.	As to this query, it may be presumed that an aged or infirm person, at an average, may be found in every fifth or sixth family in the parish; such persons solely depend on the rest of the family for their support.
Very few go to seek employment. Of such as do, some go to England, others to Scotland, and a few to the county Meath in harvest time.	None from this parish.	I may say none go to England or leave their dwellings.	I think very few leave their dwellings to seek employment; and why so? because they know not whither to go for such purpose. Were there canals or other public works going on where they might expect to be employed they would emigrate in hundreds, but in this or the neighbouring counties there are no such inducements. Perhaps 50 or 60 or so may go to England or Scotland in the season.
Such as go to England or Scotland are the sons of cottiers. I am not aware of any married men going from this parish, unless when they intend to reside there.	*See* No. 5.	——	Many of them are married. Their wives and children must subsist on whatever store of provisions they procured before their departure, which often is insufficient; then they depend on the benefactions of friends and neighbours.
Alms usually given in provisions.	There are about 50 on the poor books, and they nearly comprise the entire number of the parish poor; but this parish is overwhelmed in the summer and autumn months by droves of families from the adjacent counties, particularly Tyrone and Cavan, as the cottiers and poor of those counties leave their homes after their potatoes are planted, and never think of returning until they are fit for digging. Alms are generally given in provisions.	About 40; usually in provisions.	There may not be more at present than from 40 to 50 begging in the parish. In times of scarcity, the number perhaps would, as hitherto, have increased fourfold the above number. Alms given in provisions, very little in money.
Many cabin-holders harbour strolling beggars on account of sharing in the consumption of their stock of provisions; but they are not otherwise charged for a night's lodging in their usual haunts.	The householders in general never refuse a night's lodging to a strolling beggars, and anything by way of recompence is never thought of.	Nothing paid; and they lodge generally in cottiers' houses.	This query cannot be answered otherwise than by observing, that there is no letting of lodgings to beggars; they are promiscuously lodged gratis by charitable householders.
I am aware that want and cold have caused several premature deaths within that period, but no person died of actual destitution.	None.	None.	I neither know nor heard of any dying from actual destitution within the last three years; still I have reason to believe that cold, nakedness and bad diet may have brought disorders on some which ended in death.

ULSTER—County Fermanagh—Baronies Glenawley, Magheraboy, &c.

Bohoe - - Pop. 2,582.	Cleenish - - Pop. 10,557.	Cleenish - - Pop. 10,557.	Cleenish - - Pop. 10,557.
Rev. *William Porteus.*	Rev. *John Sweeny.*	*Charles Jones*, Esq., J. P.	*James Denham*, Esq., J. P., Dep.-Lieut.
None.	There are three deserted children, supported by the parish. None are known or supposed to have perished through neglect, except one child, which was found drowned, and supposed to have been murdered by a travelling man, and it was not known where he came from, or where he went to.	I think two; supported by the parish. I do not believe any have perished through neglect.	There is no law here that I know of to compel the reputed father to support his child; and I am pestered with them often. I did not hear of any perishing.
None.	I believe many of the bastard children get some support from their reputed fathers. I cannot state the number of those under three years of age who are not supported by their reputed fathers; I should suppose about 10.	I believe very few, or none. Until it was found inconvenient to continue admitting bastards into the Dublin Foundling-hospital gratis, all such children were immediately conveyed there, as the expense of conveying them was a mere trifle.	I cannot tell exactly, there may be six or seven; there are not so many as in England. The priest often makes them marry if they are nearly equal.
None.	I cannot state the number of widows and children who have no relations able to support them; some are supported by their relations or neighbours, or by their little exertions; some by their small holdings, some by begging.	Number not known; but these and the very old and infirm comprise the few beggars we have.	There are a few. By their own industry, and their benevolent neighbours these cheap times.
About 12; supported by their relations.	I do not know how many are incapable of work, but they are usually supported by their friends and relations; and some of them get the poor-money from the church.	Exact number cannot say. They are mostly supported by their relatives and friends, and a few by contributions collected every Sunday in our parish churches.	About 30, I think. By their relations.
None.	Very few labourers with families seek employment out of the parish. Some of the young men go to England and Scotland.	Very few leave their dwellings to obtain work, and the few that do proceed to England, in my opinion, more for the purpose of seeing a little of the world than for that of making money.	Very few from this parish, many from Leitrim county.
——	In general the few men who go away leave some provisions for their wives or children during their absence.	I never knew a married man to go, except some bad character, who was glad to get away from his wife, and from the country entirely.	Very few from here go. In Connaught the wife goes a begging, and the man goes to England or Scotland.
Six. Alms given in money sometimes, provisions at other times.	There are a great many poor people in the parish, but I think very few beggars, considering the extent of it, I should suppose about 30. Money is sometimes given, but alms are in general given by the farmers in provisions.	Exact number not known. Alms are given in money and provisions. During the winter and spring and autumn, the few beggars we have are mostly from our own or the neighbouring parishes. In summer, the beggars from the west and south (able-bodied men and women) are in the proportion of at least 25 to one of our own. The only way to get rid of them is to offer them work at fair wages.	Not many begging. If they had badges to know them by, the parish would support its own poor; but the beggars of four parishes come to my house. They get either money, meat or potatoes.
Some people give lodging, but make no charge.	Strolling beggars are not in general charged for a night's lodging. It is not customary to do so.	I know of none. When strolling beggars are lodged, it is solely pour l'amour de Dieu.	I think nothing is charged. Irish hospitality.
None.	I never heard of any one dying in the parish from actual destitution.	I do not know of any one, nor do I believe that any have.	I never heard of one. The potatoes are too plentiful here.

ULSTER—Counties Fermanagh and Cavan—Baronies Glenawly, Magheraboy, Knockninny, Lurg and Tyrkennedy.

Cleenish - - Pop. 10,557.	Kinawley - - Pop. 16,125.	Belleek - - Pop. 2,702.	Derryvollan - Pop. 10,613.
Charles Faussit, Esq., J. P.	Rev. *P. Keernan*, P. P.	Rev. *James B. Tutthill.*	*Wm. D'Arcy*, Esq., J. P. Dep.-Lieut.
I believe there are three deserted children, supported by the parish. I do not know of any that perished by neglect within the last three years.	There are two foundlings, supported by the parish. There has been one exposed in a bog, which has been found dead in some time after.	Two deserted children in in this parish; supported by the parish at large by a cess. None have perished.	I cannot say exactly, but I suppose about three; they are supported by a sum of money voted for that purpose at vestry. There have not any perished through neglect.
I do not know. But I know that there are several supported by the unfortunate mother when the father denies them; and the law appears to be very deficient to compel the father when he chooses to deny it, and frequently the mother is compelled to beg to support herself and her offspring.	None.	One.	——
I do not know of any.	There are five strange widows, who have no relatives in this country; they are supported by alms.	——	I cannot answer this, not having any means of ascertaining.
I cannot say the number, but they are generally supported by their children, their relatives or the charitable.	There are between 30 and 40 labouring under infirmity and old age, who cannot work or want, living on their friends, the charitable and humane.	The old persons all live with their children or relations in this parish, and are supported by their friends.	It would be impossible, from the size of this parish, to tell.
I do not know the number of labourers who leave their dwellings periodically to look for employment elsewhere. I think the number is not very great, perhaps not 50 in this parish.	About 100 leave their dwellings when they expect work elsewhere; many of them go to England, and some to Scotland.	Not more than five or six every year.	I am not aware that any whatever go to England; a very few go to Scotland, but not periodically, they go to stay for years.
Any that do go who are married leave provisions for their families until they return.	About the one half are married men; the wives and children of some of them, who leave home in summer, go to beg to a strange neighbourhood, until the return of their husbands, or the hope of digging new potatoes in their gardens invites them to return home.	If they are married men they have mostly houses and land, in which their families stop until they return.	If a married man goes, he takes his wife and family with him.
From 50 to 80, to whom alms are generally given in provisions.	There are very few beggars in this season (winter), but at the approach of summer they are seen in swarms. They get money in the town (Swanlinbar), provisions in the country.	None. When alms is given, it is in money.	It would be impossible to say; but they are mostly strangers that subsist by begging, and it is generally provisions they get.
I cannot say what number; and I do not believe any charge is made for lodging.	There is no instance of householders in the country charging beggars for lodging, they are charged in the town 3 *d.* per week for house-room.	All householders are in the habit of giving a night's lodgings gratis to strolling beggars.	——
None.	None.	None.	None whatever.

ULSTER—Counties Fermanagh and Donegal—Barony Lurg, &c.

Drumkeeran - Pop. 8,522.	Drumkeeran and Templecarne. Pop. 13,983.	Drumkeeran - Pop. 8,522.	Magheraculmoney. Pop. 6,451.
F. W. Barton, Esq., J. P. Dep.-Lieut.	Rev. *J. Moore*, P. M.	Rev. *John Richardson*.	Rev. *Wm. Atthill*.
No.	I believe there is not one. Never heard of any having perished through neglect.	Three. None have perished through want.	Not one. Not one.
When a man thinks the child is his own, he supports it. I know of but about four instances where the father does not.	Upon inquiry, I find that they are all supported either by their reputed fathers or their mothers.	Between 30 or 40. A very great evil, and requires an Act of Parliament.	Not one that I know of.
They often work themselves, or can hire out as sevants.	——	Thirty-four.	*See* No. 7.
Few; by charity and their relations.	I do not know the number, but I believe they are all supported by their families or friends and neighbours, and assistance is given from the churches and presbyterian meeting-house.	——	Perhaps 100. They are supported partly by relatives and children, and partly by the poor money collected in the church on Sundays, and partly by occasional charitable contributions.
This not a usual custom in this parish, as far as I know, except for young men, and few of them.	I cannot say what number, but I find only a very few; those few go to Scotland in the harvest season.	I am not aware that any adopt that system. A very few have occasionally gone to Scotland.	About 20 generally go to Scotland, very few to England.
——	Very seldom married men go; yet when they do go, their families are supported by their own industry, and a crop of potatoes which they were enabled to raise in the summer.	——	Five or six may be married men. These generally have a small holding, and leave their families some little support.
Very few. The money collected at church and meeting-houses is given in cash. I do not know how the roman-catholics dispose of theirs.	The number could not be easily ascertained, as they generally pass from one parish to another; at present there are very few. Alms given in provisions.	The number of beggars belonging to the parish are under 20; but in any time of scarcity there are numbers from other parishes. Provision is usually given as alms.	As far as I can judge, about 10, and most of these with two or three children. Alms are usually given in provisions.
Charity.	No price is ever paid by strolling beggars for a night's lodging.	Almost all the poorer farmers and labourers are in the habit of giving a night's lodging gratis.	I know of no lodgings let to beggars; they are received almost everywhere through charity for a night.
No.	No.	None whatever.	Not one.

ULSTER—Counties Fermanagh and Donegal—Baronies Lurg, Magheraboy and Glenawley.

Trory - - Pop. 2,012.	Innismacsaint - Pop. 14,874.	Rossory - - Pop. 4,338.	Trory - - Pop. 2,012.
Rev. *Butler Brooke.*	Rev. *Hugh Hamilton.*	Rev. *James Moore.*	*Edward Archdale*, Esq., J. P., Dep.-Lieut.
None.	There are six at present; supported by parish cess. None have perished through neglect.	One; supported by parish. None have perished through neglect within the last three years.	None.
None.	Of the above six, three are under three years of age.	None.	—
About nine or ten, who are on the poor list, and receive a portion from the collections made in church.	The number is not known; but they are well supported by the landlords, clergymen and farmers, and by the money collected in church.	Very few. There are at present 30 persons who receive the poor money collected in the church, which amounts to only a few shillings for the year to each, but they are chiefly supported by relations.	—
About 20; and the greater number supported by their families, and all more or less by the kindness of their neighbours, and the generosity of the landlords, and collections made in the church.	In so very extensive a district it is hard to say, but I think the proportion small compared with other parts of the country. The landlords, &c. give much to the poor.	About 30; they are supported by relations.	About 20 persons. The number of poor on the poor list of the parish is limited to 12, who receive from the money collected in the poor-box from 1*l.* to 2*l.* per annum each. No beggars in the parish. Some reside in huts on bog sides free of rent.
None ever go so far to labour but that they can return to their own homes at night; and no instance for many years known of any leaving for England, and very few for Scotland.	Very few do so; some have been known to go to England, but the practice is not general.	Not more than eight or ten go to England, but they are small farmers, and not properly speaking labourers.	None.
In general all married.	The numbers are so trivial that no general custom can be stated.	A few married men; their wives and children are supported by their farms.	—
Very few; and these receive both money and provisions.	There are very few of the parishioners that beg as a trade. Alms are usually given in provisions.	Very few, not more than about 20. Alms are usually given in provisions.	Two; supported by the parish and private charity.
None; a poor person always lodged for a night without charge, gets a share of the evening meal, and seldom departs in the morning without a small portion of meal or potatoes.	I do not know of any regular charge.	None. When such persons are lodged, there is no charge for lodging.	Strolling beggars are lodged without price.
None.	No.	None.	None.

ULSTER—Counties Fermanagh and Tyrone—Baronies Magheraboy, Lurg, Magherastephena, &c.

Trory - - Pop. 2,012.	Aughalurcher and Aughavea. Pop. 21,481.	Aughalurcher - Pop. 15,201.	Aughavea - - Pop. 6,279.
John Irvine, Esq., J.P., Dep.-Lieut.	*J. E. Taylor*, Esq., J. P.	Rev. *R. Russell.*	*Hamilton Irvine*, Esq., J. P.
I do not know of any.	I am not aware of any deserted children being in either parishes, nor have I ever heard of any having perished through neglect.	There are only five deserted children in this parish; they are supported out of the parish cess, at the rate of 4 *l.* each in the year. None have perished through neglect.	Four; who are supported at the expense of the parish. None are known to have perished through neglect.
——	From the number filiated before me these last three years, I conclude the number may be from 20 to 30, but I believe very few of those are not supported by their reputed fathers.	*See* No. 1.	——
——	——	I know of none.	None.
——	From the extent of the two parishes, I do not think the number of persons incapable of work could be easily ascertained, but from the extent of the population they must necessarily be numerous; those who are incapable of work are either supported by the charity of their neighbours or by their relatives, when capable of affording it.	The principal part of the poor are in the church-book, which helps to support them; others are supported by their friends. Sir Henry Brooke is very good at giving pensions to old persons, and in some cases a cabin and garden.	Such persons, who from old age or infirmity are incapable of work, are generally supported by their families or friends, or placed on the poor list of the parish.
I know of none that leave this country.	I do not know of any labourers leaving these parishes periodically, and I am sure that there are none.	I do not know of any to leave this parish to look for work elsewhere.	None.
——	Answered in No. 5.	Answered in No. 5.	None going; of course their wives and children are supported in the usual way.
I do not know of a single beggar of this parish. There are some poor (indeed I do not know who is rich in the parish), but they are helped by their friends, neighbours, and the public collections from the different places of worship.	It is difficult to ascertain the number of strolling beggars, as, when people are obliged to beg, they do not like begging in their own neighbourhood, but generally go to some of the adjoining parishes. The number belonging to these parishes is very few, but the number of strangers getting alms is great; they get either a handful of meal or a few potatoes. Money given by none but the gentry.	There are not more than 60 belonging to this parish who get their subsistence by begging; the most of the beggars come here from other parishes, and sometimes from other provinces. Alms are usually given in provisions by the farmers, and in money by the gentry.	There are very few who subsist by begging; and to such as do beg, alms are generally given in provisions.
——	There are very few, if any, householders in the habit of letting lodgings to strolling beggars. Where lodging is given it is out of charity, and seldom or ever anything paid for the night's lodging.	The people occupying small cabins in general give beggars free lodging. I do not know an instance of beggars being ever charged for lodging.	There are none in the habit of letting lodgings to beggars, and such as give them a night's lodging make no charge.
None.	To my own knowledge, and as far as my inquiry went, no instance of any person having died of actual starvation has taken place within these last 3 years, or any time previous.	None.	None.

ULSTER—County Fermanagh—Baronies Magherastephana, Tyrkennedy and Lurg——Town of Enniskillen.

Aughavea - - Pop. 6,279.	Cleenish, Aughalurcher and Aughavea. Pop. 32,037, of entire Parishes.	Derryvollan - - Pop. 10,613.	Enniskillen and Rossory. Pop. 18,113.
Rev. *Thomas Birney.*	Rev. *Jos. O'Reilly*, P. M.	Rev. *George Miller.*	Rev. *James Sheil*, P. P.
Four at present, supported by annual assessment at Easter vestry.	*See* No. 2.	Two in the southern division of the parish, supported by parochial assessments. None known to have perished.	About 10. Some supported by vestry cess, and some by the Mendicity Society. I cannot say that any perished through immediate neglect.
I know of none at present.	The number of deserted bastards is not very great. Bastards are generally supported by their reputed fathers; but in consequence of neglect at nursing, many die in childhood. Very few are supported at the expense of the parish.	I know of none such.	About 30.
I know of none.	I cannot tell the number. They are supported by begging.	All are supported in some manner or other, though it would be difficult to say how.	About 200; supported as in my answer to No. 4.
The poor list of the parish consists at present of 47, which I think includes almost all the poor of the parish that are incapable of working.	I would think about one to every 30; and they are supported either by what they may have earned when in health (which is rare, as the labouring class is very improvident), or by the industrious members of the family, or by begging.	I cannot form any judgment of the number. They are usually supported by their neighbours.	About 300. By going to beg to the country; by the pittance we give them; the charity of particular persons; and their own struggles.
Scarcely any leave this parish to look for work elsewhere.	Very few, and those of the very lowest class.	Very few do either. But to exemplify what an Irishman will do, and with how little means of subsistence, I may here mention, that I have a poor tenant on one of my glebes, who was in the habit of going to the county of Meath to work at the harvest, but in one year failed to obtain work, and was forced to return very poor. This man walked in one day 35 Irish miles, having only 1 ½ *d.*, one of which he expended for milk, and two for tobacco.	——
I know of none that are obliged to have recourse to this means of support in this parish.	When labourers leave their dwellings, in many cases their wives and children beg at some seasons of the year.	——	——
There are not more than 30 actually belonging to the parish. They more generally get provisions than money.	The alms are given in provisions. As there are many strolling beggars, and some who beg only at certain seasons of the year, it is impossible to ascertain their number exactly.	The beggars of my parish are understood to come from the neighbouring county of Tyrone. Alms are given by the gentry in money, by the farmers in provisions. In the latter case, a handful of meal is the usual dole.	——
It is customary for the householders to give lodging to travelling beggars as a charity, but in no case I think are charged.	Lodgings are let in every cabin, as beggars carry their bed-clothes; and for being supplied with clean straw, or for a place to make a bed, the inhabitants exact from 1 *d.* to 6 *d.* a week, or the value of it in provisions, from beggars.	I believe that the hospitality so given is gratuitous.	——
None.	Destitution, in many cases, is the remote cause of death to many in the lowest class; but I know of no instance in which it can be alleged as the immediate cause.	None.	None from actual starvation. I frequently visit sick creatures who are brought to that state by want of necessary food, but at that particular time get a supply from the charity of their neighbours.

ULSTER—Counties Fermanagh and Derry—Baronies Tyrkennedy and Coleraine (Half.)

Enniskillen - - Pop. 13,775.	Magheracross - - Pop. 5,313.	Aughadowey - - Pop. 7,634.	Aughadowey and Grange of Agivey. - - Pop. 8,572.
Rev. *James M'Donagh*, P. P.	Rev. *John Irwin.*	Rev. *Robert Alexander.*	Rev. *John Brown*, P. M.
Only two; supported by collections in my chapel. None.	There are three, supported by the parish; and not one, that I heard of, perished.	Three.	I know no deserted children in this parish, at least for several years. Some years ago there were a few such cases; they were supported by a tax levied in vestry. I am convinced that none have perished from neglect.
Do not know the number; not at all numerous.	There are three.	None.	I really know of none that are not supported by their reputed fathers, except when persons, to hide shame, come from a distance. As these are persons who have fallen from better stations, they usually have means of support, though the mode of obtaining it remains a secret.
——	There are about 20. They are supported by the alms of the parish.	About 90 persons calling themselves widows. Could not well answer as to children.	There are about 25 widows and 30 children in a state of destitution, who depend on funds drawn from the houses of worship or on the benevolence of neighbours. In urgent cases the gentry contribute liberally, and farmers are not less ready to collect meal, &c. to supply their wants.
About 40; supported by friends or begging.	I think from 40 to 50; supported by begging.	Perhaps some over 100; supported by contributions, partly from places of worship.	I should think about 300, all of whom are supported by their friends, except about 40, who are supported by funds drawn from the meeting-house and church.
About one half of them go to the south of Ireland. From 10 to 15 go to England.	I think not more than 20, who go to England and Scotland.	About 50 leave the parish, but cannot say where they go.	This I cannot answer accurately. In summer, poor labourers come into this district, and often remain, to fill the chasm produced by emigrants to America. I think about 60 go to Scotland to the harvest, and perhaps 10 to England. These return again in November. Steam conveyance will increase the number of emigrants to both, until the price of labour shall have become nearly equalized.
Some are married. Wives and children supported by their little crop of potatoes, or by begging.	There are some of them married, whose wives and children support themselves as well as they can; some by begging.	Principally unmarried men; and any that are married, during their absence, their families frequently become itinerant beggars.	They are chiefly young enterprising men. Married men leave their families in their houses or with friends, and remit or bring back their earnings. These men often gain agricultural knowledge beneficial to themselves and to the district, and are the persons who gain free cabins as a reward for their skill.
About 60. Provisions.	From 40 to 50. Alms chiefly given in provisions.	About 50. Farmers give meal or potatoes; the higher classes money.	The regular badged poor are about 45. During summer there are many strolling beggars from other parts, whose numbers I cannot compute. The gentry give alms in money, often with injurious effect. The farmers give alms in provisions, and with more discrimination.
Not usual in this neighbourhood.	From six to ten; at 1 *d.* per night.	All the poorest farmers. Some gratis; some 1 *d.* per night.	I cannot say accurately. There are a few respectable beggars who are welcomed by the farmers, and who sustain the character of the old gaberlunzie-men. These are well received, and pay nothing except news. Others again divide their spoil with the poor people who receive them; and strolling beggars pay, I understand, 1 *d.* per night for lodging. Many beggars only travel on one day in the week, to receive the money of the gentry, and keep their houses on other days. This trade is hardly ever dropped.
No.	Not one.	None.	I have not heard of any such occurrence, and think that it could not have taken place.

ULSTER—County Londonderry—Barony Coleraine (Half.)

Aughadowey - - Pop. 7,634.	Aughadowey - - Pop, 7,634	Aughadowey - - Pop. 7,634.	Desertoghill - - Pop. 4,701.
Edward Oseland, Esq.	*John Knox*, Esq., J. P.	*Thomas Bennett*, Esq., J. P.	Rev. *William Smith*.
No instance of any person having perished through want.	I do not know of any. I do not think there has any perished from neglect.	Three. None have perished.	There is but one known to me. None have perished.
Not aware.	There are certainly many bastard children, but I believe they are supported by their parents, the father giving something yearly.	None.	There are but two.
If any, they are supported by voluntary contributions.	I do not know, but I fancy very few.	About 80 widows, and as many children, destitute. Spported by voluntary charitable contributions.	Number not accurately known; but there are many widows who almost live on the bounty of others.
About 46. Voluntary contributions.	Very few; and where there is any, the neighbours and decent farmers are very kind to them.	120. Supported by voluntary charitable contributions.	About 200. Nearly 30 are travelling beggars, the others are worse supported.
Not aware that any leave this parish.	None.	Forty during the harvest, to England and Scotland; chiefly to the latter.	About 30 in autumn to England and Scotland.
——	——	Some beg; but such as go are principally unmarried men.	There are many of them married. Some of their families beg during their husbands' absence.
The gentry give money, the small farmers provisions.	Very few indeed. The alms are in general in money.	Fifty. Alms given in money and clothing by the wealthy inhabitants, and in potatoes by others. Those beggars are principally widows and infirm destitute females. Some of them capable of work, if so inclined, and could get employment.	Thirty. Alms usually given in provisions.
Lodgings are let at 6*d.* per week for each person. Beggars are lodged free.	I do not think there are any houses exactly of that description, but there are houses that occasionally lodge beggars; but I fancy they charge very little, if anything.	Strolling beggars usually lodged at night without charge. Price, when charged, 1 *d.* per night.	Lodgings generally given for the night for nothing by cottiers.
Not one.	I do not believe there has; no such thing would happen in this parish.	None.	No.

ULSTER—County Londonderry—Barony Coleraine (Half.)

Desertoghill - - Pop. 4,701.	Errigal - - Pop. 5,401.	Errigal - - Pop. 5,401.	Errigal - - Pop. 5,401.
Rev. *James Brown.*	Rev. *J. B. Rentoul*, P. M.	Rev. *James Donnelly*, P. P.	Rev. *Mitchell Smyth.*
——	I understand there is only one at present. Such are supported by the parish fund. I have heard of only one perishing by exposure or cruelty within the last six years, the period of my residence here.	None.	At present there is only one, which is supported by the parish.
——	*See* No. 1.	About 12.	——
——	I certainly cannot say. In my own congregation I have several, but they are all able to support themselves. I should think the number in the parish is small. I know only of three.	Supported by alms.	——
Cannot state the number; very considerable. Supported by the contributions of farmers.	I could not say precisely what number. Any support they have is derived from church or congregational funds, unless a donation Lord Garragh gives to the poor annually of 20 *l.* The very poor live by begging.	About 50. Supported by the pence collected at the different houses of worship.	I should think from 50 to 90, who are supported either by the benevolence of private individuals (when unable to travel about), or by begging. This is certainly a very numerous class.
Numbers go to England; cannot state how many.	Few of the labouring class go from here to America after they get families, being then unable. Some young servants do, after they save so much as takes them out. Some few go to England in harvest, and also to Scotland, and return when harvest is over, their wives living partly by their own industry, such as spinning, and partly in hope.	About 100, the greater part of whom have small farms; and they all go to England or Scotland.	From 10 to 40; and they all go either to England or Scotland.
Wives and families supported on what provisions have past them, or on credit.	——	The one-half are married. Some of their wives and children beg, and others have some potatoes.	By begging.
——	I could not say exactly the number, as the poor of different parishes beg here occasionally. There cannot be more than 30 families, if so many.	About 100, the greater part of whom are aliens. Alms are generally given in provisions.	About 70, including part of the above. Alms are only given by the gentry in money, by the farmers in provisions.
Nothing paid for such lodging.	I think there are few or none. Many persons consider it an act of charity to lodge a beggar, and in such cases they make no charge. Perhaps the poor class may take a few potatoes, but I do not know that it is a practice.	Strolling beggars are lodged free in the country houses.	Almost all the poor cottiers.
None.	No, I believe not.	None.	None.

ULSTER—Counties Londonderry and Antrim—Barony Coleraine (Half), and Coleraine Town and Liberties.

Mecasquin - - Pop. 6,639.	Mecasquin - - Pop. 6,639.	Baldrashane - - Pop. 2,851.	Ballywellan and Dunluce. Pop. 2,219.
Rev. *C. Huston*, P. M.	Rev. *W. Wilson.*	Rev. *John Alexander.*	Rev. *James Huey*, P. M.
There are six; four of whom are supported by assessments at vestry, and the remaining two are hired, and able to maintain themselves. None have perished so far as I know.	I know no deserted child in our parish, nor any who perished through neglect or want, nor could they if the cases were known; such is the feeling of the parishioners, that cases of this kind would be immediately attended to.	I never heard of any such, except one, who for some time was supported by the parish, but not at present. And it has not been known that ever any perished through neglect.	——
There are eight.	Not more than 12 of such, or perhaps less, as their reputed fathers must either support such or leave the parish, and perhaps the county or kingdom. Since writing the above I have made out 20 bastards, and I think the whole number may be 30.	There are few such in the parish; and generally supported by their mothers, as the fathers are often of the lower class, and often leave the country.	——
There are, I think, 12, some of whom are supported by public charity, some partly by private benevolence, and partly by their own exertions.	Very few of this description are in our parish; and if any have relations who cannot support them, they are well supported by the charity of others.	None such.	——
Of travelling poor there are 20, and of poor persons who keep their own houses, and receive support, there are 10; besides others, who are supported by their families or friends.	I cannot exactly tell the number; but any such are amply provided for either by their friends or the charity of others, or both.	Such persons are usually supported by their friends without any complaints. Those who are very poor, when sick, receive occasionally a little aid from the Sabbath collections of the different houses of worship in the parish.	——
Very few are in the habit of leaving this parish; about 12 went the last season; some to England and some to Scotland.	Very few leave us for employment, as it is now known that those who have done so were generally losers, having abundant employment at home, and the expenses of going and returning left them poorer than at their outset.	From 10 to 20 perhaps in harvest go to Scotland; none, at least very few, go to England.	Very few of them go abroad.
Three or four, whose wives and families were supported by previous earnings, or by obtaining provisions on credit until their husbands should return.	Any of this class generally leave a sufficiency of support for their wives and children in their absence, or if poor, the younger beg for the others, or their neighbours support them till the return of their husbands.	Some of them are married men; but at that season such people are well supplied with their own potatoes and by spinning they can purchase milk or fish.	——
In times when provisions are moderate there are about 40. The parishioners, with the exception of seven or eight families in the higher ranks of society, give their alms in provisions or clothes.	I think there are scarcely 10 beggars in our parish, and such as beg mostly get provisions, and sometimes a little money, but they generally get provisions in such quantity as to be able to sell a part.	There are few such. Money is not given, but provisions in abundance.	——
I can find out only seven; the price charged I could not learn.	I know none of this kind; nor any sum did I ever know paid by a beggar for a night's lodging.	No charge.	——
I have not heard of any such occurrence.	None.	I have never known nor heard of any such.	——

ULSTER—County Londonderry—Barony Coleraine, Town and Liberties, and Kenaught.

Coleraine - Pop. 5,668.	Killowen - Pop. 2,906.	Balteagh - Pop. 3,315.	Drumachose - Pop. 5,280.
Hugh Lyle, Esq., J.P.	Rev. *W. H. Sillito.*	Rev. *Samuel Templeton.*	Rev. *David Cather.*
——	——	I believe not one case of desertion has taken place during the three last years; but whenever this does take place, money is raised by vestry assessment, and committed to the churchwardens. And none within the last three years have perished through neglect.	About four at present; supported by vestry assessment. Not any.
——	——	There are few if any of this age who are not supported by their own relatives or reputed fathers.	*See* No. 1.
——	——	*See* No. 4.	No 1 .
——	Eighty-three poor of this parish receive support from the Coleraine poor-house (the next parish). There are 20 or 30 more who receive no aid from that institution, and many families very poor.	The number of these is considerable; but from the manner in which they are supported, I cannot exactly state it. Those who belong to the Established Church receive a support from the rector; those who are Presbyterians, receive certain allowances from the different congregations to which they belong.	From 15 to 20 unable to work; and who, from being known to their neighbours, are assisted when not able to beg.
None.	None.	I have known but a very few in any year leaving Balteagh; they mostly go by Scotland, not many of them reaching England.	Very few leave this parish; those who do generally go to Scotland.
——	——	Very few of them are married men. Mostly young men who go to obtain the high wages during harvest.	Few married men go; chiefly young men. When a married man does go, his family sometimes beg through the country till his return.
——	——	There are few travelling beggars belonging to the parish, but from the vicinity of the two towns of N. L.Vady and Dungiven, a number frequently pass through it; and they receive alms in provisions for the most part.	About 30 itinerant beggars belong to this parish. In the town, alms are given in money, in the country, in meal and potatoes.
——	——	There is no particular number or description of householders in this habit; the poor and other travellers are seldom refused lodging where they apply, for which no remuneration is looked for or expected.	The number cannot be accurately ascertained, as few of of the labouring class will refuse a night's lodging to a strolling beggar, and the only payment they receive is a bundle of straw, which the beggar has got from some farmer for a bed.
None	None.	I have known no case of this kind.	Not any.

ULSTER—County Londonderry—Barony Kenaught.

Drumachose, Aughauloo and Balteagh - - Pop. 10,754.	Drumachose - - Pop. 5,280.	Tamlaghtarde - - Pop. 3,607.	Tamlaghtarde - - Pop. 3,607.
Rev. *G. Steen*, P. M.	Rev. *John Olphert*.	Rev. *John Graham*.	Rev. *Paul Bradley*, P. P.
Deserted children are not known among us, excepting one in a century. No child has been known to have died from want these last three years.	I believe five are now supported by vestry assessment, a serious grievance, and will continue so till the fathers are obliged to contribute, or at all events obliged to give a similar security with the mothers. At present the father escapes, and if processed by the church-wardens generally absconds. What I would recommend is this: when a woman swears a child, let both parents be obliged to give security, that the child shall not be a parish charge.	Not above one every five or six years, and they never perish from neglect.	Not more than one every five or six years. None perishes by neglect.
The bastard children not supported do not amount to more than four or five.	This question I cannot answer. Reputed fathers do little indeed, and ought to be obliged by law (which is not now the case) to do more.	There is only one of this description in our parish, from some illegality in the law proceedings to affiliate her on her known or suspected father.	I am not able to say there is any.
About 15 in Drumachose, and 10 in each of the other parishes.	Few; and what there are, supported by charity.	Answered in No. 4.	Sixty-four; and supported by their own industry and the benevolence of their neighbours.
I suppose there are about 300 persons incapable of work. Supported by the voluntary contributions of the public.	There are several, from 50 to 100. These are now supported by their friends or public charity. For such we want a regulated provision; and I believe there are few parishes which would not voluntarily tax themselves for the support of objects; the best mode of providing for the destitute, and guarding against imposition.	About 70, of whom 41 get 7*s.* 6*d.* per annum in money, from a fund bequeathed many years ago to the poor of the parish, viz. 100*l.*, left by the Rev. John Leathes, who died rector of this parish about the year 1749; and 200*l.* by Hodgson Gage, Esq., who died in 1776. The interest of these sums (late Irish currency) is divided annually by the rector, in the parish church, amongst the greatest objects. Their other sources of support are the charity of the neighbouring farmers, which is very great, and never fails the poor of this parish.	There are about 110 infirm persons, of whom 74 are able to earn a partial subsistence; the rest are wholly infirm. The protestant rector distributes, in proportion to their necessity, the proceeds of a charitable bequest, in amount, I think, about 300*l.*, which produces 18*l.*, for the support of the poor. For further support, they have to depend upon the contributions of the farmers. The Gage family is particularly kind to the poor of the neighbourhood.
Very few from these parishes.	Not many from this immediate neighbourhood. Some few young unmarried men go.	On an average 10 or 15, who go to Scotland; scarcely any of them to England; some few go to it through Scotland by Dumfries.	From 10 to 15, who go to England in the harvest season, and return by Scotland, the harvest being partially later there.
—	If any married men go, which I believe seldom occurs, their wives and children must support themselves. In some places they beg; but I believe this is not generally the case.	Mostly single young men. If married, their wives live with their relatives, or on their own potatoes, and spinning linen yarn, is some, though small, aid to support them.	Five of them are married. Their wives live by their own industry, as well as upon whatever their husbands may be able to leave with them at their going off.
About 200 beg from door to door, or are known publicly as paupers. Money is given to the former, and provisions and clothes generally sent to the latter.	I suppose upwards of 50. Alms given in money, meal, potatoes, tobacco, soap, pins, &c., or by the shopkeepers.	Not more than 10 persons. Alms are usually given in meal or potatoes.	About 10 in winter and 20 in summer, besides strolling beggars. Alms are generally given in provisions.
In the country it forms a part of the poor householder's charity to receive the wandering beggar when night overtakes him; and the remuneration he receives is the straw on which the beggar has lain. In the town there are poor people who let lodgings at 1*d.* and 2*d.* each night.	There are several. One halfpenny, some potatoes, or the bunch of straw which is asked for a bed from some of the more wealthy, is left in the morning as the price. This goes to the pig-house or to the dunghill.	Few in the parish, whether farmer or cottier, refuse a night's lodging to a poor person. The only payment is a bundle of straw, which the beggar brings for bedding; and if the potato bag be well filled (as is generally the case), and the householder in poverty, the wanderer divides his potatoes with the more helpless householder. A certain beggar in a neighbouring parish has for some years back been known to feed a couple of pigs from the surplus produce of his potato bag.	Strolling beggars are always lodged gratis, either by the farmers or cottiers.
None.	I have seen several ill, almost dead, who have recovered by attention, and when so, forwarded from one parish to another till they reach their friends.	None that I ever heard of. When there is danger of this, the neighbours most humanely remedy it. Two of them frequently go out and collect meal or money for the destitute person or persons.	None.

ULSTER—County Londonderry—Baronies Kenaught, Londonderry City and Liberties, and Loughinsholin.

Tamlaghtarde - - Pop. 3,607.	Tamlaghtfinlagan - Pop. 7,356.	Templemore (including City and Suburbs.)—Pop. 19,620.	Ballinderry and parts of Tamlaght and Artrea.—Pop. ——
Rev. *Samuel Bulter.*	Rev. *O. M'Causland.*	Hon. & Rt. Rev. Bishop of Derry; Very Rev. T.B. Gough, Dean of Derry; Rev. P. M'Loughlin, D.D., Roman-catholic Bishop, and seven others.	Rev. *Hugh M'Cosker*, P.P.
Only two deserted children now. None perish by neglect.	In each of these three years two deserted children were supported by parochial assessment in vestry, at the expense of 4 *l.* each. In the last year 6 *l.* was voted for two children left in the care of an uncle.	Not more than four or five.	There is but one deserted child, who is supported by the parish of Ballinderry. None have perished through neglect.
Only two illegitimate children.	Eleven; baptized by the church minister; perhaps as many more, if not upwards of that number, by the other clergymen, priests, &c. These are generally left altogether to the care of their mothers.	——	One.
There are now 64 widows and children, of the poorest, unfriended, destitute order. (*See* answer to No. 4.) In the presbyterian congregation, of about 160 families, there are not more than three or four families who ever need support, and those are greatly maintained by our congregational collections in the dearest part of the year, or when they are most in distress.	At least 30 women; some of them widows with families, others without any. For these there is no provision whatever, except in the occasional bounty of their neighbours, who often find it necessary to apply among the gentry, and at places of worship, for the means of supporting these helpless beings.	——	None.
There are 35 persons who cannot work any, and 77 who, though infirm, can earn part of their living. They are supported partly by their Sunday collections in the congregations, partly by begging for them by young men, partly by their relatives, and some by the interest of 300 *l.* bequeathed to the poor; 44 persons get of that 7 *s.* 6 *d.* yearly.	At least 50. Those who are at all able generally go out to beg; those who are unable, from old age, or infirmity or disease, become a burthen on any relations or friends they may have; and these are frequently obliged to solicit relief in their behalf. Such persons receive occasional, though small, contributions from congregational collections.	With respect to the city, *Vide* Mendicity Reports. The state of the country cannot be accurately ascertained, but they are certainly very numerous.	There are eight or nine who are supported by public contributions from the church and chapels.
Perhaps 15 to 20 men leave their country yearly to seek work in Great Britain. Their present plan is to go to England in the harvest, and then to take Scotland and its harvest on their way home, as the Scotch harvest is later than the English.	Difficult to ascertain. Perhaps, on an average, from 20 to 30 mostly go to Scotland, few go to England.	Few leave this to obtain employment elsewhere. Some occasionally go to Scotland. These periodical movements do not take place in this parish.	None leave it periodically, but a few young men who go to England in the harvest time; and they generally allow that, every thing considered, they would do as well at home.
Some of these migraters are married men. Some of their wives beg in their absence; most of them have potatoes in that early part of the season, from their little manure, (and be it observed that all the cottagers get free land for their manure.)	Generally unmarried men. Wives and children of married men usually go to beg in their husbands' absence.	——	Few or no married men go to England, or any place else, from their wives, out of my parishes.
About 10 persons beg constantly, and 20 or more in the summer, according to its severity on them; and I have seen about 200 strange beggars in some of the former seasons. Alms mostly paid in provisions, and by a few chiefly in money.	About 60. At the houses of gentlemen, a small weekly contribution is generally given in money; from the farmers they receive a greater or a smaller quantity of provisions in meal or potatoes. When the supply of these happens to be large, they barter them for whiskey, tea or tobacco.	In the city, street begging is suppressed by the Mendicity. In the country, alms are given in provisions.	About 12; and it is generally provisions that they get.
None let their houses to beggars, though no place gives more free and easy accommodation, such as they have. They get nothing usually but the bundle of straw which the beggar has prepared somewhere for his bed. All denominations are very charitable; very poor cottagers may sometimes partake of their potatoes.	Several of the poorest cottiers are in the habit of giving a night's lodging to strolling beggars. The beggars bring with them some straw to lie on, which they leave as payment for their reception, and which is converted into manure for potatoes.	Two-pence per night, or 4 $\frac{1}{2}$ *d.* per week.	None. But if a beggar stops at a cabin, he gets his lodging gratis.
None have died of destitution since 1816 and 1817, so far as publicly known; though I think low fevers arise not unfrequently from the poor mode of living.	I know of none. In the year 1829, a begging woman was taken into a house, where she died soon after, supposed to be from destitution.	None.	None.

ULSTER—County Londonderry—Barony Loughinsholin.

Ballyscullin - - Pop. 6,453.	Ballyscullin - - Pop. 6,453.	Desertlin and part of Artrea. Pop. ——	Desertlin - - Pop. 3,318.
Rev. *G. H. Ashe.*	*H. B. Hunter*, Esq., J. P.	Rev. *Patrick Vincent*, P. P.	Rev. *J. Bratt Hewitt.*
There are two, who have been taken charge of by respectable people upon receiving from the parish a sum of money, and giving security for taking care of them. None have died from neglect.	Very few, not on the average one in the year. There was at one time the appearance of a great increase of bastard children in this parish, but by pursuing in making the mother keep her child, and prosecuting for exposure, and very vigilant attention to prevent parish charges, there is now very little of it. Whilst on this subject, I may state that my opinion was given very fully to the late Government on this subject; and I am quite certain that a power vested in petty sessions of examining into cases of bastardy, and upon proof of the father of the child, such proof to be taken from the best sources that can be procured, and from circumstantial evidence, and from previous character, so that magistrates should have a power of mulcting the reputed fathers in the maintenance, would be a monstrous check upon the crime. At present it is nearly impossible to get anything from the father, no matter how plainly it may be proved, and the unfortunate mother is obliged to take the whole maintenance on herself: it is a grievous thing, and calls loudly for redress. And I am quite satisfied that an Act giving magistrates the power of investigating and charging the father with the maintenance, would be most salutary and beneficial.	There are four deserted children. None have perished through neglect or want.	Two; one supported by parish, the other by friends. One is supposed to have perished by neglect of the unnatural mother in the last three years.
But two.	Perhaps six.	Three.	——
The number I cannot be sure of; but they are usually supported by their relations and private charity of a few individuals.	This is answered, or nearly so, by No. 4; I do not think there are many, but I cannot speak accurately.	Fifteen widows and about 40 children in my parish, who have no near relatives to support them; they are supported by the benevolent neighbours, and the industry of the widow and the elder children of the family, who get work in preference to the less distressed.	——
From 40 to 50. Some are supported by their own friends, and others by the charity of private individuals.	This is a very difficult question to answer. I should say about 50 of the class alluded to; they are supported in different ways. The landlord of one estate, the Bellagly, gives a sum of 80*l.* per annum to his agent to distribute in any way he may think most useful, and the aged and infirm inhabitants of the village get a share of this. The collection in the poor box on Sunday is given to the aged and infirm poor, and the kindness of neighbours and the few resident gentry in the parish, including two clergymen, supports those persons in a very poor way. On Monday there is a general day of helping all the poor who can come out, and they call at your house, and receive generally one halfpenny, or from the farmers they may receive some potatoes instead, and this constitutes the only way in which those persons are relieved.	There are about 50 persons who from old age and infirmity are unable to work; they are supported by the poor's money collected on Sunday in the different houses of worship, and the charity of the neighbours where they reside.	I do not know the exact number; they are supported by collections in different places of worship, and the benevolence of individuals.
I do not think that the number of those who go to England and Scotland for harvest work exceeds 15 yearly.	I think very few labourers from this parish go to England, some go to Scotland, but I think it is generally cotton-weavers or persons conversant with factory business, not agricultural labourers.	There are about 25 or 30 labourers leave this parish in the harvest season. Some go to England and some to Scotland.	None.
They are generally single men, I think.	Their wives and children remain in their houses, and they either receive money from the husband by remittance, or else have provisions laid in before the husband starts. I know of none who are supported by begging in the absence of their husbands, although I believe this is not uncommon in some places.	They are generally single men; some are married, who procure some potatoes and oatmeal on credit until their return.	——
Thirty-six. Alms are given at the better sort of houses in money, but in the small houses in provisions.	There are 27 badged beggars in the parish; they are relieved as stated in No. 4.	There are about 25 or 30 who subsist by begging. Alms are mostly given in provisions.	The alms given by farmers in provisions, by the gentry sometimes in money.
No householders make a trade of it; in all cases where strolling beggars are lodged, there is no charge made.	——	The travelling poor are lodged gratis.	——
None.	No.	One aged person I consider died sooner than she would have done from cold and by being obliged to lie on the damp ground.	None.

ULSTER—County Londonderry—Baronies Loughinsholin and Coleraine (Half.)

Desertmartin and Kilcronahan. Pop. 9,120.	Kilcronahan - - Pop. 4,186.	Killiough - - Pop. 3,046.	Kilrea - - Pop. 4,262.
Rev. *Ed. Donnelly*, P. P.	Rev. *J. S. Knox.*	Rev. *N. Inch.*	Rev. *John Waddy.*
I know of none.	One; supported by vestry assessment.	None known.	None at present in the parish. When there are any, they are supported by vestry assessments. None are known to have perished through neglect.
I know of none.	At present about eight, maintained by their mothers. The fathers rarely do more than contribute partially. The burthen of so doing frequently causes them to emigrate to America.	None known.	I know of none.
I know of none.	I cannot number above six widows and 10 children in the state inquired after. In these cases, they are generally lodged gratuitously by the charitable of the lower classes, and otherwise supported by general alms.	None known without some support.	Resident widows of farmers derive their support from the land occupied by their children, either by approbation of landlord, or by the will of their husbands. Labourers' widows, unable to work, become strolling beggars.
There are few of this description, but such as are, are supported by the charitable contributions of their neighbours.	This inquiry, I presume, refers to the very poor, and such as might become claimants for parish relief. Of these perhaps 40; but this being a question of degree, I have found, upon a very minute investigation, very varied and opposite opinions, yet not destitute of much respective reason and good sense.	One or two only known, who depend on the charity of relatives or neighbours.	Persons in such circumstances are usually supported by the congregational collections of the places of worship to which they belong, and the benevolence of their neighbours.
Cannot ascertain the number correctly, but many from this place attend the harvest in England and Scotland.	About 30. All go to England or Scotland.	This varies greatly with the season and prospect of employment. This last season, probably 20 or more. How many to England, unknown here.	Few in proportion to the entire population. Most of them go first to the south of England, and from thence to Scotland, as the harvest in Scotland is later than in the south of England.
Some married and some single. The wives of the married strive to subsist on a mere trifle which their husbands leave them, and others by begging.	A few, perhaps one-fifth, may be married. Their wives and families subsist during their absence upon their store of potatoes and their own industry.	A few married men. Their wives and children having support at home until their return, with help.	Some of them are married, who leave a scanty provision with their families, consisting chiefly of the potato crop then ripe on their farms.
In provisions in general. Cannot ascertain the number, as no distinction in this respect is made in parishes here.	About 20. Always, or nearly so, in provisions, the greater part of which they convert into money.	Only one known.	This cannot be accurately ascertained, as it is not usual for persons of that description to beg in their own parish. Alms are usually given in meal and potatoes.
They are lodged gratis, by both poor and rich.	None.	None known. Poor in need usually find a night's lodging gratis.	Strolling beggars always get gratuitous lodgings from cottiers or the poorer class of farmers.
None.	None.	None known.	None.

ULSTER—County Londonderry—Baronies Loughinsholin and Coleraine half.

Parts of Kilrea, Maghera, Killilough, Desertoghill, Aghawey and Tamlagh-O'Crilly - - Pop. ——.	Maghera - - Pop. 14,061.	Maghera - - Pop. 14,061.	Magherafelt - - Pop. 7,218.
W. H. Holmes, Esq.	*Alexander Mulligan.*	Rev. *James Spencer Knox.*	Rev. *Thomas A. Vesey.*
None that I know of. If any, they are supported by a vestry cess. None have perished through neglect as far as I am aware.	None of this description, as far as I know.	Four deserted children, supported by vestry assessments. None have perished through neglect (exposure, I presume) for three years.	At present there is one supported by the parish. None have perished through neglect.
None.	——	At present about 20, maintained by their mothers. The fathers rarely do more than contribute *partially*; the burthen of doing so frequently causes them to emigrate to America.	One.
None that I am aware of, except those alluded to in No. 7.	——	I cannot number above 10 widows and about as many children in the state inquired after. In these cases they are generally lodged gratuitously by the charitable of the lower classes, and otherwise supported by general alms.	Any widows and children in the parish who have no relations and are unable to work, are supported by begging.
Number unknown. Those who are incapable of work are usually supported by their relatives, or by the congregational collections.	Very few; but where any of such are they are attended to and supported by the voluntary charities of the people.	This inquiry, I presume, refers to the very poor and such as might become claimants for parish relief. Of these perhaps 100; but this being a question of degree, I have found, upon a very minute investigation, very varied and opposite opinions, yet not destitute of much respective reason and good sense.	There are a considerable number of old people not able to work, who are supported by their families.
There are not many, considering the very dense population; those who do leave their homes for that purpose usually go to Scotland.	——	About 50; all to England or Scotland.	Very few.
Some are married and some not. The wives and children of the former are maintained usually by potatoes of their own growing.	Both single and married men go at harvest time to England and Scotland. I never knew any of their families suffering any privation during their absence. The number from this parish is but few compared with the south and west of Ireland.	A few, perhaps one-fifth, may be married. Their wives and families subsist during their absence upon their store of potatoes and their own industry.	No married men go.
The number cannot be ascertained, as persons do not usually beg in their own district. Alms are usually given in meal and potatoes.	Not many, and they get support both ways from the inhabitants of the parish.	About 50. Always, or nearly so, in provisions, the greater part of which they convert into money.	Those who at present subsist by begging are about 50 or 60. In the town alms are given in money, in the country in provisions.
The strolling beggars are seldom refused a gratuitous lodging by the cottiers or very small farmers.	I believe 2 *d.*	None.	Strolling beggars in general obtain lodging free.
None.	Not any.	None.	None.

ULSTER—County Londonderry—Baronies Loughinsholin and Coleraine half.

Magherafelt - - Pop. 7,218.	Magherafelt - - Pop. 7,218.	Magherafelt - - Pop. 7,218.	Tamlaght O'Crilly. Pop. 10,070.
Andrew Spotswood, Esq. J. P.	Capt. *G. W. Blathwayt*, J. P.	Rev. *John Quinne*, P. P.	*H. Ellis*, Esq. J. P.
There is one deserted child, at present supported by the parish; none have perished through neglect.	At present there is one, supported by the parish; none have perished through neglect.	There are 17, all generally supported by the humane.	——
One.	One.	There are 32; their mothers, when they get work, support them; when no employment, they beg.	——
I do not know of any	Any widows and children in the parish, who have no relations and are not able to work, are supported by begging.	There are 72 widows; those who have relatives generally give them assistance; others live either by begging or by their neighbours.	——
A considerable number of old people are supported by their families, others by begging.	There are a considerable number of old people not able to work, who are supported by their families and the contributions of a few benevolent people.	There are 100 at least; their usual support is either from their poor relations, the community, or both.	——
Few leave their dwellings; any that do, go to England.	Very few.	Very few for the last two years; might be about 50; they generally go in the harvest time to England.	——
Very few married men go; their wives and children are supported either by begging or their own industry.	No married men go.	When married men go to England they leave a small quantity of potatoes, very often the produce of their garden, and the women provide other necessaries the best they can.	——
At present about 60; in the town alms are generally given in money, in the country in provisions.	The present number who subsist by begging, is about 50 or 60; in the town alms are given in money, in the country in provisions.	The number of resident beggars are few, not 30; in the villages and towns alms are generally given in halfpence, in the country in provisions.	——
Strolling beggars generally get a night's lodging free in the cabins through the country.	Strolling beggars in general get lodgings free.	Beggars are generally lodged gratis; very unusual to charge for a night's lodging.	Cannot exactly say.
None.	None.	None.	I have never heard of any dying from actual destitution in this parish, almost at any period.

ULSTER—County Londonderry—Baronies Loughinsholin, Coleraine half, Tyrkeeran and Kenaught.

Tamlaght O'Crilly. Pop. 10,070.	Tamlaght O'Crilly. Pop. 10,070.	Termaneney - Pop. 2,551.	Banagher - - Pop. 6,186.
Rev. *W. Napper.*	Rev. *Adam Boyle.*	Rev. *Charles Foster.*	Rev. *Thomas Ellison*, P. M.
I am not certain; I suppose about six or seven. Some were sent to the Foundling Hospital by the parish; the rest had their nursing paid three years by the parish; then they each generally became (gratis) one of the family where nursed. None supposed to have perished through neglect within the last three years.	I am not certain; I suppose about seven or eight. Some sent to the hospital by the parish, others had their nursing paid for by the parish three years. None perished that I know or recollect.	One only, who is supported by parish assessment. I never heard of any child having perished, or being supposed to have perished from neglect in this parish.	They are few in the parish, and we have not known of any to have perished through neglect.
I am not aware of more than one of this description at present.	At present I can only recollect of one.	I know of none.	I do not know.
I do not know. They do not stand prominent or generally attract notice, as there is a disposition to industry; several subsist quietly on very small means, and others get neighbourly and occasional assistance without mendicancy. There are 10 widows on our church poor list. If desired, I will send inquiries into the townlands respecting these, and return the information obtained. I did not clearly think of this in time.	There is no poor-house in this parish, or institution of the sort.	I know of no widows and children in this parish who can be called destitute.	The number I cannot state, but such individuals as cannot support themselves, get poor's money from the houses of worship.
I cannot estimate; they are numerous. Many have a claim to support from the farm where they reside; otherwise they depend on the beneficence of relatives and neighbours, assisted by congregational collections of different denominations.	I cannot estimate. Supported by friends, neighbours and collections. Beggars are mostly supported by provisions.	The aged and infirm in this parish are supported by their families and relatives.	The number might be from 40 to 50, and some of these are partly supported from the several houses of worship, while the rest are entirely dependent on the country.
Several resort to Scotland, especially in harvest; a few to England. I cannot state exactly.	A number periodically emigrate to Scotland, some to England, in spring and autumn, especially in autumn. The number I could not say.	Scarcely any from this parish.	The number of labourers that leave their places I cannot compute; but such as look for employ elsewhere mostly go to England.
Some are married, whose families are generally supported by potatoes ready to be dug at their departure, which is usually about the beginning of August. Also by little exertions of industry, such as those mentioned in other answers: I mean, by little, making small returns of wages.	A number such are married; a few potatoes usually keep them alive in the husband's absence, hoping for some money on his return.	When such a case occurs, the wife and family are supported during the absence of the husband (from July to September) on the produce of the potato garden, which is generally attached to cottages, and whatever he is able to spare from his previous earnings.	Some of them married, and some unmarried. The wives and children of the married men are mostly fed on new potatoes, as it is at that season of the year the heads of houses mostly absent themselves.
I cannot state the number, because there are so many fluctuating strangers. Alms usually given in provisions. From anything I observe, I think from 30 to 40 would be rather a high estimate of actual mendicants resident; though I believe many more are generally vagrant in this parish, and several others are partially assisted.	I cannot state the number. Alms usually given in provisions.	Six or seven. Alms are usually given in provisions.	From 40 to 50, begging. Alms given by the rich in money, by farmers in provisions.
This practice is quite general, and a night's lodging is (I believe) always given gratuitously in this case; I am not aware of any exceptions.	A number; but the definite number I know not.	I know no house of this description. When strolling beggars are lodged, I believe that no charge is made for the accommodation.	I should think that beggars are generally lodged by cottiers, and from them they receive no recompense.
I hope not. Such an event is scarcely known, at any rate, and I trust scarcely possible, unless in the case of a stranger by some surprise. I have heard a rumour of one, but it is not said whether within the last three years.	None known to me.	I never heard of a case of the kind, and I think highly improbable that such a case should occur in this parish.	None.

ULSTER—Counties Londonderry and Tyrone—Barony Tyrkeeran, &c.

Cumber (Upper) - Pop. 7,745.	Cumber (Upper and Lower.) Pop. 12,329.	Cumber (Lower) - Pop. 4,584.	Faughanvale - Pop. 6,218.
Rev. *Francis Brownlow.*	Rev. *James Allison*, P. M.	Rev. *John Hayden.*	*Thomas Scott*, Esq. J. P. Dep. Lieut.
Four deserted children within the last three years. One perished.	Deserted children are supported by the parish to which they belong. None have perished through neglect within the last three years.	No deserted children.	None.
There are but two supported by the parish at present; I know of no others.	Cannot tell the number; they are, as far as I know, supported by their reputed fathers.	I know of none of the age referred to.	None.
——	There are not many of this description. They are supported by the bounty of their neighbours.	I know of only six, exclusive of common beggars, and they are supported by the benevolent care of three or four families.	About 12; by the bounty of the resident gentry and farmers.
It is impossible to answer this query satisfactorily.	Upwards of 100; usually supported by begging.	Not more than about 70, who are chiefly maintained by their own relations.	About 100; they are supported partly by their friends and the bounty of those gentlemen's families who reside in the parish; they are also assisted by the farmers.
About 50 emigrate; of which number probably two-thirds go to England.	Not many in Cumber; a few go to England.	About 30 go to England; less during the last year, from a report that they would be ill received by the English labourers.	Not many in comparison with other parts of Ireland. Those who do go, go in general to England.
Some leave provisions with their families, but the major part allow their wives, &c. to beg until their return.	A few married men; some of their wives are obliged to beg, and others subsist on their little earnings.	From the minute subdivision of land in some parts of this parish, even persons who are called farmers periodically go to England or Scotland for employment in harvest. Their wives and children are fully adequate to the care of their own crop in their absence; and in the case of ordinary labourers, their wives and children get employment at home more readily at that precise period than any other.	Some are; in which case their wives and children are supported by their own industry and the potatoes provided by their husbands previous to leaving home.
It is impossible to answer this, either, with accuracy; probably 100. Very few give money; farmers always provisions.	Alms usually given in provisions.	I know of 40 persons subsisting by begging, who receive alms in money from the gentry, and provisions from the farmers; and I have no doubt that if the amount of both were judiciously expended under a proper system, it would be a relief to both classes of contributors.	About 54; both in money and provisions: in money by the gentry and provisions by the farmers.
——	None that I know. Beggars are lodged gratuitously.	The number is not many. The beggar usually gets straw from a farmer for a bed for the night of his stay at his lodging, and he leaves this bed behind as a remuneration to his poor host.	There are few, if any, householders who let lodgings. Strolling beggars are never charged for their lodgings; they in general get a bundle of straw from the farmer for their bed, and get leave to make it up in the cottier's house without any charge. Travellers pay 2*d.* per night for a bed.
None.	None.	None.	None.

ULSTER—County Londonderry—Barony Tyrkeeran.

Faughanvale - Pop. 6,218.	Glendermot - Pop. 10,338.	Glendermot - Pop. 10,338.	Glendermot - Pop. 10,338.
Rev. *M. Moore.*	Rev. *Henry Carson*, P. M.	Rev. *W. Monteith*, P. M.	*John A. Smyth*, Esq.
I understand there are two, supported by voluntary contributions.	—	I have not known or heard of any perishing through neglect within the last three years.	About five or six, supported by parish assessments.
None.	—	I do not know.	—
—	—	I do not know.	I cannot say; those are included in the number of beggars.
I think about 100; some supported by their relatives and others on charity.	The number I know not; those who are able to travel, by begging, and those who cannot, depend on the bounty of their neighbours.	I know not; nor can I form an opinion.	I cannot say the number; suppose 300 or 400. Those who do not beg are supplied by their children.
I cannot state the number; I think very few go to England from this parish.	—	I cannot name the number; but a great many go from this to England and Scotland to get employment during the harvest work.	Very few; those mostly go to Scotland. There is, in general, employment for labourers.
—	By begging.	Single men go more frequently, but sometimes married men go, and their wives and children generally betake themselves to begging.	In general, those who go to Scotland at a particular time of the year are married men, and generally leave some potatoes and oatmeal to support their families in their absence.
Between 40 and 50; usually in provisions are given.	About 130. Alms given by some in money, by the farmers usually in provisions.	—	About 100; some people give money; some give potatoes and oatmeal. If we have poor laws, the number requiring aid would exceed 500.
—	A large proportion, and the price usually paid is 1*d.* per night.	I cannot give any answer to this query.	There are very few. The beggars have generally some residence or lodging. In the latter case they generally divide the provisions they get in charity with those in whose houses they lodge.
None.	None.	I have not heard of any.	I do not know of any.

ULSTER—Counties Londonderry and Monaghan—Barony Cremorne.

Agherton - - Pop. ——	Aughnamullen—Pop. 18,032.	Aughnamullen—Pop. 18,032.	Aughnamullen, West. Pop. 18,032.
Rev. *David Dunkin.*	Rev. *William Roper.*	Rev. *M. Mc Dowell*, P. M.	Rev. *Philip Brennan*, P. P.
There is one deserted child, supported by the parish. None known to have perished through neglect.	There are five deserted children in this and the eastern division of the parish, who have hitherto been supported from the parochial cess. We are at a loss now how to proceed, as the last application to the assize-going Judge was not successful. The consequence is, the children are nearly naked, and kept by their nurses from a benevolent feeling. They, however, express great dissatisfaction, as it is with difficulty their own families are supported.	——	There are five deserted children, three of whom are supported by the Catholic congregation, and the other two by the Protestant rector, at the expense of the county. None have perished through neglect.
I do not know any.	——	——	——
I do not know any coming under this description.	——	——	——
The numbers who come under this description, and are on the poor list, amount at present to between 30 and 40. They are supported by weekly Sunday collections in the church, and by a testamentary bequest of a landed proprietor to the poor.	As far as relates to my own congregation I could answer. No public means of support.	I cannot state their number; but they are usually supported by their relations.	The aged and infirm are supported by their friends and relations. Their number is considerable, but not precisely ascertained.
No labourers leave this parish for the purpose of obtaining employment elsewhere.	——	About 300. One-half in harvest go southward for work, and the other half to England.	One hundred and thirty-one; 50 go to England.
Answered, No. 5.	Some are married; their wives either remain at home spinning, or wander about as beggars. They may earn about 2*d.* per day at the wheel.	Very few of them are married; families supported by previous supply of potatoes, or by begging.	Some of them are married men. Their wives and children, in some cases, subsist on potatoes, and frequently by begging.
The number of persons belonging to the parish who subsist by begging is small. Our great grievance is from foreign beggars, especially in the summer.	There are 27 badged *itinerant* paupers; the total may amount to 40. The householders are the greatest objects of charity. Alms given both in money and food.	Provisions are generally given as alms.	Forty-three persons subsist by begging. A great number have gone off to other parts to beg, being ashamed to beg in their own neighbourhood. Alms are usually given in provisions.
It is not in the habit of the housholders of charging for the lodging of strolling beggars.	I never knew of an instance occurring where payment was required for a beggar's lodging during a single night or so. Sixpence is the usual charge for a room by the week.	——	None.
None such have died within the last three years.	None, thank God.	——	None.

ULSTER—County Monaghan—Barony Cremorne.

Clontibret - Pop. 15,941.	Clontibret - Pop. 15,941.	Clontibret - Pop. 15,941.	Clontibret - Pop. 15,941.
Rev. *John Arnold*, P. M.	Rev. *John A. Russell*.	*Edward Lucas*, Esq. J. P.	Rev. *Robert Lewers*, P. M.
——	Only three; by parish assessment. No, except in one case, where it was supposed the wretched mother exposed it in a bog-hole.	I refer to churchwardens.	There are none such among the people of my charge.
——	I believe the number is small.	I cannot say. They are usually supported more or less by reputed fathers, out of praiseworthy motives. Barristers usually decree for support if a contract to that effect can be proved or fairly implied; but a mischievous defect exists in the Irish law, so that the reputed father is not liable to maintenance, unless by contract.	There are four or five children of this description in my congregation, and their reputed fathers do support them.
——	About 200 widows, without any land or means of support, except spinning, by which a few of them earn something; there may be about the same number of dependent children.	No means of knowing.	Any widows and children in my congregation are generally in a way humbly to support themselves by their industry; relations sometimes assist them.
——	As nearly as I can calculate there may be one in every family; but they are cheerfully supported by their relatives.	No means exist of knowing.	I cannot exactly say how many.
——	I cannot form any idea of the number; about half go to England and half to Scotland; they often travel on, after an early harvest in England, to Scotland.	Many go in harvest time to England, some to Scotland; no means exist of knowing the number.	I do not know more than two of my congregation that go abroad for work, and they go to Scotland.
Many who emigrate for the harvest are married, and their wives often beg in their absence.	Yes. They usually live on the supply of potatoes in the house until the return of the labourer, and get a small pittance by spinning or herding.	Some are married men. As this parish is extremely subdivided, most have land, and their families chiefly live at home on the produce.	One of them is married, and the other single. The wife is supported in her own cabin, as the new potatoes are then fit for use.
I cannot tell the number of beggars in the parish. Alms are usually given in provisions, and I believe the beggars are better off than thousands of small farmers.	We distributed badges to 46 in the year 1831. I should suppose there are not many more at present; a few rejected the badges; there may be 60 or 70 altogether; they generally receive a few potatoes or meal as they go from house to house.	No means exist of knowing; they were once registered; but I believe no longer. Alms almost always in provisions.	None of my congregation ever begged any, though some of them are poor.
No price is charged; the persons who give lodgings to beggars are poor cabin holders, who can give no alms; and believing that the deed is recorded above, they lodge the poor gratis.	This habit varies so much that it would be hard to tell. The beggars usually leave their straw beds behind as payment, or contribute the few potatoes they carry to the pot.	No means of knowing the number. The price of lodging I am personally unacquainted with.	None of my people lodge beggars, as they are mostly Roman Catholics; they lodge with their own sort. I never understood that they paid any thing for lodging.
None.	No.	I know of none; and as, in the year of famine, 1816, not one such case could be discovered to have occurred, I cannot think that any such case could have occurred lately. This is wholly owing to the charity of the farmers.	None ever died in my congregation under such circumstances.

ULSTER—Counties Monaghan and Fermanagh—Baronies Cremorne, Monaghan and Dartry.

Tyhallan - - Pop. 4,846.	Aghabog - - Pop. 7,442.	Clones (Clones Town). Pop. 22,203.	Clones, East (Clones Town.) Pop. 22,203, of whole parish.
Rev. *Peter M'Mahon*, P. P.	Rev. *Richard Ross*, P. M.	Rev. *John Taylor*.	Rev. *Thomas Boyne*, P.P.
None, or none perished, to my knowledge.	Very few deserted; these supported by the parish. None, I believe, have so perished.	Perhaps not more than six or seven who had been foundlings, and now supported by the persons who took care of them in their infancy. I know of no other deserted children, except three or four foundlings, who are supported by the parish.	I have had two, supported by collections quarterly in the chapel. I do not know how many may be supported by the established church. I do not know of any having perished by neglect.
None.	Very few, I believe.	I know not; but I know that such are generally exposed. Much less latterly are thus dealt with, since the impossibility of sending foundlings to the Foundling Hospital in Dublin.	I could not tell the number; but very often the reputed fathers will give no support, and the unfortunate sinful mother is obliged to work or beg for her own and child's support.
About six widows, who are supported by begging. Children, none.	A number, whose relations are either unable or unwilling to support them; and they are sustained by begging.	Cannot tell the number; some widows thereare, I know, who are supported partly by their own industry and partly by charity derived from various sources.	The most of all the widows in the parish, with their children (if small), are supported by their own industry and the charity of their neighbours. There is no fund for their support.
About 100, who are supported by the charity of their friends and neighbours.	A considerable number; usually supported by begging.	Exact number cannot be ascertained; perhaps from 80 to 140. Supported by their friends, and by charitable collections in their aid occasionally; some of these are on the poor lists, and relieved by collections made in the churches on Sundays, and by other ways.	It would be quite impossible for me to tell how many are unable to work from old age and infirmity; but all such are supported by their children or relations, or obliged to beg.
About 300; most of whom go to England or Scotland.	Almost none from here.	No mode of ascertaining this correctly; those who leave this country for labour go chiefly to England during the harvest season; fewer go to England latterly, as this practice has not proved profitable; some go to Scotland for work at times.	I cannot say what number; I think not many. The greater part go to England; but some, I believe, to the counties of Meath and Dublin.
About one-third of them are married men, whose wives and children are supported by the produce of the con-acre potatoes, and bad butter-milk, which they buy on trust.	——	The wife and children are supported out of their livings. The wives and children of some labourers are at times obliged to beg when labour becomes slack.	Few are married; their wives and children are supported in their absence by whatever stock of potatoes they may be able to leave; should that fail, they must beg.
About 12. The alms are generally given in provisions.	Number not known, as they come from divers quarters, parishes and counties. Alms generally in potatoes, sometimes in meal.	From 70 to 80, to whom provisions in the country, and pecuniary aid are given.	I could not tell; for when obliged to beg, they generally go to other places where they are not known, being ashamed to beg at home. Alms are given in both money and provisions.
None. Beggars get their lodging free.	Many; but no known charge made.	Cannot tell; every door is open to them. They generally lodge at poor cabins, to the family of whom those beggars are rather an advantage, as they may share the product of their begging with it for the time.	Almost every creature who has a cabin will lodge the strolling beggar gratuitously.
None.	None.	None.	None that I know of, from actual destitution; but I think many have died a lingering death, from bad food, and stinted allowance of same, joined with bad covering for night and day.

ULSTER—County Monaghan—Barony Dartry.

Currin - - Pop. 7,180.	Currin - Pop. 7,180.	Currin - Pop. 7,180 of whole parish.	Ematris - Pop. 7,676.
Col. *John Madden.*	Capt. *Thomas Cottnam*, J. P.	*Andrew Forster*, Esq.	Rev. *Eugene O'Reilly*, P. P.
I hear of only one such for some years past. No person ever perished from neglect or want.	There is only one child on the parish; and never heard of any perishing from neglect.	There is only one at present totally unprovided for and incapable of doing any thing towards its own maintenance. The churchwardens are paying something weekly for its support.—*Quere*, What should be done in such cases, or what power is there to assess the parish for foundlings or deserted children?	There are seven children supported by the parish; none have perished.
I hear of one only on this parish.	Answered in No. 1.	About seven.	I know of none.
I know of very few such here.	Cannot answer as to the number, but they must support themselves with a little industry and the assistance of their neighbours.	There are about 15 widows and 25 children, who have no relations able to support them. They are supported partly by their own small earnings (spinning), chiefly by the liberality of neighbours; in many cases they may be said to want the necessaries of life, at least such as they would require.	There are about 20 widows, some with children, others none, who have no friends or relations to support them; they live on parish aid or begging.
Very few such in this parish who are kept by their friends and relations to whom they belong.	Cannot say what number; but those who are, are supported by their friends or beg.	The number of those who are incapable of work may be about 40; they are either supported by their relations or by some kind friend or friends, or they must beg.	There is about 100 who are unable to work; 30 of these are on the poor list of the parish, and receive from 2 *s.* to 8 *s.* a year; some are supported by their children, but the greater number live by begging.
Very few go to England.	About 30 in the harvest time to England and Scotland.	A few; perhaps not more than 12 or 15 leave their dwellings periodically to obtain employment; they usually go to Scotland or England.	About 60 go yearly to England and Scotland, and a few to the county of Meath and Dublin.
Mostly unmarried.	Some are married; and wives and children support themselves in their cabins till the return of their husbands, and a few beg.	Yes; their wives and children are supported partly by their own small earnings; but their chief subsistence is the potatoes set in their own patch of ground or con-acre ground.	The one-third of them are married men; in their absence, their wives and children live on the produce of their con-acre, and many of them live by begging.
There are few beggars in this parish in ordinary seasons, and generally get provisions; if they get money, they buy whiskey and tobacco.	I think comparatively few, and alms given in both ways.	It is impossible to ascertain with accuracy, as the regular beggars go from parish to parish; there may be about 30 who have lodging in the district, and who subsist chiefly by begging. Alms are given usually in provisions.	There are about 40 beggars who are natives of the parish, with a great number of strolling vagrants from other parishes; they get alms in provision; some give money.
Very few such houses. Such are generally lodged gratuitously.	There are no houses that I know of this description; the strolling beggar generally gets his night's lodging without charge.	Two only who keep lodging-houses; price of a night's lodging is two-pence.	Poor farmers and cottiers generally lodge strolling beggars; farmers supply them with straw for beds; there is no charge made.
Never at any time.	Never heard of any.	None from actual destitution, though I am confident that, humanly speaking, the lives of many have been shortened by hardships and privations.	I know of none within that period.

ULSTER—County Monaghan—Baronies Dartry and Farney.

Ematris - - Pop. 7,676.	Killevan and Aughaboy. Pop. 15,703.	Killevan - Pop. 8,261.	Carrickmacross (including Town) - Pop. 12,600.
Rev. *Nicholas Devereux.*	Rev. *William Harris*, P. P.	Rev. *John Wright.*	Rev. *Mr. Whittaker.*
About seven deserted children in this parish; none have perished by neglect.	There are three deserted children at present in the parish of Killevan, and I believe supported by the parish; none that I have heard of in Aughaboy. None have been known or supposed to have perished in either.	At present there are three deserted children supported by the parish; none have been known or supposed to have perished, though children are often exposed to danger in the attempts to leave them with their reputed parents. Nothing is more necessary than a law to meet this exigency.	There are eight, supported up to this time by parish assessments, at 5*l.* annually for each. There may be others that I know not of. None have perished that I can learn.
None.	This is difficult to ascertain; perhaps from 30 to 40 or 50 in both parishes. Children of this description are more frequently supported by the mothers than by their reputed fathers, who generally evade their maintenance by the difficulty of proving the paternity.	This is difficult to ascertain; perhaps 30. Children of this description are more frequently supported by the mothers than by their reputed fathers, who generally evade their maintenance by the difficulty of proving the paternity. The oath of the mother is not sufficient to compel payment, unless corroborated by some act of acknowledgment on the part of the reputed father. Except in such case, the barrister will not decree for maintenance, or wages for nursing, and the magistrates think they have no power.	There are not many of these that I am aware of; I cannot state the number.
I know of none.	I cannot pretend to ascertain the exact number; I should suppose 20 or 30 in both parishes.	This is difficult to ascertain; I suppose 20.	There are many; these are principally supported by mendicity funds.
About 70 persons incapable of work are resident in this parish, of whom 30 are assisted by the poor money collected every Sunday in our parish church; others are supported by begging.	I cannot ascertain the exact number; however, I would conjecture from 50 to 60. They are usually supported by their children, who generally share their scanty means with their parents.	It is difficult to ascertain the number; I would conjecture about 50. They are usually supported by their children, who generally divide their means, however small, with their parents.	I cannot answer this question accurately. There are a great many; some supported by relatives, some by mendicity society established in town, and many by begging.
Generally 100 labourers go either to England or Scotland every year.	From 40 to 90 of both parishes. Some go to the counties of Louth and Meath in the harvest, some to Scotland, and some to England.	From 20 to 50; some go to the counties of Louth and Meath in the harvest; some to Scotland, and a very few to England.	A considerable number of labourers proceed annually in search of work to England and Scotland; many also to the counties of Meath and Dublin, where wages are higher, and labourers scarce.
Some are married men; and in their absence their families live on the produce of their con-acre and their own industry; others beg.	Some are married; and if their wives and children have no food, which is generally the case, they go to beg in the neighbouring parishes.	Some are married; and if their wives and children have not food, they go to beg in the neighbouring parishes.	Very many; wives and families principally supported by the stock of potatoes laid in before their departure; but few of these beg.
The number of persons subsisted by begging, and natives of this parish, are 40; alms given by farmers in potatoes and meal; money by the gentry.	There may be from 50 to 60. Alms are seldom given in money, except at the houses of a few of the higher class; generally in provisions.	About 40, exclusive of 28 on the parish list, who receive the Sunday collections for the poor. Alms seldom given in money except at the houses of a few; generally in provisions.	There are very many; on mendicity society list the numbers are 101 families; these get from 4*d.* to 9*d.* per week each. Alms in town given in money; in country, in provisions for the most part.
The cottiers generally give a night's lodging to strolling beggars, and the farmers supply them with straw for bedding; no price paid.	I know of no instance of letting lodgings to strolling beggars. The beggars are usually allowed to make their beds at the small farmers' or cottiers' fire-side; but no remuneration or price is expected or paid.	No lodgings let for strolling beggars. The beggar is generally permitted to make his bed at the small farmers' or cottiers' fire-side, but no remuneration is expected, nor any price paid.	There are several in the town and suburbs, but the price generally very small; a few pence where any charge is made; but very often beggars bringing their beds are not charged, provided they share their provisions with the owners.
None.	None that I have heard of.	None.	I am not aware of any such, nor can I learn from inquiry.

ULSTER—Counties Monaghan and Louth—Baronies Farney and Ardee.

Inniskeen - Pop. 3,698.	Killanney - Pop. 4,832.	Killanney - Pop. 4,832.	Killanney - Pop. 4,832.
Alexander Kindelan, Esq.	Rev. *D. Finnigan*, P. P.	Rev. Sir *Harcourt Lees*, Bart.	*Alexander Mitchell*, Esq. J. P.
Only one; and none are supposed to have perished within the period mentioned.	There are no deserted children in this parish; none have perished from neglect.	There have been no deserted children in the parish these some years.	Deserted children are supported by the parish in some instances, and others by the parents. I have not heard of any children being lost within the last three years.
None.	There are no bastard children in the parish who are thrown on the bounty of the public.	There are none.	——
I have answered this in No. 7.	There are few widows and children in the parish depending on charity; such as are, receive alms from farmers, and other charitable persons.	There are no widows or children in the parish of this description.	I cannot say, but I think there are very few.
——	I cannot correctly state the exact number of infirm persons; they are generally supported by their children. Such as have no children, receive alms from the farmers and other charitable persons.	The number of such persons as are mentioned in this query cannot be ascertained; there are few of them, and they are generally supported by friends, if not by charity.	The poor support the poor.
About 150 to 200; about the one-half of whom go to England to make the rack-rent of the	I cannot correctly state the number of labourers that leave dwellings periodically, or go to England.	A few go every harvest to the counties of Meath and Dublin; the number cannot be accurately known; some also go to England at that period.	I cannot say.
landlord, which in many instances is already paid by labour in advance, but which he will not take for rent or pay otherwise than by their taking various articles (chiefly food) at an usurious and exorbitant rate.			
Often one-third of them married; their wives support themselves by begging from the wretched peasantry.	Many are married men; their wives and children live on the produce of the potato crop that is generally provided by the husband before his departure; when the potato crop fails, by begging.	They are generally single men; but if they have families, their families are for most supported by potatoes and such other common provisions as they may have provided in their houses.	The potato garden is the support of the labourer's wife and family during his absence.
About 40 or 50, sometimes more, supported by begging while able; when not, relief is sent to their houses or lodgings; money seldom given, but meal, and generally potatoes.	The number of persons belonging to the parish who entirely subsist by begging is about 100. Alms almost always given in provisions.	There are very few belonging to the parish who subsist in it by begging; alms are generally given in provisions.	Very few beggars; alms are usually given in provisions.
There may be 10 or 15 such houses in the parish; 1 *d.* is the charge nightly; but beggars are almost always lodged gratis by the small farmers, who support them.	Strolling beggars get lodgings gratis from the poorer class of farmers.	No lodgings are let to strolling beggars in the parish, though sometimes the cabinholders give them a night's lodging for charity.	I think there are very few.
None.	None.	None are known to have died in the parish on this account.	None.

ULSTER—County Monaghan—Town Monaghan—Baronies Farney and Monaghan.

Magheracloone - Pop. 8,443.	Monaghan - Pop. 11,875.	Monaghan - Pop. 11,875.	Monaghan (Town.) Pop. 11,875.
Rev. *D. Boylan*, P. P.	Rev. *John Caulfield*, R. C. C.	Rev. *John Caulfield*, R. C. C.	Rev. *Charles Evatt.*
Only two in my recollection, one supported by the parish, the other by the writer; one left out near a house by some unknown wretch, and found in the morning dying of cold.	We have nine children, supported by quarterly collections in our chapels. The churchwardens, I believe, have two; and none died through neglect that we heard of.	Nine children, supported by quarterly collections in our chapels: two, I think, supported by the churchwardens. None have perished, as far as I could know, through neglect.	There are about 13 deserted children in the parish, of whom three have been hitherto supported by parochial assessment; the rest are maintained by private subscription. There are not any supposed to have perished through neglect.
I think there are only two or three.	I think three, who receive nothing from their fathers; they are supported by their mothers.	In the country parts of the parish there are three, who are not acknowledged by their fathers, and are supported by their mothers.	None at present known.
They are few, and live by begging.	As there is no regular provision made for widows and orphans in this parish, I cannot ascertain the exact number. Those not included in answer No. 4. are supported by begging and the charity of their neighbours.	There is no regular provision for widows and orphans in this parish, and I cannot state the exact number. Such as have not means within themselves are supported by the people.	Several, but the number not ascertained. Those in the town are assisted from the Mendicity Association and other charities, and in the country from the Sunday collections in the church, and by the assistance of their friends.
I cannot exactly say the number, but they are generally supported by their children or grandchildren, or by the charity of their neighbours.	In the town part of the parish there are about 800 persons of this kind receiving weekly assistance from the mendicity fund and casual charity.	I think about 30, supported by the charity of their country neighbours, and about as many more by their immediate relations.	About 350 of this description in the parish; of whom 180 are in the town of Monaghan, and are relieved from a voluntary Mendicity Association.
It would be impossible to say with accuracy; the number varies in different years. I think I might say from 600 to 700 yearly to Meath and Dublin counties to make the harvest, &c.; to England comparatively few, say 20 to 30 yearly; to Scotland more.	——	About 100; most part to England and Scotland.	Very few.
A few; their wives and children supported by the potatoes grown in con-acres, their savings in harvest and spring, by potatoes and meal procured on trust until the return of their husbands; when all fails, they beg.	——	About the one-third of those above mentioned are married men, who have small farms of about one to three acres, and their families supported by the produce of this little farm, and employed in their absence in the labour of it, and some are supported by begging.	Some married, whose families subsist in their absence on what savings they may have made.
The number varies with the abundance or scarcity of the potato crop; it would be difficult to say with accuracy the number, as they are mostly strangers from other parishes who beg here; others go begging where they are not known. I am certain that in a bad or dear summer from 20 to 30 families, and sometimes even more, are helped daily at my house. Alms given in provisions, almost never in money in country parts.	——	About 50 in the country parts; alms usually given in provisions.	The system of begging is discountenanced, and relief is afforded by money; and, as circumstances require it, a discriminate issue of provisions from a general fund, occasionally subscribed as distress arises.
Almost all the farmers lodge strolling beggars gratis, or for God's sake, as they say; I believe they never pay any thing.	——	No lodgings let to beggars; they are given for charity.	Almost all the small householders let beds to strollers, and one penny per night is about the price.
The want of nutritive food for old infirm persons, as well as the want of clothing and comfortable lodging, has, I am satisfied, predisposed to disease, which in many cases ended in death, but I am not aware that any have died of actual hunger.	None to my knowledge.	None that I have heard of.	Some such cases may have arisen, but there are not any such particularly known.

ULSTER—County Monaghan—Baronies Monaghan and Trough.

Monaghan - Pop. 11,875.	Monaghan, Tyhallan, Bulland and Donagh - - Pop. ——	Tyhallan - - Pop. 4,846.	Donagh & Trough - Pop. ——
The Honourable *Henry Westenra*, Vice-Lieutenant.	Rev. *John Blakley*, P. M.	Rev. *C. H. Crookshank.*	*Roger Anketell*, Esq. J. P.
There are about 13 deserted children in the parish, of whom 3 have been hitherto supported by assessment in vestry; the rest by private subscription. There are not any supposed to have perished through neglect.	The number of such is very small; some were formerly sent to Dublin, or supported by the parish. Latterly the cess has not been paid. I am persuaded none would be left to perish; there is too much compassion to permit it.	There have been no deserted children in the parish within the last three years.	There are few deserted children in the barony, who are supported by the parishes at small expense; but none have perished through neglect.
None at present known.	So far as my knowledge goes, there are very few bastards, very few.	I do not know of any.	I do not know of any.
Several, but the numbers are not ascertained; many in the town are assisted by the Mendicity Society, Sunday collections in the church, and in the country, by the assistance of their friends.	I cannot say how many, as they are generally known to the clergymen of their own denomination best. Children often go only for their food as servants; many widows are very destitute; ashamed to beg, lest they disgrace their family, and left almost without any means of support.	There are about 20 widows, and as many children, in the parish, who had no relatives to support them, but subsist by begging.	I cannot tell how many, but I know several who are supported by private charity.
So near as can be calculated, the number may amount to 350, a majority of whom, residing within the precincts of the town of Monaghan, are assisted by a voluntary Mendicity Society established there.	The number is large; some are supported by relatives. It is considered a shame to let a parent want; weekly portions of Sabbath collections; in town, the Mendicity Society, individual charity, and frequent subscriptions in times of distress, mostly by the people in business.	It is not easy to find out the exact number, but I suppose about 60, 20 of whom beg; the remainder supported by their friends.	I know not how many; but the poor money collected at the two churches is laid out to the best advantage, and private donations are often given.
Very few.	The number is small, and mostly young men.	There are some labourers leave the parish for employment; about 50 or 60 may go to England in the harvest time.	I do not know how many; they mostly go to England, but do not get as much employment there as formerly.
Some married; their families supported upon their savings in their absence, and perhaps occasional work.	Very few married.	Some are married, whose wives and children are supported with potatoes, and what work they can get.	Some of them have wives and children, who remain in their cabins, and take care of their spot of ground.
The system of begging is discountenanced, and relief afforded by money, and sometimes by a discriminate issue of provisions, paid for by a general subscription, when great distress prevails.	Except in cases stated above, little money is given; meal and potatoes in farm-houses is the usual contribution.	About 20 persons; alms generally given in provisions; a few in money.	I think there may be in the two parishes 50 or 60, who are helped at most houses with provisions, and get a night's lodging where they can.
None known to let lodgings for this description of people.	The number of such houses is small; off the public roads, or near a town, two-pence, or three-pence for a better bed, is usually charged.	Strolling beggars in general get a night's lodging whenever they apply, without paying any thing.	There are very many who lodge a beggar for the night, but never take any payment.
There have not been any particularly known.	I have heard of one or two, and I have seen some others, who had seen better days, and would have perished rather than ask aid; but so soon as the case was known, relief was immediately given by individual charity.	None.	Not one.

ULSTER—County Monaghan—Barony Trough.

Donagh - - Pop. 9,685.	Donagh - - Pop. 9,685.	Donagh - - Pop. 9,685.	Errigle - - Pop. 8,152.
Thomas Johnston, Esq. J. P.	Rev. *P. Meynagh*, P. P.	Rev. *W. H. Pratt*.	*Thomas Anketell*, Esq.
I cannot say, the clergy and churchwardens are best informed on those points.	We are supporting five or six foundlings, by collection from the parishioners. I have never known any to perish through neglect or want.	I know of but two deserted children in my parish, and they are supported by church cess, or at least have been. None have been heard of to have perished by neglect for years.	Six. None have perished through neglect.
Am uninformed.	I do not know of any, except the few foundlings we are supporting.	I know of but one, and this is not a case of distress.	Three.
Am uninformed.	——	Our Sunday poor-list contains about 40 poor persons; a poor's-box is handed about in every church, every Sunday, and is divided once a month.	About 40; supported by begging.
Am not informed; the clergy of the different persuasions in the parish can best answer this question.	I do not know their number; they are obliged to beg when their friends cannot support them.	It would be impossible to ascertain this with precision; but absolute destitution is scarcely known.	About 40; usually supported by their relatives, or by begging.
I am uninformed as to the number, but believe that a few do go to England and elsewhere to look for employment in harvest time.	——	It would be next to impossible to ascertain this; there generally leave this parish some dozens, to go to England to reap the harvest.	Perhaps 50, and those go to England or Scotland.
Many of them are married, and in some few instances the wives and children go to a distance to beg, until the return home of their husbands.	Many of them are badly supported, often obliged to live on two meals of potatoes, without any thing else.	Some of them are married men, and leave their wives and children to subsist upon potatoes until their return, when they generally bring back sovereigns.	Many of them are married, and if married, their wives and children are supported by the produce of con-acre, or begging.
There are beggars constantly passing and repassing through the parish, but I cannot say as to the number.	I cannot say; alms are almost always given in provisions.	Beggars are not abundant in this parish; alms are freely given in provisions, and a little in money. There is a collection in money every Sunday, in every church in Ireland; this is our poor-law, a *lex non scripta*, and universal.	About 40; alms in general given in provisions.
I cannot say as to the number of houses that accommodate beggars, but beggars usually supply food, that they collect, in lieu of money, to such as give them lodgings.	Beggars never pay for lodging in this parish; it is always given gratuitously, for Christ's sake.	A penny a night is paid by beggars for lodging; few admit such.	About 50, and no charge made.
None that I ever heard of.	None.	I never heard of such a thing in my life.	No.

ULSTER—Counties Monaghan and Tyrone—Baronies Trough and Clogher.

Errigle - - Pop. 8,152.	Clogher (including Town.) Pop. 17,994.	Clogher (including Town.) Pop. 17,994.	Clogher (including Town.) Pop. 17,994.
Rev. *T. Hurst.*	Rev. *Thomas Lowry*, P. M.	Rev. *John Hanna*, P. M.	The Very Rev. *Robert Maude.*
Four, supported by parish. There have been some perished.	I think there are not more than three or four deserted children, and these are supported by the parish. I have not heard of any perishing through neglect.	There are 13 deserted children supported by vestry assessment. I know only of one child during the period mentioned, that perished through neglect.	There are 12 deserted children, supported by the parish allowance of 3*l.* 5*s.* or 3*l.* 10*s.* each, according to their age. None have perished, I believe, or I should have heard of the circumstance.
Four, as stated in No. 1.	I cannot answer this question.	I do not know the number.	There are 224 illegitimate children in the parish, but the 12 children mentioned above, are all that have been deserted by their parents and relatives.
Not 10, for such are generally absent in other parishes.	I do not know of any.	I cannot state the number. They subsist by begging.	There are at present resident in the parish 456 widows and 833 orphans; but the greater number of these are in tolerable circumstances. About 200 widows and 400 orphans are more or less dependent on the assistance of their friends and relatives.
We have 40 usually on the poor list. Usually dependent on their relatives and neighbours.	There are several old persons who are unable to work, and who are supported either by their friends, by charitable donations, or by begging.	I cannot state the number of persons resident in the parish, who from old age or infirmity are incapable of work. Some of them subsist by begging; others by the assistance of their friends and neighbours, whose	102 paupers receive the collection in the three churches weekly. There are many others who are supported partly by begging, and partly by their connexions. On one estate (Mr. Gervais's), the farmers have, at the suggestion of the agent, agreed to support the poor belonging to the property, by contributing weekly a certain proportionate share of potatoes and meal.
Some go to England, but they are few.	I do not know of any persons leaving this parish to look for labour elsewhere.	I know of none.	There are very few in the habit of leaving their dwellings periodically. I am not aware of more than two who have connexions in England.
Generally by begging.	—	—	They are single men.
Probably not 20, but strangers are very numerous. Alms given in provisions.	At present there are not many beggars belonging to this parish. Alms are given in money and provisions.	I cannot state the number of beggars, but it is great. Alms are usually given in provisions.	The precise number of beggars cannot accurately be ascertained, as they generally wander about, and have no fixed residence.
Beggars are never charged.	Strolling beggars are generally lodged gratuitously by charitable persons. Beggars usually carry their bedding with them, and farmers give them straw.	I do not know the number. I believe that generally no charge is made.	There are 426 persons in the habit of taking in lodgers, but beggars are never charged for their lodgings for a night; 6*d.* per week is the usual price for mere house-room.
None.	None known to me.	None that I know or have heard of.	I never heard of any person at any time dying of starvation, and the cheapness of food puts it nearly out of the question during the time specified.

circumstances are more comfortable. On one gentleman's property, containing about 5,000 acres, a system of supporting the poor has been adopted and carried on with success, and with great benefit to the neighbourhood, during the last three years. A committee, consisting of the clergy, the agent of the property, and a number of respectable persons, was appointed; they instituted a strict inquiry into the circumstances of all those resident in the district, who might probably require relief. The number of families and individuals actually requiring assistance was thus ascertained, and the quantity of provisions, consisting of oatmeal, potatoes and milk, necessary for the support of each individual and family was determined. The number of householders resident in the district who were able and willing to give assistance, was also ascertained,* and the quantum which each person was to give. The different paupers being informed how much they are to receive, and from whom, go once in the two weeks, and collect their meal, potatoes and milk; or if they be unable, they are sent to them by the householders. Those persons receiving assistance, are prohibited from begging, either in the district or elsewhere. All persons put on the poor list, must have been residents in the district for a certain period. In the beginning of winter a voluntary subscription is raised, to provide the necessary clothing and bedding for the poor during the ensuing year. The proprietor of the district bears the greater part of this expense. No travelling beggars from other neighbourhoods receive assistance, or are permitted to stop at any house in the district. I have thought it my duty to state these facts, which in the parish of Clogher have come under my own observation. It is true the plan has been tried on a very small scale, but I have no doubt that if the same means were used on a more extensive scale, they might be attended with some success. The system has hitherto worked well. The poor are more comfortable. The persons who give support are also relieved as the number of real objects of charity was found to be comparatively small; and were a similar plan adopted in the surrounding neighbourhoods, strolling beggars would be stopped; those idle and vicious habits which public begging has invariably produced, would be removed, and virtuous and industrious habits formed; the spread of contagious diseases by means of travelling paupers, would be checked, and the general prosperity of the country promoted.

ULSTER—County Tyrone—Barony Clogher.

Clogher (including Town.) Pop. 17,994.	Clogher (including Town.) Pop. 17,994.	Errigle Keerogue. Pop. 9,782.	Errigle Keerogue. Pop. 9,782.
C. J. Tottenham, Esq. J. P.	Rev. *James M'Ardle*, P. P.	Rev. *John Mulgrue*, P. P.	Rev. *David Cochrane*.
Ten foundlings, supported by vestry assessment, at an average of 3*l.* 10*s.* None.	Deserted children, 35; some are supported by vote of vestry; others, whose care was thrown on the Roman Catholic clergyman, are supported by the voluntary contributions of the Roman Catholics.	About four or five, and these supported by public contribution. None to my knowledge for the last three years.	Not more than four or five who are supported by public contribution; and one or two supposed to have perished through neglect.
	Bastard children 66.	Not more than four or five to my knowledge.	Very few.
——	Widows, 102; children, 143; some by their own industry struggle to support themselves and families; others depend on begging for their own and their children's subsistence.	There are from 70 to 80 such persons, whose chief means of support is by begging.	From 60 to 100, who subsist chiefly by begging.
Aged and infirm supported by the charity of their neighbours.	There are 613 persons; most of them subsist on the labour and industry of their children or friends. Many are supported by the charity of their neighbours; many by begging, and a few by a weekly allowance from the poor-box of the cathedral church.	Upwards of 200 persons are a burthen, either on their relatives, or on the community.	Upwards of 200, who are either supported by their own friends or the public.
——	I may answer this query in the negative, as I know not any labourer in the habit of seeking employment elsewhere periodically.	About from 40 to 50 go for the season to England, and a few to the south of Ireland.	From 40 to 50 go to England, and a few to the south of Ireland.
——	——	About one-half, as far as I know, are married, and the other single; wives and children of the former are supported by part of their earnings, and often by begging.	Some married and some single; the wives of the married generally pass their time in begging during their husbands' absence.
Number not known. Alms usually given in provisions.	There are 114 persons; and the alms are usually given in provisions.	Upwards of 250 subsist by begging. Alms given in money, meal or potatoes.	Upwards of 250: alms are given either in money, potatoes or meal.
Very few of the poorer classes ever refuse a night's lodging to a travelling beggar. I believe no charge is made.	None let lodgings for strolling beggars; but the cottiers and small farmers give them lodging gratuitously, from a motive of charity. Where lodgings are let, the charge is 2*d.* per night.	About eight householders, at 1*d.* to 2*d.* per night.	About eight houses in which beggars are lodged, for which they pay from 1*d.* to 1½*d.* per night.
None.	None.	Not one.	None.

ULSTER—County Tyrone—Baronies Clogher and Dungannon.

Fintona - - Pop. 1,714.	Fintona - - Pop. 1,714.	Pomeroy and Errigle Kerogue. Pop. 16,965.	Arboe - - Pop. 8,148.
Rev. *W. Tornes.*	Rev. *John Sampson*, P. M.	Rev. *J. Graham.*	Rev. *B^d O'Niell*, P. P.
There are from 10 to 15. They are supported partly by the priest, partly by the parish.	I know only of about four or five. I know of none to have perished.	Not any.	I know of no deserted child in this parish but one; it is supported by the charitable donations of the public, and none to either die or perish through neglect or inhumanity.
Do not know.	Four or five.	I do not know.	Bastardism is not prevalent in this parish; therefore I know of none except one, who is not supported by its reputed parent.
Cannot ascertain.	If any, by begging.	—	There are three or four widows not with large families, who have no relations from whom support could be expected, and disclaiming begging, are supported by their own neighbours and clergy.
Cannot ascertain.	I know of none.	They are very few; supported by their friends or relations.	We have about 25 aged and infirm old persons in this parish who are supported by the charitable and benevolent.
Cannot ascertain; very few leave this place for England, I may say none at all.	—	—	The labourers who undertake periodical emigration to secure employment are numerous, and am convinced that more than 100 repair to England and Scotland in the harvest season for the sake of advanced wages, &c.
—	—	—	The unmarried and married promiscuously emigrate in the season, whose wives and children are supported by the residue of the scanty savings of their husbands, heretofore labour and the benefactions of the charitable.
From 60 to 100 in summer; only a few in winter, provisions being then more plentiful; they generally get meal or potatoes.	—	Cannot say what number; alms given in both.	The exact number of beggars and strolling mendicants I am at a loss to know; however I am certain that there are many here from other parishes who are indiscriminately assisted, not with money, but provisions, &c. &c.
—	—	None.	There are very few householders in this parish who would not, and do not, afford lodging to strolling beggars, not for remuneration sake, but through a motive of charity.
I have not heard of any.	None to my knowledge.	Not any.	I have known no person dying through actual starvation in this parish during the last three preceding years.

ULSTER—County Tyrone—Baronies Dungannon and Strabane.

Arboe - - Pop. 8,148.	Artrea - Pop. 12,392.	Aughaloe - Pop. 10,144.	Aughaloe - Pop. 10,144.
Rev. *John Darley.*	Rev. *James Kennedy.*	Rev. *John Delvin*, P.P.	Earl of *Caledon.*
There are very few deserted children, and those are supported by the parish. I have not heard of any perishing through neglect.	At present there are no deserted children in this parish.	I suppose about 20, and are supported by the parish; none.	The number is 22. They are supported by an assessment laid on the parish at the Easter vestry in each year. None have perished through neglect, after being placed on the parish books; but some children have been found dead from intentional neglect.
I cannot exactly say; but as far as I am acquainted with the parish, I should say very few.	I cannot discover that there are any children of the description here spoken of in this parish.	I would suppose from 20 to 40.	I cannot state the number.
There are some poor widows and children in the parish, but they form part of the poor spoken of below, and are supported by contributions from the same individuals.	There are a few widows, say six, amongst the poor, who, so far as I can learn, have no relations able to support them, and who are supported by their neighbours, and on the poor's money, &c.	From one to two hundred widows and children are in this parish without relations or support.	I cannot state the number, but if without relations, or abandoned by them, I presume they are supported by their neighbours, who are uniformly kind in such cases.
There are a good many persons in the parish who subsist on charity; the farmers will contribute small supplies of food to the poor immediately in their neighbourhood, and sometimes to strolling beggars; but they never give money, nor will they join in any society for the regular relief of the poor.—[*See* Ans. to Q. 7.]	About 25 in all, who are supported chiefly by contributions of provisions from their neighbours and relations, as also on the money received by them occasionally from collections made in the churches, meeting-houses or chapels of the parish and its neighbourhood, and some of them on the poor's money collected in all together.	From two to three hundred; supported by charity.	I cannot answer this question with any degree of accuracy. In my immediate neighbourhood (Caledon) 100 mendicants get weekly relief from a society, established in the town of Caledon, for the purpose of clothing and relieving the poor.
I cannot state the exact number, but I understand a large proportion of the labourers go regularly each year to Scotland to obtain employment at the harvest.	Not more than about 12 persons, males and females, are in the habit of leaving this parish from year to year to look for employment, who all go to Scotland for that purpose.	About 100.	About 20 or 30, and those go partly to England, but the principal proportion to Scotland.
Their wives and children remain in their cottages, and subsist sometimes by begging, and frequently by getting provisions on credit until the men return.	There are two or three instances of the description of persons here alluded to acting in the manner specified in the preceding answer, whose wives and children are supported during their absence either by the produce of their potato garden, or by the stock purchased whilst in employment, or by credit.	Half married, the other single; by begging.	Some are married, and they generally leave sufficient provisions for their wives and children in their absence; in fact, they are the best of our labourers who go abroad for the harvest.
The whole burthen almost is thrown on the Earl of Castlestuart, and the Protestant established clergyman. We have found it an inexpedient plan to give money, but we give weekly supplies of provisions and clothing, and in many cases pay their rent.	There are many beggars continually passing and re-passing through this parish, but, from inquiry, I have not been able to learn that any of them reside within it. Alms are usually given in provisions.	About 300; generally in provisions.	I cannot state the number, as they vary according to circumstances. Alms are not usually given in provisions, unless in the remote parts of the parish. The society in Caledon discourages the relief of wandering beggars, and relieves its own poor, by an annual donation of clothes, and a weekly payment in money.
I understand it is a common practice among the lower farmers to give lodgings for a night to strolling beggars gratuitously. The price, when any is demanded, is, I understand, 3*d.* a night.	There is only one householder in the habit of lodging strolling beggars, who charges nothing for the same.	From 30 to 50; 2*d.*	There are a few householders (two or three) in the village of Caledon, who let a night's lodging to strolling beggars. I believe the charge does not exceed 2*d.*; but beggars seldom or never pay for a night's lodging in the country.
None since I came to the parish.	None whatever.	None.	None.

ULSTER—County Tyrone—Barony Dungannon.

Aughaloe and Caranteel. Pop. 17,603.	Aughaloe and Caranteel. Pop. 17,603.	Ballyclog - - Pop. 2,786.	Clonfeecle. Pop. 19,547 of whole parish.
Rev. *John Lowry*, P. M.	Rev. *John Henderson*, P. M.	Rev. *James Denham*, P. M.	Rev. *G. Evans*.
I do not know of any deserted children, nor of any who have perished through neglect during the last three years.	There are 11 deserted children, and two idiots above 20 years old, all supported by the parish. I believe none have perished through neglect.	I have no means of knowing the number of deserted children in the parish. I should think they are very few, and supported by the churchwardens. I have never heard of any perishing in this parish through neglect.	Three, under support of the district; foundling assessments; two supposed to have pined from want of care, being a case of twins, in which the parents were known, but the reputed father could not be compelled to support; and the churchwardens held out until hardships sustained were fatal to the children.
I cannot answer this question. I have known several that were supported by church cess since the Foundling Hospital in Dublin closed, and some by their mothers begging for them.	*See* Query 1.	Not many cases of this kind occur, but I am not certain of the exact number.	I know of none.
There are few such persons in this parish. They are supported either by their own industry or by charitable donations.	A great many, and chiefly supported by the humane and charitable among the farmers. The houses of the rich being generally closed against all such.	I think there are few such cases in this parish, and they generally receive assistance from the Protestant and Presbyterian places of worship. I have known them, however, to be often in great want, and suffer severely, especially from cold.	Those who are in a state of destitution, as regards the matters of this Query, are notwithstanding able to make some struggle for maintenance, owing to the moderate prices of provisions. A case lately occurred wherein a widow with four children refused to accept a portion of the poor distribution of the district.
There are several old persons who are unable to work, and who are supported either by their friends or by begging.	There are a great number, who are supported by eleemosynary contributions.	I do not know the number, but I know they are almost all supported by their friends.	Of course every neighbourhood has that proportion of age and infirmity which is incidental to human life: in such cases each family provides for its own.
During the harvest season, a few go to England and Scotland.	This system does not prevail to any extent in this parish.	None I think leave the neighbourhood for this purpose.	Twenty returned to me, proportion in favour of Scotland; cannot specify number.
Some of them are married men; their wives and children are sustained by their husband's former earnings, or by their own industry, or by employment with the neighbouring farmers.	—	—	Those who have families leave some substance in their places, which, with domestic industry, is sufficient.
Beggars are not numerous. Alms are given both in money and provisions.	There are a vast number of poor who subsist by begging in this parish; and alms are given in both ways, but principally in provisions.	There are not many who live in the parish, though many come to it from other parishes. Alms are usually given in provisions.	From 13 to 15 poor on the poor-list of this district, which is a diminution from 22 for two or three years past, and the number of applications not increasing. Those, however, do not subsist by begging or alms. Those who so subsist will obtain, in three days' begging, as much potatoes as will be a maintenance for the remainder of the week; each farmer giving a handful of potatoes, or some meal, but no money.
Numbers of charitable people lodge strolling beggars gratuitously. The neighbouring farmers give them straw for their beds, and they generally carry bedding along with them.	A great many are in the habit of letting lodgings to such, but as for any remunerating price for so doing, it is altogether unknown; unless the poor giving to the owner of such house some of the provisions which they have obtained during the previous day.	Most of the labourers would give a strolling beggar lodgings for a few nights, and charge nothing. I do not know that there are any in the habit of letting lodgings for money.	Not usual here.
None known by me.	None.	I have not heard of any such occurrence taking place.	I know of none.

ULSTER—County Tyrone—Barony Dungannon.

Derryloran - Pop. 8,406.	Derryloran and Desertcreaght. Pop. 15,922.	Donnaghenry and Ballyclog. Pop. ——	Donaghmore - Pop. 12,144.
Rev. *Thomas Millar*, P. M.	Rev. *Arthur M'Kenna*, P. P.	Rev. *Francis Gahan*, P. P.	*Robert Foster*, Esq. J. P.
The parish officers can best answer this. There are too many.	None to my knowledge.	Two deserted children, by the parish. None.	——
See Answer above.	In the parish of Derryloran there are four. In the parish of Desertcreaght there are none to my knowledge.	Two.	——
Cannot tell.	There are a few who support themselves by their own industry at some seasons of the year, and at other times are obliged to beg.	None, exclusive of those subsisting by begging.	——
Cannot tell.	In the parish of Derryloran there are about 60 who are supported from the Mendicity Society, and the different places of worship. In the parish of Desertcreaght there are about 20 who are supported from the different places of worship.	Twenty-two; by church and chapel poor-money, and by the bounty of individuals.	The extent of the parish is too great to enable me to answer this and some other Queries. The numbers might be ascertained by town-lands; and if a rate be imposed, a town-land rate appears more equitable than a parochial, as it obviates the taxing of lenient land-owners for the support of paupers caused by others.
None go from this parish that I am aware of, ordinarily.	About 30 leave their dwellings for employment, of whom about 15 go to England during the harvest.	None.	Few, if any.
The case unknown.	Some who are married leave all they can spare when leaving home; and, with the wife and children, spinning is all the support they have during his absence.	——	——
Cannot tell with accuracy. Money, meal and potatoes are given.	The number of beggars in both parishes cannot be accurately ascertained; for, according to the times, they are more or less, and usually receive alms in money and provisions.	Twenty-seven; usually in both.	Alms are usually given in provisions.
Am unable to say. The practice prevails, and is a great nuisance. Intoxication frequent in such places, and its consequent evils.	Cannot form any idea of the number of householders who do so. In some instances they pay from 1 *d.* to 2 *d.* per night, but in general they pay nothing.	None.	Two-pence is usually paid for a night's lodging.
Not to my knowledge.	None in either parishes to my knowledge.	None.	Not to my knowledge.

ULSTER—County Tyrone—Barony Dungannon.

Donaghmore - Pop. 12,144.	Donaghmore - Pop. 12,144.	Drumglass - - Pop. ——	Eglish - - Pop. ——
Rev. *James Kinnear*, P.M.	*J. Y. Burges*, Esq. J. P.	Rev. *R. N. Horner.*	Rev. *J. Devlin*, P. P.
I cannot exactly say how many deserted children are in the parish; I think the return from the rector of the parish will give a satisfactory answer to this. I do not know of any children that have perished through neglect within the last three years.	About five, supported by the church cess until this last year. None have perished by neglect.	Of deserted children, I know but four; of these two are supported by a charitable family, one is kept by a poor woman in expectation of payment from her father, who is on foreign service, and one subsists by begging and thieving; many fruitless attempts have been made to educate and reclaim him. None have perished through neglect.	Number of deserted children in last three years about seven. One only has perished through neglect in that time.
I cannot exactly say how many, but I rather suppose they are few in number.	*See* Answer to No. 1.	Of bastard children of three years of age or under, I suppose there are six who are not supported by their reputed fathers. Of these, six under the age of three, three are foundlings, and supported by the parish according to the Act of Parliament.	Not more than nine.
I cannot state the number of widows and children in the parish whose relations are unable to support them, but where there are any of this kind, they are generally supported by begging through the parish.	I know of none.	The number of widows referred to in this question, and the number of children are almost without exception included in those mentioned in my answer to queries 1, 4 and 7. They are supported as therein detailed; and I should say the widows amount to 30, and the children amount to 10.	Widows about 36, children 70, supported by aid of their struggling neighbours, and by begging.
There are generally one or two aged persons in every town-land incapable of work. They are supported sometimes by their own children, and at other times by begging.	About 44, who are provided for by the poor-money at the church.	The Mendicity Society from their funds, and the rector from the collections made in church, relieve to a certain degree, the great majority of persons referred to in this question. On the church list there are 21 members of the congregation receiving each 1*s.* per week. On the books of the Mendicity Society there are 70 persons receiving an allowance, varying from 4*d.* to 18*d.* weekly. The deficiency of this provision is supplied by the alms of friends and other charitable individuals.	The number of old infirm persons incapable of working is about 92; they are supported by the good neighbours and by begging.
I cannot exactly state the number; during the harvest there are always a few disposed to leave their dwellings, and go to England and Scotland for a few weeks.	Very few from this parish.	Of all my parishioners I know but one individual who is in the habit of seeking employment as a labourer out of his own parish; and it may perhaps be worth remarking, that that individual would work for me at the rate of 1*s.* a day in preference to going to England, and would consider his gains, at the end of harvest, not diminished by his choice.	The number of labourers who leave their dwellings periodically is about 82; 56 go to England, 28 to Scotland; 42 married.
Some of them are married men, and their wives and children are supported during their absence by spinning if they are inclined to work, but very frequently by begging.	——	The individual referred to above leaves provision for his family whenever he seeks employment abroad, and persons similarly circumstanced would, it may be presumed, adopt a similar course. In other parishes, at least in other counties, a different practice may prevail, but that practice the respondents from those parishes or counties will best testify.	Their wives and children, in their absence, are supported by the fruits of the potato garden, industry, and by begging.
When provisions are cheap we have very few beggars, but when high, we have more than we can well help. Alms are generally given in provisions, sometimes in money.	From 20 to 30, I hear; but I have seen no more than 12 or thereabouts; these are helped by alms, liberally.	In the town, alms are most usually given in money, but in the country most usually in provisions. With the exception of the persons on the mendicity and church lists, there are not many who subsist by begging. I must however observe, that the small number of established beggars can supply no argument in favour of a poor-rate, for thousands who would revolt at being relieved by the Mendicity Society, would regard a legalized title to parochial relief as a title to an annuity, and there would not be wanting men who would instruct them that that annuity was settled on lands once belonging to their ancestors, and that the more they obtained from the present proprietors, the greater the approach to restitution.	The number of persons who subsist by begging is about 95. Alms are generally given in potatoes.
What they charge in the towns or villages I know not, but in country places householders charge nothing for a night's lodging.	None that I know of; ill going beggars get lodging gratis.	Comparing Dungannon parish with parishes in other parts of Ireland, the number of strolling beggars is small, I should perhaps rather say insignificant. Of strollers there is a worse class, namely, thieves, prostitutes and pickpockets. For the reception of such characters the houses, I suppose, cannot exceed six, but the expense of a night's lodging I cannot be expected to estimate, and the price which such persons pay forms no criterion by which to judge of the expenditure of the industrious poor.	About 500 let lodgings or lodge beggars for nothing.
I do not know of any.	None.	I have been 12 years rector of this parish, and I never knew of any person dying from actual destitution.	None.

ULSTER—Counties Tyrone and Armagh—Barony Dungannon.

Kildress - - Pop. 7,063.	Kildress - - - Pop. 7,063.	Kildress - - - Pop. 7,063.	Killaman - - Pop. 7,579.
Rev. *John Duffy*, P. P.	Rev. *R. Stewart.*	Rev. *A. G. Stuart.*	Rev. *Mortimer O'Sullivan.*
Three or four, supported by parish cess. None have perished through neglect.	Last Easter there were four in the parish, and cost from 3*l.* to 4*l.* each. None are supposed to have perished.	There was one child perished, from being left in a field. I think there are two or three supported by the funds assessed for foundlings.	Nine, supported by assessments made at Easter vestry. Within the last three years two children were found dead, under suspicious circumstances.
Three or four.	Four last Easter, and I have not since heard of any more.	Cannot say.	I believe none.
About 20, who are principally supported at the expense of the benevolent.	There are 20 or 30 resident, and they are supported by charity. When they beg, they usually go far from home, as stated in Query No. 7.	Very few, who are supported by spinning and poor money.	There are, I think, 15 widows and perhaps 27 children, whose relations cannot support them, and who are not capable of procuring a sufficient subsistence for themselves; but they obtain something by their industry, and are assisted by private benevolence, and from the funds collected in the parish church during divine service. In any season of peculiar distress subscriptions are entered into.
About 70, supported by their children and relatives, and some occasionally receiving aid from church and chapel.	150 old and infirm; 50 of these supported by their friends and relations, the rest by charity.	—	The number of persons altogether incapable of work is small. The number to whom parochial assistance has been afforded is about 160, comprehended in about 80 families. The aged and infirm poor, who are known to the parishioners, are regarded with kindly feelings, and very charitably assisted.
About 100, fifty of whom go to England and Scotland during the harvest.	There are about 100, and half of these go to England or Scotland.	I have only heard of four.	None.
About two-thirds married, whose wives and children's support depends principally on their remittance.	Some of them are married; the part of the family that remain get some employment, and their husbands send some assistance home, and they all have a small bit of land.	None married.	—
About 50, and alms given in both money and provisions.	I do not think there are more than 50; but it is difficult to be accurate, as it is the custom, if any of the family should beg, to go far from home. Most of the beggars we have come from a distance.	I think there are few beggars in the parish actually belonging to it.	I believe none subsist entirely by begging. Alms usually given in provisions.
Lodgings for strolling beggars gratis.	There are not any.	Do not know the number; about 2*d.* per night.	None. Lodgings may be granted as a charity to beggars. Lodging-houses charge about 2*d.* a night to such travellers as require them; but lodgings are commonly given to single persons at from 4*d.* to 6*d.* per week.
None.	None.	Not any.	I believe not.

ULSTER—County Tyrone—Barony Dungannon.

Killishal - Pop. 4,615.	Pomeroy - Pop. 7,183.	Tamlaght - Pop. ——	Tullaniskin - Pop. 4,102.
Rev. *John Young*.	Rev. *D. Evans*, P. M.	Rev. *John Corvan*, P. M.	Hon. *Thos. A. G. Steuart*, J.P.
At present there are none in this parish. None have perished by neglect and want.	I do not know any at present. I know of none to have perished through neglect.	I seldom know of a deserted child, and I know of none to perish through neglect at any time.	One.
I know of none.	Very few at present.	I know none.	Not any, I am pretty sure.
There are few or none of that description in this parish.	I do not know of any.	There are not many of that description, and I am not able to state their number.	Cannot ascertain.
There are very few of that description, and those supported by the charity of their neighbours.	All able to travel from door to door. Are supported by alms from the people.	I cannot state their number.	Cannot ascertain.
Very few ever leave this parish, and those who do generally go to Scotland.	Very few.	A good many, but I could not say the number. Some go to England and some to Scotland.	Cannot ascertain.
They are in general young men, without families.	Some, in the absence of their husbands, are under the necessity of begging.	Married and single go, but I cannot say how their wives are supported; I have reason to believe very poorly.	Some married; leave sufficient for their wives.
Very few subsist entirely by begging. Alms given both in money and provisions.	I cannot ascertain the number. Generally given in provisions.	There are a good many, and they are relieved by some with money, and by others with provisions.	Very few; not more than three or four belonging to the parish.
All persons of this class are lodged from charity.	A good many. Nothing paid for lodging.	There are very few of that description, and the price paid for their bed for a night is 2*d*.	No price charged for strolling beggars, nor no particular lodging-house.
None.	None.	None.	None.

ULSTER—County Tyrone—Baronies Dungannon and Omagh.

Tullaniskin - Pop. 4,102.	Tullaniskin - Pop. 4,102.	Tullaniskin - Pop. 4,102.	Cappagh - Pop. 13,589.
John S. Murray, Esq. J. P.	Rev. *Robert Kingsmore.*	*Jonathan Pike*, Esq.	Rev. *John Hamilton.*
At last Easter vestry only one, supported by parish. Very few perish.	One. It is at present supported by the 5*l.* Irish currency, which the law authorized to be levied for that purpose. When this money is expended, I know not how the child is to be supported. I never heard of any perishing through neglect.	One deserted child, at present supported by 5*l.* Irish currency, which the law allows to be levied for the support of each such child.	There might be about 20 deserted children in the parish, and supported at the expense of the parish. Have not heard of any that have perished through neglect, during the period within specified.
None, only the one above mentioned.	I do not know of any.	None known of.	—
—	The aged and infirm generally receive some assistance in some shape or other from their relations, though perhaps in many cases they may be very ill able to afford it.	We do not know of any such, suffering for want of assistance. There are perhaps a few who have occasionally to apply to their neighbours for assistance.	—
—	I cannot state the number. The aged and infirm are, however, generally supported by their families.	It is impossible to answer this Query exactly as to number; such persons are generally supported by relatives and friends: in some instances by employers, on account of past services.	The number of poor persons is considerable; and they are supported by begging, and by occasional contributions from the different churches, Protestant and Presbyterian.
I do not know any that do so.	The lower orders in this neighbourhood are not in the habit of leaving their dwellings for this purpose.	No persons whatever leave their dwellings to seek employment in England or elsewhere.	The number I am unable to ascertain, but it is considerable, as numbers are in the habit of going annually to the Scotch and English harvests.
—	—	—	Some married men do leave their wives and families, and go in quest of better employment to Scotland and England. Their families are generally supported by the crop of potatoes they leave behind, together with their own industry.
Very few parishioners.—Strangers generally come weekly. I help none but those that reside. Get money and provisions.	There are very few persons who actually belong to the parish, and are entirely supported by begging. Strolling beggars are numerous. Alms are given partly in money and partly in provisions; by the lower orders, I should think entirely in provisions, potatoes and meal.	The number of those (residents) who subsist by begging, is very small in this parish. Strolling beggars are assisted by the small farmers with provisions, and by those of a higher class with money and provisions.	The precise number I am by no means competent to answer, as there is a constant fluctuation from one parish to another, but in this parish they are helped with provisions.
None let lodgings: permitted to lodge gratis for a night or so.	I do not think that there is a single inhabitant in this parish in the habit of letting lodgings to strolling beggars. The generality are ready enough to give beggars a night's lodging, but I believe it is always done gratuitously.	None for pay: many of the lower classes are in the habit of doing it gratuitously. Few would refuse a night's lodging to a traveller not able to pay.	The strolling beggars are always lodged gratuitously.
None.	No.	This query can be answered clearly in the negative.	Have not known or heard of any die of destitution during the within period.

ULSTER—County Tyrone—Barony Omagh.

Cappagh - - Pop. 13,589.	Drumragh (including Omagh Town) - Pop. 11,289.	3-4ths Termon M'Guirk. Pop. 7,730.	Kilskeery - - Pop. 8,789.
Rev. *H. H. Harte.*	Rev. *David Gilkey.*	Rev. Mr. *M'Guicken,* P. P.	*Robert Atthill,* Esq., J. P.
Very few deserted children. None have perished as far as I could learn.	——	There may be four, supported by money, levied off the parishioners by act of vestry. None perished through neglect to my knowledge.	Four, supported by the parish. None.
——	Five bastard children and six orphans, supported by the parish.	There may be three or four.	I am only aware of two.
——	——	There are but few, if any, obliged to call for and live upon the donations of the charitable.	——
——	I cannot ascertain the number of those who from age and infirmity are unable to work.	There may be 100, generally supported by such members of their respective families as succeeded them in their farms.	I cannot exactly compute the number, but several are supported by half-yearly grants from the poor box of the parish, aided by gratuities from the gentry.
From 100 to 120; they generally go to Scotland and Liverpool.	It is a very rare thing in this parish for a labourer to leave his dwelling to look for employment.	About 60, generally in the harvest season; all go to England or Scotland, sometimes to both; *i. e.* after reaping in the earlier parts in England, they proceed north, and even as far as Scotland in the same season, as I have been informed.	Few labourers are in the habit of leaving this county to go elsewhere for work.
Very few; the wives of those who go, subsist on the charity of the neighbours.	——	Some are married men; their wives and children contrive to live on whatever could be saved previous to the husband's departure, if provisions should be cheap; if not, they are obliged to beg.	——
——	I cannot ascertain the number of beggars; these are not very numerous at present. In Omagh they are served with provisions, money and groceries; in the country, with provisions only.	There may be 20. Alms generally given in provisions.	Cannot exactly state; but by no means as numerous as formerly. In provisions.
Very few; if any for beggars, &c. make their way to Omagh, which is on the borders of this parish.	The beggars are lodged in the cabins of the cottiers; they pay nothing for their lodging.	No houses of the kind in this parish. All beggars are cheerfully lodged on the principle of charity	There is nothing paid for lodging by beggars.
One or two travelling beggars have died, but none of the parishioners, except those who died when the cholera raged here.	None.	None to my knowledge.	None.

ULSTER—County Tyrone—Baronies Omagh and Strabane.

Langfield - - Pop. 7,785.	Perpetual Cure of Derg. Pop. ———	Urney and Skirts. Pop. 12,861.	Ardstraw - - Pop. 18,662.
Rev. *Samuel Armor*, P. M.	Rev. *Archibald Hamilton.*	Rev. *N. O'Donnell*, P. P.	Mr. *Edward Sproul.*
None.	One, supported by an assessment on the parishioners. None have perished through neglect at any time.	In Urney two, supported by charity or collections. None have perished by neglect at any time since I came to these parishes. In Skirts one, supported by assessment on the parish.	None.
None.	But one.	In Urney there are four, supported by their mothers, and two deserted ones, as I have mentioned in No. 1.	——
By begging; 15 families.	Four, supported either by their own industry or that of their children.	I know of none that are not supported by their own industry or their children's, unless a few support themselves and children by begging. In Skirts there are four, supported by their own industry, or by their children.	If of the class of labourers, these must beg until the children are old enough to work; formerly, and in some cases even yet, spinning may enable a widow to maintain herself and family.
Perhaps 15 persons at present procure subsistence by begging; 30 are miserably supported by their children.	From eight to ten, supported partly by their families, and partly by charity.	In Urney about 20, supported partly by their families or friends, and partly by charity. In Skirts from eight to ten, supported much the same as in Urney.	No means of knowing the number supported by alms; from the housekeepers, chiefly farmers, and by collections at houses of worship.
Few from this parish go elsewhere to procure employment. The district being mountainous, is not so peopled by poor persons as better cultivated parts.	Very few from this neighbourhood.	None, except a few young men in time of harvest, who go to England or Scotland.	The practice of leaving the country, seeking for employment, does not prevail here.
——	The wives and children of such married men as go, support themselves by begging.	Not to my knowledge.	——
Chiefly in money and provisions.	Twelve; in provisions.	In Urney 21, supported most partly in provisions. In Skirts 12, supported by provisions.	In plentiful seasons, none but the infirm or aged beg; farmers always give provisions; others generally money.
Many lodge such persons, but never charge.	No householders let lodgings for strolling beggars; nor, when admitted into their cabins, make any charge.	No householders let lodgings to strolling beggars; but, when admitted into their cabins, they make no charge in these parishes.	Beggars get a night's lodging readily in cottiers' houses, without any charge.
None.	None.	I have heard of none.	No circumstance of this kind has occurred.

ULSTER—County Tyrone—Barony Strabane.

Badoing (Upper) - Pop. 5,715.	Camus - Pop. 6,571.	Camus - Pop. 6,571.	Camus (including Strabane Town) - Pop. 6,571.
Rev. *John Conon.*	Rev. *George Smithwick.*	Rev. *James Alexander.*	Rev. *Arthur M'Hugh*, P. P.
None.	Three, supported by the parish, No.	Three, supported by the parish.	The rector will answer this, by applying to his churchwardens. I have heard of none perishing through neglect.
Not more, I think, than two.	There may be some others, but I only know of the three children above alluded to.	——	I cannot ascertain this.
I know of none who have not some source, however small and wretched, of support.	I cannot exactly say, but there are, I find, a great many widows and children supported by the Mendicity and other charitable institutions in Strabane.	The charitable institutions of the town support a number, and some live by begging.	I do not know; such as are in it must be supported by begging; the town of Strabane is full of such characters; they are partly supported by charitable societies, penny societies and others; they then get this, pay for their lodgings in some wretched cabins in the different lanes and back streets, and beg through the country.
A large number of old persons generally have what are called "freedoms," that is, a small holding rent-free from their married children, but they are miserable sources of support.	I cannot say exactly, but from what I have seen I much fear they are very numerous.	There are many aged and infirm, who are either supported by their children or subsist by begging; some are supported by the charitable institutions of the town.	I am not aware of the number; if they are able they beg; if not able to beg, they are assisted by their charitable neighbours, and from collections made at the respective houses of worship; their children, generally speaking, are not able to support them; the women are obliged to go out in summer to beg.
Not more, I believe, than 20 persons go to England during the harvest months.	In this parish, I am told, very few; perhaps not more than 20 or 30, to take advantage of the English harvest.	Very few.	I am not aware of any from this parish.
Some are married; their families are obliged to beg during their short absence.	The speculators, as above, are generally young unmarried men.	They are generally unmarried.	The wives and children of many poor labourers beg throughout the summer; many are not able to get food to supply them and their small families otherwise.
There are a great many strolling beggars. Alms are generally given in provisions.	It is quite impossible for me to say.	Alms generally; in the country in provisions, but in the town in money.	I cannot ascertain. Alms are usually given in provisions.
Strolling beggars generally find a lodging when night overtakes them, for which they pay nothing.	I understand there are 25 houses in the town of this description, and the charge may be about 2*d.* per night.	——	In the country beggars are lodged in the poor cabins gratis; they carry their own bedding, and get a litle straw in the neighbourhood, on which they lie at night on the floor in some corner of the cabin; in the town, I believe, 2*d.* per night is paid for lodging in those of an inferior degree.
None.	I should decidedly say no.	——	None that I heard of.

ULSTER—County Tyrone—Barony Strabane.

Donaghedy - Pop. 10,480.	Leckpatrick - Pop. 6,030.	Leckpatrick - Pop. 6,030.	Leckpatrick - Pop. 6,030.
Rev. *Francis L. Gore.*	Rev. *James Gamble*, P. M.	*James Sinclair*, Esq., J. P.	Rev. *Robert Hume.*
Two, supported by vestry and subscription.	But few; I have never heard of any perishing from neglect. I believe they are supported by vestry assessment.	——	Five; three by parochial assessment, and two by private bounty; these are all I know of.
None.	The parish priest is much more adequate to give information on this subject than I can possibly be. Since I came to this parish there has not been a single case in my congregation. I should think in the Established Church the number is small.	——	There are more bastard children here than a score, such is my experience as a parochial clergyman, and I have had the charge of two very populous parishes, Dundalk and Birr; I cannot tell who supports them generally, I believe, the young women's friends.
None.	I could not say.	——	Impossible, without an infinity of trouble, to ascertain this.
About 20; supported chiefly by poor-money received at our church.	I should think about 70 or 80; there are some parts of the parish of which I know but little.	——	I have a list of 40 resident beggars, to whom I distribute something monthly, but I suppose there are twice this number unable to do any thing for their support. I have just learnt that some of my beggars drink their monthly allowance at the next whiskey-house they meet.
None.	Some young men go occasionally, but their number is small.	Our labourers do not leave their dwellings periodically in search of work.	The habit of going over to work the harvest is not prevalent here; indeed, employment for able-bodied men was so scarce for some years back, that most of this class have gone to America. In seed and harvest time there is a sufficient scarcity of labourers; last year, at potato-setting, 1 *s.* 6 *d.* and 2 *s.* per diem were freely had by most labourers.
——	I believe not.	——	Nil.
About 10; paid in money and provisions.	There are very few beggars in this parish; they receive aid mostly in provisions. A number of beggars, however, come from other places.	——	Since provisions became so plentiful, as within the last three years, there are few beggars. Whatever is given in the country is in provision universally.
None.	Most cabins will accommodate a beggar; there is no price charged.	I believe few householders let lodgings to beggars; few poor people refuse them shelter for a night.	Lodgings are universally given to beggars for God's sake.
None.	Not one have I ever heard of.	None.	None.

ULSTER—Counties Tyrone and Donegal—Baronies Strabane and Raphoe.

Urney - - Pop. 7,190.	Urney - - Pop. 7,190.	Camus, including Strabane Town - - Pop. 6,571.	Ballymascrun - Pop. ——
Theobald Jones, Esq.	Rev. *James Jones.*	Rev. *Alexander Gandy*, P. M.	Rev. *W. Knox.*
There are two foundlings in the parish at present, hitherto supported by parochial assessment, imposed by the vestry. It will, however, be impossible to sustain them in future in this way. Vestries may assess, but the money cannot be collected. The assessment for 1832 has not been collected entirely, and probably never will. Application was made to the judge of assize; however, he decided, that, in this case, the parish being in two counties, the Act did not apply. None have perished through neglect.	There are at present two deserted children; they have hitherto been supported by an assessment, made at vestry, upon the parish; but I apprehend it will not be possible so to sustain them in future; the assessment may be made, but it could not be collected. I feel certain that none have perished through neglect for the last three years.	Three, supported by the parish.	One, by the parish.
Cannot say what number. The reputed fathers of bastard children never support them; there never was a law to compel them, and cruel hardship has been endured both by mothers and children in consequence.	I cannot say what number of bastard children there are in the parish not supported by their reputed fathers. I believe it frequently happens that the support of such children falls entirely upon the mother.	——	None that I am aware of.
——	I cannot answer this question.	Many widows and children, and other poor, are supported by the charitable institutions of the town.	Do not know.
From the Rector I learn there are at present 53 of Church Protestants; of these 37 have some resource of their own; the remaining 16 exist on charity. The Roman Catholic Clergyman has declined, or rather has not given any answer to my inquiry. The Presbyterian Clergyman has sent a list of 10 paupers, 8 of whom I know are included already in the list of the Rector of the parish, as communicated. I am aware that there are more aged and infirm of both these persuasions in the parish, and I have no doubt whatever that the actual paupers would exceed in proportion those of the Established Church. Now the numbers of the Established Church being 1,150, and the population 6,500, and the paupers amongst the former being 16, the remaining 5,450 of the other persuasions will have about 84 paupers.	I am quite unable to answer this question.	A good many, but cannot precisely state the number.	Do not know.
The practice does not prevail to any extent; some few go to Scotland.	The practice is scarcely known in this parish.	Very few.	None.
——	——	They are generally unmarried.	——
I cannot answer the first part of this query. The Commissioners must observe, that begging is a free trade; perhaps two-thirds of the beggars are strangers, following their calling, and travelling through the country. Alms are given in money, more frequently in provisions, and in clothes and medicine. The country people, even the poorest cottier, give meal or potatoes.	There are of the Established Church 16 persons who subsist by begging. I cannot speak with any thing like certainty of the number of Dissenters or Roman Catholics who subsist by begging. The population of the parish exceeds 7,000, but not much. The members of the Established Church are very nearly 1,025, the Dissenters are, I think, 2,000, and the Roman Catholics 4,000. I therefore suppose, that of the two last numbers, 96 persons, at least, subsist by begging. Alms are given in money and provisions, in clothing and blankets, and also in medicine. The country people, even the cottiers, give in provisions.	In the country alms generally given in provisions, but in the town in money.	——
Strolling beggars cannot pay for their lodging; they are received out of charity.	Lodgings are not, to my knowledge, let to strolling beggars. They get shelter for God's sake, and do not pay any thing.	Twenty-five in Strabane, at the rate of 3*d.* a night.	Cannot tell.
No.	I have never heard of any one dying within my parish from actual destitution.	——	No.